

THE
ORIENTAL
BIOGRAPHICAL DICTIONARY.

BY THE LATE

THOMAS WILLIAM BEALE;

(AUTHOR OF THE *MIFLAH-UL-JAWAIDAK*.)

EDITED BY

THE ASIATIC SOCIETY OF BENGAL

UNDER THE SUPERINTENDENCE OF

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CALCUTTA:

PRINTED BY J. W. THOMAS, BAPTIST MISSION PRESS.

PUBLISHED BY THE

ASIATIC SOCIETY, 57 PARK STREET.

1881.

PREFATORY NOTICE.

THE author of this Dictionary was formerly a Clerk in the office of the Board of Revenue, N. W. P. at a time when the Secretary was Henry Myers Elliot, afterwards well known as Sir H. M. Elliot, K. C. B. It is probable that, in preparing his extracts from the Mohamadan Histories of India, Elliot availed himself of the aid of Mr. Beale, of whose scholarship Prof. Dowson makes justly deserved mention in the eighth volume of his valuable edition of the work.* Mr. Beale died at a very advanced age in the summer of 1875, having before his death expressed a wish that I would see his MS. through the press, and reduce the transliteration into conformity with the system then recently adopted by the Government of India, and founded (as I need hardly observe) upon the system of Sir W. Jones.

Accordingly, on the 5th October of that year I laid the MS. before Sir John Strachey, the then Lieut.-Governor, in the name of the Archaeological Society of Agra, of which he was a Vice-Patron, in a letter from which the following is an extract:—

“This is no ordinary book. I have used it as a work of reference, for years : and have lately had an opportunity of showing it to the eminent scholar Mr. E. B. Eastwick, C. B. who, I am authorised to say, concurs with me in thinking that the Dictionary will be of unique value to oriental students.”

Sir J. Strachey took up the subject with that enlightened energy which always actuated him in dealing with the past history of the country over whose administration he then presided. The MS. and copyright were acquired at the expense of Government ; and it was ultimately resolved—in view of the importance of the work and my own official occupations—that the editing should be entrusted to the Asiatic Society of Bengal.

The Society confided the labour of seeing the Dictionary through the press to their Philological Secretary, Principal Blochmann, of whose qualifications it would be presumptuous to say more than that they have an ocumenical reputation. That distinguished man (of whom it has been observed by Count v. Noer that he united the enthusiasm of an artist to the most patient accuracy of research†) undertook the task with his characteristic earnestness and ability. But unhappily for oriental scholarship Mr. Blochmann's lamented death occurred before he had completed the preparation of more than a few sheets ; and the duty ultimately reverted to the local Archaeological Society of Agra.

Being soon after transferred from Agra, and being besides prevented by my public duties from giving to the Dictionary the full attention which its importance required, I have availed to a great degree of the aid of my colleagues, Mr. Sáýad Mahmood, Prof. A. Thomson, and Lála Bahál Rai. I have also (in the latter sheets particularly) had valuable help from Dr. Hoernle, Philological Secretary of the Society. To these gentlemen, and to the Superintendent of the Baptist Mission Press the work is indebted for its handsome and practical appearance and character.

The substance is almost entirely Mr. Beale's ; and I cannot close this notice more fitly than by giving the following extracts from the preface originally drafted by himself :—

“In preparing a work of this nature, intended to be used as a work of reference on matters connected with Oriental History, it is proper to state that the greatest care has been taken to ensure accuracy in the narrative, as also in the dates of births, deaths, and other events recorded.... Various MSS. have been collated whenever discrepancy was observed.... To remove all doubt, chronograms indicating the dates with a certainty not to be found by any other method and written when the events were fresh in the minds of men, have been inserted, when available.”

* *The History of India, by its own Historians.* Trübner & Co, 1877.

† *Kaiser Akbar.* Leyden, 1880.

I may here add that it has been judged expedient to omit these chronograms, for the most part, in printing the book. In the chapter of Mr. Dowson's book already cited, will be found an account of this species of *memoria technica*. But it is chiefly interesting as machinery for producing a certain result; and when the result has been produced is not of much more use than the scaffolding of a building when the building is complete.

"The materials collected in this Biography are only from those works which were within the reach of the author, and therefore it is to be considered as a nucleus to which those who have access to other sources may add new materials.

"It may also be proper to add, that the difficulties and embarrassment which a writer of such a work is liable to meet with is so great, (I quote here the words of a learned gentleman) 'that though of a minor order, comprehends in itself such a number of annoyances that the writer of it, even if he had none other to make head against, might feel tempted to abandon his pen in despair when considering it.'

"'In the East' says he, 'there are but a few proper names of individuals. Abdullah, Alí, Hasan, Husain, Muhammad, for example, are common to thousands. To remedy the inconvenience that might be supposed to result from this tendency to homogenousness, the Orientals annex to the family-name of the chronicled person, 1, a Kunia, or surname taken from the name of his eldest son, as Abu Muhammad (father of Muhammad); Abú'l Hasan (father of Hasan); 2, the name of his father and often the name of his grandfather; 3, a name taken from his place of residence; 4, a name taken from his birthplace; 5, an honorary title, chiefly appended to the name of Kázis, Sheiks and Imáms, Monks and Doctors, as Baháuddín (*Splendour of Religion*), Jaláuddín (*Glory of Religion*), Tájuddín (*Crown of Religion*); and in the order of this nomenclature, the last name is put first. Thus to designate aright the famous physician Abdul Latíf, we must call him Muwaffikuddín Abú Muhammad Abdul Latíf bin Yusuf Mousalí Baghdádí, viz., The Protector of Religion, father of Muhammad, Abdul Latíf, son of Joseph, living at Mousal, born at Baghdád. Yet this is by no means an exaggerated specimen; several other surnames of the same kind are frequently added. The perpetual recurrence of such a multiplicity of names and titles must tend in many ways to confuse a literary historian; and the more naturally when he finds the same individual chronicled in one page under his honorary title only, as Jaláuddín, in another under his family-name, as Abdur Rahmán, in the third under his father's name as Ibn Arabsháh, somewhere else under the name of his sons, as Abú'l Abbás, and perhaps again, and where one would least look for it, under the name of his native province, Sháhristán. D'Herbelot has recorded no fewer than fourteen Persian writers, all of whom pass, under the common cognomen of Karamání, from their province Karamán. Here is perspicuity! But this is not all. The transcribers of the MSS. have frequently confounded the title Abú and Ibn, or else for abbreviation sake, have omitted them altogether and written down Abdullah, or Abdur Rahmán, him who was in fact the father or the son of Abdullah or Abdur Rahmán. Then there are a great many authors whom public celebrity has been accustomed to distinguish so exclusively by one only of their adjunctive titles, that even the native biographers find it impossible to trace either their family-names or their surnames. Lastly, many hundreds of books bear the same name, and the names of most books are conceived after such a many-worded and no-meaning fashion, that de Sacy, Schlegel, Casiri and von Hammer, to mention but a few investigators out of many, have been foiled in the attempt to establish their signification.'

"To prevent such confusion and difficulties, the author has taken care to insert each individual under his different appellations, viz., under his family-name, his surname, poetical name, under his title or under the name of the place of his birth, referring at the same time, if he is not to be found under one name, to look under the one referred to.

"In conclusion the author begs to add that most part of the materials collected in this volume were procured by the assistance of his son the late lamented Mr. J. W. Beale, 2nd Master of the Bareilly College who was murdered by the insurgents on the 3rd June 1857 at that station, and since he is now no more, the author is obliged to drop his pen; but earnestly hopes that this work which is nearly the first of its kind in India, and the want of which has already been much felt, may prove useful to the Student, the Scholar, the Historian, and the general reader."

This notice may well terminate with a repetition of this hope: and with an appeal to scholars of larger leisure and opportunities for an indulgent treatment of a work produced by

a man who had never been in Europe nor enjoyed the use of a complete Library. Mr. Beale had drawn up a list of more than thirty books in various languages which had furnished him with materials. In addition the editors have from time to time referred to the translation of the *Ain Akbari* and its invaluable notes by Mr. Blochmann, of which the 1st Volume (never, alas, continued) was published in Calcutta some years ago.

One word more as to the inexhaustible subject of transliteration. The English as is well known have three methods; the Haphazard (which indeed is no method at all), the Gilchristian, and the popularised Jonesian introduced by the Government of India under the inspiration of Mr. W. W. Hunter. None of these is quite satisfactory. The French adopt a system of their own, and so do the Germans. Mr. Beale had followed an orthography, compounded of the two first-named elements, which has been to some extent modified in printing these pages. For the convenience of Continental European scholars the names have also been printed in the Persian character; and it is hoped that no practical difficulty will be experienced by those who may have occasion to use the Dictionary.

H. G. KEENE.

MEERUT, *September*, 1881.

A.

A'azz

A'azz-uddin, (اعزالدين) Prince, second son of Sháh 'Alam Bahádúr Sháh. He was born on the 17th Zil-Ka'da 1074 and appears to have died early.]

A'azz-uddin, (اعزالدين) son of M'izz-uddin Jahándár Sháh, emperor of Díhli. He was blinded and imprisoned by Farrukh-siyar, in the end of 1124 H.]

Aba Bakr (Mirzá or Sultán), the son of Sháhrúkh Mirzá the son of Amir Timur. He was murdered by order of his brother Mirzá Ulugh Beg, A. D. 1448 (852 A. H.)

Aba Kaan or **Abka Khan** or **Abaka Khan**, ابا قان or

اباقان, a king of Persia of the tribe of Mughuls or Tartars, and descendant of Chingiz Khán, succeeded his father Hulákú Khán in February 1265, A. D. (Rabi'-us-Sáni 663 A. H.), and was crowned on Friday the 19th June following (3rd Ramazán.) He was a prince who added to the qualifications of courage and wisdom those of moderation, clemency, and justice. His ambassadors were introduced in 1274 to the ecclesiastical Synod at Lyons. He proved to be a formidable neighbour to the Christians who settled at Jerusalem. The intrigues of his court embittered the latter years of his reign; and his days were believed by many to have been shortened by poison given to him by his minister Khwája Shams-uddin Muhammad, which occasioned his death on Wednesday the 1st of April 1282 A. D., (20th Zil-hijja 680 A. H.) after a reign of 17 years and some months. He had married the daughter of Michael Palæologus, emperor of Constantinople, who had been betrothed to his father, but arrived at Marágha in Tabriz, the seat of his government, after the death of that prince. Abá-kán was succeeded by his brother Nekodár, who embraced Muhammadanism, and took the title of Ahmad Khán.

'Abbas, عباس, the son of 'Abdul-Muttalib, and uncle of the prophet Muhammad. He at first opposed the ambitious views of his nephew, but when defeated in the battle of Badr, he was reconciled to him, warmly embraced his religion, and thanked heaven for the prosperity and the grace which he enjoyed as a Musalmán. He served the cause of Muhammad at the battle of Hunain by recalling his dismayed troops to the charge, and inciting them boldly to rally round their prophet, who was near expiring under the scimitars of the Shakkites. He died on the 21st February, 633 A. D., (17th Rajab, 32 A. H.); and 100 lunar years after, Abul-'Abbás, surnamed As-Saffáh, one of his descendants, laid the foundation of the 'Abbási or Abbaside family of the Caliphs in Baghdád, which continued for 524 lunar years. The tomb of 'Abbás is in Madína.

'Abbasa, عباسه, a sister of Hárún-ur-Rashíd, the Khalifa of Baghdád, who bestowed her hand on Ja'far Barmakí, his minister, on condition that she abstained from the marriage rights. The promise was forgotten, and the husband's life was sacrificed by the tyrant, and 'Abbasa was reduced to poverty. This circumstance took place in 803 A. D. (187 A. H.). There are still extant some Arabic verses which beautifully celebrate her love and her misfortunes. See Ja'far ul-Barmakí.

Abba

'Abbas 'Ali, عباس علی, a physician, and one of the Persian magi, who followed the doctrines of Zoroaster. He wrote A. D. 980, a book called 'Royal Work', at the request of the son of the reigning Khalifa of Baghdád, to whom it was dedicated. It was translated into Latin by Stephen of Antioch in 1127 A. D.

'Abbas 'Ali (Mirzá), whose poetical name is Betáb, is the son of Nawáb Sayádat 'Alí Khán, son of Ghulám Muhammad Khán, the son of Faiz-ullah Khán, Nawáb of Rámpúr.

'Abbas bin-'Ali Shirwani, عباس بن علی شروانی, author of a history, containing the narrative of Sher Sháh the Afghán, who drove Humáyún from Hindústán, A. D. 1639, and mounted the throne of Díhli. This work was dedicated to the emperor Akbar, and is called Tuhfa-i-Akbarsháhi. The first part of this work was translated into Urdú by Mazhar 'Alí Khán in the time of Lord Cornwallis and is entitled 'Tarikh-i-Sher Sháhi.'

Vide Dowson, Elliot's History of India, IV, 301.]

'Abbas Mirza, a Persian prince, son of Fath 'Alí Sháh, was born in 1783. He died in 1833. His death was a great loss to his country, although he could not prevent the encroachments of Russia. His eldest son, Muhammad Mirzá, mounted the throne in 1834, on the death of Fath 'Alí, under the united protection of England and Russia.

'Abbas Mirza, عباس میرزا, whose title was Nawáb Iktidár-uddaula, was the author of a Masnawi in Urdú verse, containing a history of Christ. He was living in Lakhnau in 1849 A. D., and was then about eighty years of age.

'Abbas (Shah) I, عباس شاه, surnamed the Great, and seventh king of Persia of the Safawi family, was born on Monday the 29th of January 1571 A. D. (1st Ramazán, 978 A. H.). He was proclaimed king of Persia, in his sixteenth year, by the chiefs of Khurásán, and took possession of the throne during the lifetime of his father, Sultán Sikandar Sháh, surnamed Muhammad Khudábanda, A. D. 1588, (996 A. H.). He was the first who made Isfahán the capital of Persia. He was brave and active, and enlarged the boundaries of his dominions. He took conjointly with the English forces, in 1622 A. D., the island of Órmus, which had been in the possession of the Portuguese for 122 years. He reigned 44 lunar years, was contemporary with Akbar and Jahángir, and died on Thursday, the 8th of January, 1629 A. D. (24th Jumáda I, 1038 A. H.). His grandson succeeded him and took the title of Sháh Safi.

He was a bigoted Shí'a. In later histories he is generally called عباسی *mázi*; *vide* Kín Translation, I, 446, 463.]

'Abbas (Shah) II, عباس شاه ثانی, great-grandson of Sháh 'Abbás I, succeeded his father Sháh Safi to the throne of Persia in the month of May, 1642, A. D. (Safar 1052, A. H.), when he was scarcely ten years old. Kandahár, which was lost by his father, was recovered by this prince be-

fore he was sixteen years of age. Sháh Jahán made many efforts to recover this city, but with no success. He reigned 26 lunar years, and was cut off by the *lues venerea* in his 34th year, on the 26th August 1666 A. D. (5th Rabi'-ul-awwal, 1077 A. H.) He was succeeded by his son Sáfí Mirzá, who took the title of Sháh Sulaimán. According to Chardin, he died on the 25th September which corresponds with the 5th Rabi'-us-Sání. *Vide* Orme's *Historical Fragments of the Mogul Empire*, p. 196.

Abdal, (ابدال) son of 'Alí Káfi, ruler of Little Tibet during the reign of Sháh Jahán. He was captured, and Adam Khán was appointed governor of Little Tibet. *Vide* Dowson, *Elliot's History of India*, VII, 63.]

Abdal Chak, (ابدال چك) uncle of Yúsf Khán Chak (last king of Kashmir, who succumbed to the emperor Akbar). *Vide* Ain Translation I, 478.]

Abdali, ابدالي, *vide* Ahmad Sháh Abdálí.

Abdals, the forty, hence called *Chihil-tandán*. After Muhammad's death, the Earth complained to God that she would henceforth be no longer honored by prophets walking on her surface. God promised that there should always be on earth forty (or, according to some, seventy-two) holy men, called *Abdals*, for whose sake he would not destroy the earth. The chief of the Forty is called 'Ghaus.']

Abdar Begam, ابدار بيگم, one of the concubines of the Emperor Akbar.

'Abdi, عبيدي, his proper name is not known. He is the author of the work called "Tarjuma-i-Takmila," a translation of Yáfi's Legends of Kádiriya saints into Persian verse, completed in 1641 A. D., 1051 A. H., under Sháh Jahán.

'Abdi of Tun, عبيدي, a poet who had a predilection for Maḡnawis, and is the author of the "Gauhar-i-Sháh-wár," which is in the style of Nizámi's *Makhzan-ul-Asrār*. He came to celebrity in Khurásán in 1545 A. D., 950 H. *Vide* Khwája Zain-ul-'Abidin 'Alí 'Abdí, who appears to be the same person.

'Abdi, عبيدي, and **Nawedi, نویدی**, *vide* Khwája Zain-ul-'Abidin 'Alí 'Abdí.

Abdi, ابدي, author of a heroic poem called *Anwar-náma* in praise of Nawáb Anwar-uddín Khán of the Karnátik, in which the exploits of Major Lawrence and the first contests between the English and French in India are recorded with tolerable accuracy. *Vide* Abjadí.

'Abdul-'Alí (Maulana), entitled "Bahar-ul-'ulúm" (*i. e.* the Sea of Knowledge), the son of Mullá Nizám-uddín Sihálí. He is the author of the 'Arkán Arba' Fikah' and several other works. He died A. D. 1811 (1226 A. H.).

'Abdul-'Aziz, عبد العزيز بن عمر, son of 'Umar (Omar) the second Khalifa after Muhammad. He did not succeed his father in the khiláfat. The Muhammadans consider him a great lawyer.

'Abdul-'Aziz, عبد العزيز, author of the *Tárikh-i-Husaini*, containing the Life of the famous Sadr-uddín Muhammad Husaini Gosá-Daráz, whose tomb is held in the highest veneration at Kulbarga in the Dakhin. This work was dedicated to Ahmad Sháh Bahmaní in 1445 A. D.

'Abdul-'Aziz bin-Ahmad Dairini (Shaikh), **ديريني**, an Arabian author who died 1294 A. D.

'Abdul-'Aziz Khan, vide 'Aziz.

'Abdul-'Aziz (Maulana Shah), son of Sháh Walí-ullah, a learned Musalmán of Dihli. He is the author of a

Persian commentary on the Kurán, entitled "Tafsír Fath-ul-'Aziz", and several other works. His death took place in June 1824 A. D. (7th Shawwál, 1239, A. H.)

'Abdul-'Aziz (Shaikh), شيخ عبد العزيز, of Dihli, a learned man who died in the time of the emperor Akbar, A. D. 1567, 976 A. H. 'Abdul-Kádir of Badáon found the chronogram of his death in the following words—"Kutb-i-Tarikat-numá."

'Abdul-'Aziz, emperor of Turkey, son of Sultán Mahmúd, succeeded his brother Sultán 'Abdul-Majid on the 25th June 1861, 1277 A. H.

'Abdul-'Aziz (Shaikh), شيخ عبد العزيز. His poetical name was 'Izzat. He held a mansab of 700 in the reign of Aurangzib, and died in the year 1680 A. D., 1091 A. H. He is the author of a poem called *Sáki-náma*.

For a detailed biography *vide* the *Majma'-un-Nafáis*.]

'Abdul-Baki, عبد الباقي, author of the *Maáfir-i-Rahími*, or *Memoirs of 'Abdur-Rahím Khán, Khán-Khánán*, and of all the illustrious nobles, authors, and poets, who resided at the court of Akbar. He completed his work in 1616 A. D., 1025 A. H., and died about the year 1642 A. D., 1052 A. H., in the reign of Sháh Jahán.

For further notes *vide* Dowson, *Elliot's History of India*, VI, 237.]

'Abdul Baki, Mauláná. He was a *Sadr* in the beginning of Akbar's reign.]

'Abdul-Basit, مولانا عبد الباسط, the son of Rustam 'Alí. He wrote a commentary on the Kurán which he left incomplete. He also wrote a work called 'Ajjib-ul-Bayán fi 'ulúm-il-Kurán. He died in 1808 A. D., 1223 A. H.

'Abdul-Fattah, عبد الفتاح, author of the Persian work called "Aurád-i-Ghausiya," on Sufism, and of one entitled "Jawá-hir-ul-Káýinát."

'Abdul-Ghaffar, عبد الغفار, whose full title is Shaikh Najm-uddin 'Abdul-Ghaffár ush-Sháfi'í Kazwini, is the author of the "Háwí," "Fikah," "Lubáb," and "Sharh Lubáb." He died in the year 1265 A. D., 663 A. H.

'Abdul-Ghaffur, عبد الغفور لاهوري, of Láhor, was an author and a pupil of 'Abdur-Rahmán Jámí. He died in the year 1506 A. D., 912 A. H.

'Abdul-Ghaffur (Shah), شاه عبد الغفور, commonly called Báhá Kapúr, a saint whose tomb is at Gwalíár. He was a native of Kálpí, and a disciple of Sháh Madár. He died in the year 1571 A. D., 979 A. H.

Vide Ain Translation, I, p. 539.]

'Abdul-Ghaffur, Shaikh, of A'zam-púr in Sambhal, a pupil of 'Abdul-Kuddús. He died in 995 H.]

'Abdul-Ghani (Mirzá), مرزا عبد الغنى, a native of Kashmir, wrote under the name of Kabúl. He died in the year 1726 A. D., 1139 A. H.; *vide* Kabúl.

'Abdul-Hakk (Shaikh), شيخ عبد الحق دهلوی, of Dihli, surnamed 'Muḡaddis', son of Saif-uddín son of Sa'd-ullah Turk. He was a descendant of one of Amír Timur's followers, who had remained at Dihli, after the return of the conqueror to his native land. He is the author of the "Tárikh-i-Hakkí," which is more frequently styled "Tárikh-i-'Abdul-Hakk," compiled in the 42nd year of the emperor Akbar's reign, 1596 A. D., 1005 A. H. He went on a pilgrimage to Mecca and Madína, where he dwelt for a long time, and wrote works upon many subjects—Commentaries, Travels, Súfi doctrines, religion, and history, and his different treatises amount altogether to more than one hundred. The best known are the "Ma-

dina Sakina," "Maṭla'-ul-Anwār," "Madārij-un-Nubu-wat," "Jazb-ul-kulūb," "Akhbār-ul-Akhyār" a book on the saints. He was born in the month of January 1551 A. D., Muharram 958 A. H. In the year 1637 A. D., although he was then ninety years old, he is said to have been in possession of his faculties. He died in the year 1642 A. D., 1052 A. H., aged ninety-four lunar years; lies buried on the bank of the Haug Shamsi in Dillī, and now holds a high rank among the saints of Hindūstān. His son Shaikh Nūr-ul-Haḡḡ is the author of the Zubdat-ut-Tawārikh.

For further notes *vide* Dowson, Elliot's History of India, VI, 175, 483.]

'Abdul-Hakim of Siyalkot, عبد الحکیم, was a pupil of Maulānā Kamāl-uddin of Kashmīr. He wrote the Hāshiyā, or marginal notes, on the Tafsīr Baiḡawī and a Hāshiyā on the marginal notes of 'Abdul-Ghaffār. He died in the year 1656 A. D., 1066 A. H.

'Abdul-Halim bin-Muhammad, عبد الحليم, sur-named *Kamalizāda*, an Arabian author, who died in the year 1589 A. D., 997 A. H.

'Abdul-Hamid, *vide* Ahmad IV, emperor of Turkey.

'Abdul-Hamid of Lahor, was the author of the Fāidshāh-nama-i-Shāhjahānī.

Regarding this history, *vide* Dowson, Elliot's History of India, VII, 3.]

'Abdul-Hasan (Kazi), author of an Arabic work on Jurisprudence called "Aḡkām-us-Sultānī".

'Abdul-Hay (Mir) Sadr, میر عبد الحی صدر, a learned man who wrote a chronogram on the death of the emperor Humāyūn, and one on the accession of Akbar in 1556 A. D., 963 A. H.

Vide Ain Translation I, 480.]

'Abdul-Jalil (Mir or Sayyid) عبد الجلیل بلگرامی, *میر*

of Bilgrām in Audh. He was a great scholar and an elegant poet, and his poetical name was Wāsiṭī. In 1699 A. D., 1111 A. H., he visited the camp of Aurangzib at Bijāpūr; and being presented to that monarch by Mirzā 'Alī Beg, the royal intelligencer, obtained a mansab and a jāgīr, with the joint offices of Bakhshī (Paymaster) and News-writer of Gujrat; from which place he was removed to Bhakar in Sindh, with similar appointments. Through some intrigues at court, he was recalled from Bhakar in the reign of Farrukh-siyar in 1714 A. D., 1126 A. H., but upon circumstances being explained, he was restored in the most honorable manner, and was at length permitted to officiate by deputy, whilst he himself remained at Dillī until 1721 A. D., 1133 A. H., when he resigned in favor of his son Mir Sayyid Muhammad. He was the son of Sayyid Ahmad of Bilgrām, was born on the 2nd June 1661 A. D., 13th Shawwāl 1071, and died on Monday the 28th December 1724 A. D., 23rd Rabi' I, 1137, aged 66 lunar years, and is buried at Bilgrām close to his father's tomb. He is the author of several works, one of which containing letters written in Persian is called "Adāb-ul-Mursilīn.

For a detailed biography, *vide* Azād's *Sarw-i-Azād*, and the *Tahqīqat-un-Nāzīrīn* by 'Abdul-Jalīl's son.]

'Abdul-Kadir (Sultan), was the descendant of a Marabout family of the race of Hāshim, who trace their pedigree to the Khalīfas of the lineage of Fāṭima. His father died in 1834. His public career began at the time of the conquest of Algiers by the French. In 1847, he was defeated and surrendered himself, but was afterwards permitted to reside in Constantinople. He died in 1873.

'Abdul-Kadir bin-Abil-Wafa al-Misri (Shaikh Muhiy-uddin) الدين عبد القادر بن ابی الوفا مصری, *شیخ مصری*, author of the "Jawāhir-ul-Maziya fi Ṭabaqāt-

il-Hanafiya, a biographical dictionary giving an account of the Hanafi lawyers, arranged in alphabetical order. He died in 1373 A. D., 775 A. H.

'Abdul-Kadir Badaoni (Shaikh), عبد القادر بدائونی, *شیخ*

was the son of Mulūk Shāh of Badāon and pupil of Shaikh Mubārak of Nāgor. He is the author of a work called "Muntakhab-ut-Tawārikh". He was a very learned man, and was frequently employed by the emperor Akbar to make translations into Persian from the Arabic and Sanskrit, as in the case of "Mu'jam-ul-Buldān," "Jāmi'-ur-Rashīdī," and the "Rāmāyan". He also composed a moral and religious work, entitled "Najāt-ur-Rashid," and translated two out of the eighteen Sections of the "Mahābhārat," and made an abridgment of the History of Kashmīr in 1591 A. D., 999 A. H. The year of his death is not known, but he was living in 1596 A. D., 1004 A. H., in which year he completed the Muntakhab-ut-Tawārikh. His poetical name was Kādirī.

He died at Badāon, in 1604. For a detailed biography *vide* Journal, Asiatic Society, Bengal, 1869, Pt. I, p. 118; and Dowson, V, 477.]

'Abdul-Kadir Suhrawardi, عبد القادر سهروردی, author of the work called "Adāb-ul-Murīd."

'Abdul-Kadir Bedil (Mirza), میرزا عبد القادر بدیل, *میرزا*

a celebrated poet, better known by his poetical name of Bedil or Mirzā Bedil. He was a Tartar of the tribe of Birlās; in his youth he was employed by prince A'zam Shāh, son of Aurangzib, but being one day ordered by the prince to write a panegyric in his praise, he resigned the service and never afterwards served any one. He is the author of several works, such as "Muḥit A'zam"; "Chār 'Unsur"; "Inshā-i-Bedil", also called *Ruk'at-i-Bedil*, and of a *Diwān* or book of Odes in Persian, containing 20,000 couplets. He died in the commencement of the reign of Muhammad Shāh, on the 24th November 1720 O. S., 4th Safar, 1133 H. He is also the author of a work called "Nukāt-i-Bedil," containing the memoirs of Shaikh Junaid, third in descent from the celebrated Shaikh Sāfi, and grandfather of Shāh Ismā'il Safawī, king of Persia.

Vide Sprenger, Catalogue of Oudh MSS., p. 379.]

'Abdul-Kadir Gilani or Jilani (Shaikh), also called Pīr-i-Dastgīr and Ghauṣ-ul-A'zam Muhiy-uddin, a saint, who is said to have performed a number of miracles during his lifetime. He was born in Gilān or Jilān in Persia, in the year 1078 A. D., 471 A. H., and was greatly revered for his learning, his piety, and the sanctity of his manners. He died on the 22nd February 1166 A. D., 17th Rabi' II, 561, aged 91 lunar years, and is buried at Baghdād, where he held the place of guardian of Abū-Hanīfī's tomb. The order of Dervishes, called after him the Kādiris, acknowledge him as founder. His tomb is held in high veneration amongst the Muhammadans. He is said to have written many books on Mystical Theology, amongst which are the "Futūḥ-ul-Ghaib", "Malfūzāt-i-Kādirī" in Arabic, and a translation of the same in Persian, named "Malfūzāt-i-Jilānī". Another work of his in Arabic on Jurisprudence is called *Ghunyat-ut-Tālibīn*, and another work on Sufism is entitled *Bahjat-ul-Asrār*, and a book of Odes called *Diwān-i-Ghauṣ-ul-A'zam*. *Vide* Muhammad Kāsim (Sayyid) and Abdāls.

Some say that he was born at Jīl, a village near Baghdād; hence he should be called Jīlī.]

'Abdul-Kadir (Maulana), مولانا عبد القادر دهلوی, of Dillī, the son of Maulawī Walī-ullah. He is the author of an Urdū commentary on the Qurān, entitled "Tafsīr Mūziḡ-ul-Qurān."

'Abdul-Kadir Naini (Maulana), عبد القادر نائینی, a

poet who was a native of Nāin near Isfahān, and contemporary with Shaikh Sa'dī.

'**Abdul-Kadir**, a resident of Devi, a village in the district of Lakhnau. From the *Jāmi'-ut-Tawārikh* of Rashid-uddīn he translated that portion which is called the book of *Pātanjal*, into easy Persian, at the request of Major Herbert in May 1823. It is a collection of all the sciences, and one of the most valuable works of the sages of Hind. It contains an account of their various sects, and the history of their ancient kings, also the life of Sākya-muni.

'**Abdul-Kahir Jurjani** (Shaikh), **عبد القاهر جرجاني**, son of 'Abdur-Rahmān, was the author of the book called "*Dalā'il-ul-l'jāz*," and several other works. He died in 1081 A. D., 474 A. H.

'**Abdul-Karim**, **عبد الكريم**, surnamed Imām-uddīn Abul-Kāsim, author of the "*Sharḥ Kabīr*" and "*Sharḥ Ṣaghīr*".

'**Abdul-Karim bin-Muhammad al-Hamadani**, author of a Persian Commentary on the *Sirājiya* of Saḡāwandī, entitled "*Farāz-ut-Tāji Sharḥ Farāz-is-Sirāji*".

'**Abdul-Karim Sindhi** (Mulla), **عبد الكريم سندھی**, a native of Sindh who served under Khwāja Mahmūd Gāwān in the Dakhin, and was living about the year 1481 A. D., 886 A. H. He is the author of the history of Sultān Mahmūd Bahmanī, entitled "*Tārīkh-i-Mahmūd-Shāhi*".

'**Abdul-Karim**, a native of Dihlī, who accompanied Nādir Shāh to Persia, and wrote a history of that conqueror about the year 1754 A. D., 1168 A. H., entitled "*Bayān-i-Wāqī*".

Regarding this work, *vide* Dowson, Elliot's History of India, VIII, 124.]

'**Abdul-Karim**, Mir, of Bukhārā, who died at Constantinople about 1246 H. (1830 A. D.) He is the author of a history of Afghānistān and Turkistān (1740 to 1818 A. D.), translated into French by C. Schefer, Paris, 1876.]

'**Abdul-Karim**, Munshi, who died about thirty years ago. He is the author of the *Tārīkh-i-Ahmad*, a history of Ahmad Shāh Durrānī and his successors. The Persian text was lithographed in 1266, and an Urdu translation under the title of *Wāqī'āt-i-Durrānī* was issued at Kānpūr in 1292 H. (1875 A. D.) 'Abdul-Karim also wrote a larger work, entitled *Muhāraba-i-Kābul o Kandahār*, (1265 H.) which contains the heroic deeds of Akbar Khān, son of Dost Muhammad Khān, and is chiefly based on the Akbar-nāma written in verse by Munshi Kāsim Jān; and the *Tārīkh-i-Panjāb tūhfatun til-ahbāb*, (A. H. 1265) on the Sikh wars.]

'**Abdul-Kuddus Gangohi** (Shaikh) **شيخ عبد القدوس گنگوہی**, a native of Gangoh, near Dihlī, was a descendant of Abū-Hanīfa of Kūfa, and a famous saint of India. He died on the 27th November, 1537 A. D., 23rd Jumāda II, 944 A. H., the chronogram of the year of his death being "*Shaikh-i-ajall*." His grandson Shaikh 'Abdun-Nabī held a high post in the reign of Akbar, but was subsequently imprisoned and murdered.

'**Abdullah**, **عبد الله بن عبدالمطلب**, the father of Muḥammad the Prophet, was a younger son of 'Abdul-Muṭṭalib the son of Hāshim. He was remarkable for his beauty, and though a driver of camels, he is said to have possessed such merits, that his hand was solicited in marriage by the fairest and the most virtuous of the women of his tribe. He was so universally admired, that on the night of his nuptials one hundred young females expired in despair. His wife Amina, though long barren, at last became the mother of Muḥammad. 'Abdullah died during the lifetime of his father, eight days (some say eight years) after the birth of his son, and left his widow and infant son in very mean circumstances, his whole substance consisting of only five camels and one female Ethiopian slave. 'Abdul-Muṭṭalib, his father, was therefore obliged to take care of his grandson Muḥammad, which he did and at his death enjoined his

eldest son Abū-Tālib to provide for him for the future. 'Abdullah died about the year 571 A. D.

'**Abdullah bin-'Alī al-Halabi**, was one of the first writers on Shī'a jurisprudence, as he was amongst the earliest compilers of the traditions of that sect. It does not appear that any of his legal compositions are extant.

'**Abdullah**, **عبدالله بن رواحة**, son of Rawāḥa, was an Arabian poet who signalized himself in arms as well as poetry. He became an associate of Muḥammad and was sent with the army, of which Zaid was the chief, against the Greeks, and was killed at Muta in Syria with Zaid and Ja'far the brother of 'Alī, in 629 A. D., 8 H.

'**Abdullah** son of Zubair, **عبدالله بن زبير**, was the first

Musalmān born at Madīna amongst those who were called "*Muhājirīn*," that is to say, fugitives from Mecca. After the battle of Karbalā in 680 A. D., in which Husain the son of 'Alī was slain, the inhabitants of Mecca and Madīna, perceiving that Yazīd did all that lay in his power to suppress the house of 'Alī, made an insurrection against Yazīd, the second khalīfa of the house of Umayyā, and proclaimed 'Abdullah khalīfa in the city of Mecca. The Musalmāns of Syria also, after the death of Yazīd and Mu'āwiya the 2nd, acknowledged him for the space of 128 days, after which time Marwān the son of Ḥakim was proclaimed khalīfa in the city of Damascus. 'Abdullah still remaining in the city of Mecca, was besieged there in 691 A. D., 72 A. H., by Ḥajjāj, general of the khalīfa 'Abdul-Malik. The siege lasted 8 months and 17 days, after which 'Abdullah made a sally upon the enemy, destroyed a great number of them with his own hand, and was at length killed fighting valiantly in 692 A. D., 73 A. H. His head was cut off, and sent to the khalīfa 'Abdul-Malik.

'**Abdullah**, **عبد الله بن مسعود**, son of Mas'ūd, companion of Muḥammad. He died in 652 A. D., 32 A. H.

'**Abdullah**, **عبدالله بن عباس**, son of 'Abbās the uncle of Muḥammad, was distinguished as a teacher of the sacred book. Before he was ten years of age, he is said to have received inspiration from the angel Gabriel. He was born in 619 A. D., three years before the Hijra (622), and was considered the ablest interpreter of the Kurān then in existence. He was appointed governor of Basra by the khalīfa 'Alī, and remained there for some time. He then returned to Hijāz, and died at Tayīf, a town lying 60 miles eastward of Mecca, in 687 A. D., 68 A. H., aged 70 years. His mother Umm-ul-Faḡl was the sister of Maimūna, one of the wives of Muḥammad.

'**Abdullah**, **عبد الله بن عمر**, son of 'Umar the second khalīfa after Muḥammad, was one of the most learned Arabians amongst the contemporaries of Muḥammad. He died in 692 A. D., 73 A. H. He is famous for his liberality.

'**Abdullah**, **عبد الله بن يزيد**, son of Yazīd, was celebrated as a lawyer in the 7th century. He was the disciple of Abū-Huraira and Abū-'Abbās, companions of Muḥammad, and lived till the hundredth year of the Hijra, or 718 A. D., 100 A. H.

'**Abdullah**, **عبد الله بن علي**, the son of 'Alī, son of 'Abdullah, son of 'Abbās, the uncle of Muḥammad, was the uncle of the first two khalīfas of the Abbasides, *viz.*, Abul-'Abbās al-Saffāh and Al-Mansūr, under whom he served as general against the khalīfa Marwān, and having vanquished that prince, proclaimed his nephew Al-Saffāh. He was guilty of horrible cruelties on the family of the Ommaides. When his eldest nephew died, his brother Al-Mansūr took upon him the government, which displeased 'Abdullah so much, that he raised an army against him, but was defeated and afterwards perfidiously murdered in 764 A. D., 137 A. H.

***Abdullah**, عبد الله بن راوند, the son of Rāwand, was the founder of an impious sect, who were called after him the Rāwandites, during the Khilāfat of Al-Mansūr the Abba-side, about the year 776 A. D.

***Abdullah**, عبد الله, the son of Shams-uddīn, author of the marginal notes on the "Talwih," entitled "Hāshiya bar Talwih," a work on jurisprudence.

***Abdullah**, عبد الله بن طاهر, the son of Tāhir, the general of Al-Māmūn. He succeeded his brother Talha in the government of Khurāsān about the year 828 A. D., 213 A. H., reigned 17 years, and died in 844 A. D., 230 A. H. He was succeeded by his son Tāhir II.

***Abdullah Abu-Muslim**, عبد الله ابو مسلم, author of the Commentary on the Kurān, called "Sahih Muslim." He was born in 817 A. D., 202 H., and died in the year 875 A. D., 261 H. He is called by some writers Abul-Husain Muslim bin-al-Hajjāj bin-Muslim al-Kushairi, and by others Muslim bin-Hajjāj Nishāpūrī, which see.

***Abdullah**, عبد الله بن طيب السرخسي, the son of Tayyib al-Sarakhsi, preceptor to the Khalifa Mu'tazid Billah, by whom he was put to death A. D. 899, 286 A. H. He is the author of the "Bahr-ul-Manṭiq," and 'Isāghūjī (a commentary on the Isagoge of Porphyry).

***Abdullah**, عبد الله بن عدی, the son of 'Adiy, author of the Kitāb Kāmil. He died in 975 A. D., 365 A. H.

***Abdullah**, author of a collection of Letters, entitled Inshā-i-'Abdullah.

***Abdullah**, عبد الله بن قتيبة, the son of Muslim, the son of Kutāiba, was the author of the work called "Kitāb-ul-ma'arif," and several other works. He died in 889 A. D., 276 A. H.

***Abdullah**, عبد الله, author of the Persian work on jurisprudence, called "Ahkām us-Salāt."

***Abdullah**, عبد الله كلبرگی, of Kulbarga, author of a work called "Fars-nāma," written in 1407, A. D.

***Abdullah Ansari (Khwaja)**, عبد الله انصاري, surnamed Shaikh Abū Ismā'īl, the son of Abū-Mansūr, the son of Abū-Ayyūb. He was born at Hirāt in May, 1006 A. D., Sha'bān, 396 A. H., and is the founder of the sect called Ansāris in Hirāt and Khurāsān. He died on the 2nd July, 1088 A. D., 9th Rabi' I., 481 A. H., aged 84 lunar years, and is buried at Hirāt in a place called Gāzurgāh. 'Abdullah was struck with stones by the boys when he was doing penance, and expired.

***Abdullah bin-'Alī bin-'Abu-Shu'ba al-Halabi**, عبد الله بن علي بن ابو شعبه الحلبی. One of the earliest writers both on the Hadīs and Law of the Imāmiya sect. His grandfather, Abū-Shu'ba, is related to have collected traditions in the time of the Imāms Hasan and Husain. 'Abdullah wrote down these traditions, and presented his work, when completed, to the Imām Ja'far Sādiq, by whom it is said to have been verified and corrected.

***Abdullah bin-'Alī**, author of the work called "Sfrak ul-Hindī," which he paraphrased from the Persian into the Arabic, for it had been originally translated from Sanskrit into the Persian.

***Abdullah Ahrar**, عبد الله احرار, author of the "Malfūzāt-i-Khwāja 'Abdullah," containing the doctrines of the Nakshbandis, and of the "Anīs-us-Sālikin."

***Abdullah**, عبد الله بن سلام, the son of Salām, author of the questions which Muhammad was asked on the subject

of his prophecy. He is also the author of a work, called "Azmat-ul-Mankūl." Another work, called "Hazār Mas'ail," is ascribed to him.

***Abdullah**, عبد الله بن محمد, son of Muhammad, surnamed Kalānisi, an Arabian author. He died in 1121 A. D., 516 A. H.

***Abdullah bin-Fazl-ullah**, of Shirāz, author of the "Tārīkh-i-Wag'if."

The first four volumes of this work, which may be looked upon as a continuation of the "Jahān-kushā," go as far as Sha'bān, 690, (March, 1300). Subsequently, the author added a fifth volume which relates the events down to the year 728 (1328 A. D.); vide Dowson, Elliot's History of India, III, 21.]

'ABDULLAH is also the name of the author of the *Tārīkh-i-Dihlī*, an Afghan History, written during the reign of Jahāngir; vide Dowson, IV, 434.]

***Abdullah**, عبد الله ابن اليافعي شافعي, the son of 'al-Yāfi'i Shāfi'i, author of the Arabic work called "Ra'zat-us-Rayāhin," containing a detailed account of the lives of Muhammad, the twelve Imāms, and of all the saints of Arabia, Persia, and Hindūstān.

***Abdullah Shattari** (Shaikh), عبد الله شطاري, a descendant of Shaikh Shihāb-uddīn Suhrawardī. He came from Persia to India, and died in Mālwa, A. D. 1406, 809 H., and is buried there.

Regarding the Shattāris vide Journal, Asiatic Society, Bengal, 1874, Pt. I, p. 216.]

***Abdullah Hatifi**, vide Hatifi.

***Abdullah Khan Uzbek**, عبد الله خان ازبک, was a renowned officer in the time of Akbar. He was made governor of Mandū (Mālwa) in 1562 A. D., and afterwards rebelled against the king, but was defeated and compelled to leave the country.

For further notes vide Xīn Translation I, p. 320.]

***Abdullah Khan**, عبد الله خان ازبک, chief of the Uzbaks, was the son of Sikandar Khān, the son of Jāni Beg Khān, a descendant of Jūji Khān, son of Chingiz Khān. After the death of his father (during whose life he had several battles with him), he ascended the throne of Samarkand and Bukhārā in 1582 A. D., 990 A. H., invaded Khurāsān and took Hirāt after a siege of nine months in 1585 A. D., 993 A. H. Its governor 'Alī Kūfī Khān with several other chiefs were put to death, and the city was plundered. He was contemporary with Shāh 'Abbās of Persia and Akbar Shāh, and died after a reign of 15 years, aged 66, on the 12th February 1597 A. D., 5th Rajab 1005 A. H. The chronogram of the year of his death is "kiyāmat kāyim shud." He was succeeded by his son 'Abdul-Mūmin Khān.

***Abdullah Khan Firuz-Jang**, عبد الله خان فیروز جنگ, a descendant of Khwāja 'Abdullah Ahrār. He came to India in the latter end of the reign of the emperor Akbar, was raised to the rank of 6000 by the emperor Jahāngir, and died in the time of Shāh Jahān, A. D. 1644, 17th Shawwāl 1054, aged nearly 70 years.

***Abdullah Khan** (Sayyid), سيد عبد الله خان, styled Kutbul-Mulk, was governor of Allāhābād from the time of Bahādūr Shāh, emperor of Dihlī, and his younger brother Sayyid Husain 'Alī Khān, that of Bihār. Those brothers sprung from a numerous and respected family of the descendants of the prophet, who were settled in the town of Bārha, and in consequence of this origin, they are best known in India by the name of Sādāt, or Sayyids, of Bārha. Farrukh-siyar, who by the aid of these two brothers had ascended the throne of Dihlī, on his accession in January 1713 A. D., 1125 A. H., made the former his prime-

minister, with the title of Kutb-ul-Mulk, and appointed the latter Amir-ul-Umarā. Hussain 'Alī Khān was assassinated by Mir Haidar Khān at the instigation of the emperor Muhammad Shāh on the 18th September 1720 O. S., 27th Zil-ka'da 1132, and his brother 'Abdullah Khān, who made some resistance, was defeated and taken prisoner on the 4th November following, 14th Muharram 1133, and died in confinement after three years on the 19th September 1723 O. S., 30th Zil-hijja 1135. The remains of Hussain 'Alī Khān were transferred to Ajmir for burial. His brother 'Abdullah was buried at Dihli.

Regarding the Sayyids of Bārha, *vide* Ain Translation, I, p. 390; and for 'Abdullah Kutb-ul-Mulk, *vide* Dowson, VII, 447ff.]

'Abdullah Kutb-Shah, عبد الله قطب شاه, the sixth Sultān

of the Kutb-Shāhī dynasty of Golkonda in Haidarābād, Dakhin. He succeeded Muhammad Kutb Shāh, and reigned many years under the protection of the emperor Shāh Jahān, to whom he acknowledged himself tributary, and paid an annual sum; but in the year 1656 A. D., 1066 A. H., he displeased that monarch, and brought upon himself much trouble. The emperor had commanded him to permit his prime-minister Mir Muhammad Sa'id and his son Muhammad Amin to repair with their effects to court. Kutb-Shāh disobeyed the mandate, and confining Muhammad Amin, then at Haidarābād, seized part of his wealth. The prince Aurangzib, then governor of the imperial territories in the Dakhin, enraged at this conduct, marched to Haidarābād, which he took and plundered. 'Abdullah was obliged to purchase pardon by a contribution of a crore of Rupees, and the gift of his daughter in marriage to the son of his enemy, the prince Sultān Muhammad. From this time 'Abdullah, during the remainder of his life, was in fact a vassal of the empire. 'Abdullah Kutb-Shāh died in June 1674 A. D., Rabī' I 1085 H., and was succeeded by his son-in-law Abul-Hasan.

'Abdullah Mansur, عبد الله منصور, author of the Tarjama-i-Tabakāt-i-Sūfiya, containing the lives of the most celebrated Sūfis and Shaikhs.

'Abdullah Mirza, عبد الله مرزا, was the son of Ibrāhīm

Mirzā, the son of Shāhrukh Mirzā, and great-grandson of Amir Timur. Upon his father's death (about the year 1443 A. D.), he became possessed of the sovereignty of Fārs, or Persia; but four years after, he was dispossessed by one of his cousins-german, named Mirzā Abū-Sa'id, and was obliged to fly to his uncle Mirzā Ulugh Beg, who then reigned in Transoxiana, and who gave him his daughter in marriage. Some time after, Ulugh Beg having been defeated in a battle against his son Mirzā 'Abdul-Latif, and afterwards put to death by him in October 1449 A. D., Ramazān 853 A. H., and the latter not enjoying the success of his parricide above six months, 'Abdullah, as son-in-law to Ulugh Beg, took possession of his dominions; but Mirzā Abū-Sa'id, his cousin-german, declared war against him, and defeated him in a pitched battle, in which he perished. This event took place in the year 1461 A. D., 855 A. H.

'Abdullah (Maulānā), مولانا عبد الله, son of Ilahdād. He is the author of Sharh Mizān-il-Mantik and several other works. He was a native of Dihli, flourished in the reign of Sultān Sikandar, and died in 1516 A. D., 922 H.

'Abdullah, Maulānā of Sultānpūr, a learned bigoted Sunni at Akbar's Court. He had the title of 'Makhdūm-ul-Mulk.' He played a prominent part in the religious discussions which led Akbar to renounce Islām. He died, or was poisoned, in 990 H. *Vide* Ain Translation, p. 544, and p. vii (of Abul-Fazl's Biography).]

'Abdullah Tamimi, عبد الله تميمي, author of the Arabic work called "Rauzat-ul-Abrār," which contains the

history of Muhammad, and Memoirs of many of his companions.

'Abdullah Tirmizi (Mīr), عبد الله ترمذي, was an elegant

poet and wrote an excellent Nasta'lik hand, for which he received from the emperor Jahāngir the poetic name of Wasfī, or praise worthy, and the title of Mushkūn-Kālam, that is to say, out of whose pen flowed musk. He is the author of several poems. His death happened in the year 1626 A. D., 1035 A. H. His tomb stands at a place in Agra, called Naghā Jawāhir.

For the inscription on his tomb, and his son Muhammad Sālih Kashfī, *vide* Proceedings, Asiatic Society Bengal, 1874, p. 162.]

'Abdul-Latif, عبد اللطيف, a celebrated physician, born at

Baghdād A. D. 1261, 660 A. H. To the acquirement of medical knowledge he applied himself with diligence; and it was chiefly with this view that, in his 28th year, he left Baghdād in order to visit other countries. Having spent a year in Mausil, he removed to Damascus in Syria and thence to Egypt, where the people of the highest rank continued to vie with each other in cultivating his friendship. He afterwards travelled to Aleppo, and resided several years in Greece. Of 160 treatises which he composed on various subjects, only one, entitled "Historiæ Egypti Compendium," has survived the ravages of time. He died suddenly at Baghdād in his 65th year.

'Abdul-Latif, عبد اللطيف, a great-grandson of Amir Ti-

mur. In October 1449 A. D., he defeated his father Mirzā Ulugh Beg in an action near Samarkand, took him prisoner and put him to death. He did not long enjoy his success, for he had scarcely reigned six months, when he was murdered by his own soldiers on the 9th May 1450, 26th Rabī' I, 854 A. H. His head was separated from his body and sent to Hīrat, where it was placed on the gate of the college built by his father.

'Abdul-Latif, عبد اللطيف, a native of Kāzwin, and author of the work entitled "Lubb-ut-Tawārīkh," a history of Persia, written in the middle of the 16th century.

'Abdul-Latif (Mulla), ملا عبد اللطيف, of Sultānpūr, was the tutor of the prince Aurangzib. In the last years of his life he became blind, received from the emperor Shāh Jahān a few villages free of rent for his support, and died in the year 1632 A. D., 1042 A. H.

'Abdul-Latif, author of a collection of Letters called "Inshā-i-'Abdul-Latif."

'Abdul-Latif, عبد اللطيف, author of the work called

Latā'if-i-Ma'nawī, a commentary on the difficult passages of the Maṣnawī of Maulānā Rūm, written in 1640 A. D. He also is the author of a Dictionary, called "Latā'if-ul-Lughāt."

Regarding the author *vide* Journal, Asiatic Society, for 1868, p. 32.]

'Abdul-Maal, عبد الماعل, author of a system of Geography, written in the Persian Language, and entitled "Masāhat-ul-Arz," or the survey of the earth.

'Abdul-Majid Khan, عبد المجيد خان, the Turkish emperor of

Constantinople, was born on the 23rd April, 1823, and succeeded his father Mahmūd II, on the 2nd July, 1839, A. D., 1277 A. H. He died on the 25th June, 1861, aged 39 years, and was succeeded by his brother 'Abdul-'Aziz.

'Abdul-Majid Khan, عبد المجيد خان, entitled Majd-ud-

daula, a nobleman who was promoted by Ahmad Shāh of Dihli to the rank of 3rd Bakhshigari or paymastership, in 1748 A. D., 1161 A. H. He died in the year 1752 A. D., 1165 A. H.

'Abdul-Majid (Shaikh), شيخ عبد المجيد, a learned man who flourished in the time of Shāh Jahān and wrote history of that emperor entitled *Shah Jahān-nāma*.

[This seems to be a mistake for 'Abdul-Hamid.]

'Abdul-Malik, عبد الملك بن مروان, the son of Marwān I., was the 5th Khālifā of the house of Umayyā (Ommayyads). He succeeded his father at Damascus, on the 13th April, 65 A. D., 3rd Rāmzān, 65 A. H., surpassed his predecessors in military exploits and extended his power as far as Spain in the west, and India in the east. He was so generous as not to take a church from the Christians, which they had refused to grant him when he requested it. He was called *Abul-Zubāb* or "father of flies," because his breath was so offensive, that it killed the very flies that settled on his lips. He reigned upwards of 21 lunar years and died in October, 705 A. D., Shawwāl, 86 A. H. He was succeeded by Walid I., the eldest of his sixteen sons, who greatly extended the Moslem dominions.

'Abdul-Malik, عبد الملك بن صالح, the son of Sālih, the son of 'Abdullah, the son of 'Abbās, was related in blood to the prophet Muhammad; was invested by Hārūn-ur-Rashīd, the Khālifā of Baghdād, with the government of Egypt, in which he continued till about the year 794 A. D., 178 A. H., when Hārūn, suspecting that he was engaged in some cabals, in order to obtain the empire, threw him into prison, where he remained till Hārūn's death. His son released him, and invested him with the government of Syria, A. D. 809, 193 A. H.

'Abdul-Malik, عبد الملك ابن زهر, the son of Zuhri, an eminent Arabian physician, commonly called by Europeans Avenzoar, a corruption of Ibn-Zuhri. His full name is Abū-Marwān 'Abdul-Malik ibn-Zuhri. He flourished about the end of the 11th or the beginning of the 12th century. He was of noble descent, and born at Sevilla, the capital of Andalusia, where he exercised his profession with great reputation. His grandfather and father were both physicians. It is said that he lived to the age of 135; that he began to practice at 40 or, as others say, at 20; and had the advantage of a longer experience than almost any one ever had, for he enjoyed perfect health to his last hour. He left a son, also known by the name of Ibn-Zuhri, who followed his father's profession, was in great favour with Al-Mansūr, emperor of Morocco, and wrote several treatises on physic. Avenzoar wrote a book, entitled "*Tayassur fil-mudāwāt wat-tadbīr*," which is much esteemed. This work was translated into Hebrew in 1280 A. D., and thence into Latin by Paravicinus, whose version has had several editions. The author added a supplement to it, under the title of *Jāmi'*, or *Collection*. He also wrote a treatise "*Fil-adwiyat wal-aghziyat*," i. e., of medicines and food, wherein he treats of their qualities. Ibn-Zuhri was contemporary with Ibn-Rashīd (Averroes), who more than once gives him a very high and deserved encomium, calling him admirable, glorious, the treasure of all knowledge, and the most supreme in medicine from the time of Galen to his own.

'Abdul-Malik, عبد الملك, king of Fez and Morocco, was dethroned by his nephew Muhammad, but he afterwards defeated Sebastian king of Portugal, who had landed in Africa to support the usurper. The two African monarchs and Sebastian fell on the field, 1578 A. D. (986 A. H.)

'Abdul-Malik (Khwāja), a native of Samarkand who held the office of Shaikh-ul-Islām in that city in the reign of Amīr Timur.

'Abdul-Malik Samani I, عبد الملك ساماني, a king of the house of Sāmān, and son of Amīr Nūh I., whom he succeeded in 954 A. D. (343 A. H.). He reigned in Khurāsān and Māwarān-nahr seven and a half years, and was killed by a fall from his horse while playing at ball in 961 A. D. (350 A. H.). He was succeeded by his brother Amīr Mansūr I.

'Abdul-Malik Samani II, عبد الملك ساماني, an Amīr of the house of Sāmān, was elevated to the throne of Khurāsān, after his brother Amīr Mansūr II, in 998 A. D. (388 A. H.). He was the last Amīr, or king, of the race of the Samanides. He reigned only a few months, and was defeated in battle against Sultān Mahmūd of Ghazni in 999 A. D., who took possession of his country. 'Abdul-Malik was shortly after murdered.

'Abdul-Manaf, عبد المني, or 'Abd-Manāf, (i. e. slave of the idol Manāf) the great-great-grandfather of Muhammad, was the son of Kusayy, who aggrandized the tribe of the Quraysh by purchasing the keys of the Ka'ba from Abū-Ghassān, a weak and silly man, for a bottle of wine. Kusayy was succeeded by his second son 'Abdul-Manāf, to whom the prophetic light, which is said to have manifested itself in his face, gave the right of primogeniture. After his death, his son Hāshim, the father of 'Abdul-Muttalib, succeeded.

'Abd-Manāf is also the name of a son of the Prophet, who died in infancy.]

'Abdul-Mannan (Mir), مير عبد المنان, son of Mir Nu'mān Khān, son of Khwāja 'Abdur-Rahīm Khān of Andijān. He served under the celebrated Nizām-ul-Mulk Asaf-Jāh in the Dakhin for several years, was an excellent poet, and is known under the poetical name of 'Ibrat.

'Abdul-Mumin, عبد المومن, a man of obscure origin and son of a potter, who seized the crown of Morocco after destroying the royal family. He extended his dominions by the conquest of Tunisia, Fez, and Tremezen. He meditated the invasion of Spain, when death stopped his career in 1156 A. D. His son Yūsuf who succeeded him, carried his ambitious views into effect.

'Abdul-Mumin Khan, عبد المومن خان, the son of 'Abdullah Khān, chief of the Uzbeks, was raised to the throne after the death of his father at Samarkand in the year 1597 A. D., 1005 A. H. He took Mashhad and put the inhabitants to the sword. He was soon after assassinated by his own officers in 1598 A. D., 1006 A. H.; the chronogram of his death being contained in the words "*Badbakht-i-sar-burida*." After his death, Dīn Muhammad Khān, the son of 'Abdullah Khān's sister, was placed on the throne; but he fell shortly after, in a battle fought at Hirāt, against Shāh 'Abbās, king of Persia.

'Abdul-Muttalib, عبد المطلب, the grandfather of Muhammad, the son of Hāshim of the tribe of Quraysh. He is said to have been extremely affable and easy of access, as well as just and generous. The well which God showed Hagar the mother of Ishmael in the wilderness, is said to have been miraculously discovered to 'Abdul-Muttalib, about five hundred years after it had been filled up by 'Amr, prince of the Jorhomites. The well is called Zamzam by the Arabs and is on the east side of the Ka'ba, covered with a small building and cupola. Its water is highly revered, being not only received with particular devotion by the pilgrims, but also sent in bottles as a great rarity to most parts of the Muhammadan dominions. 'Abdul-Muttalib had ten sons, whose names are as follows: Abū-Tālib, the father of 'Alī; 'Abbās, the ancestor of the Abbasides who reigned at Baghdād; Hanzal; Hārīs; Abū-Lahab; 'Abdullah the father of Muhammad; Al-Makawwam; Zubair; Zirrār; Kusam. His younger son 'Abdullah, the father of Muhammad, dying eight days after the birth of his son, 'Abdul-Muttalib was obliged to take care of his grandson Muhammad, which he not only did during his life, but at his death enjoined his eldest son Abū-Tālib to provide for him for the future. 'Abdul-Muttalib died about the year 579 A. D., at which time Muhammad was about eight years old.

'Abdul-Nabi (Shaikh), شيخ عبد النبي, son of Shaikh Ahmad, and grandson of Shaikh 'Abdul-Kuddūs of Gan-

goh. He was the tutor of the emperor Akbar, and was honored with the dignity of Sadr-us-Sudúr. No Sadr during any former reign had so much favor. The king was for some time so intimate and unceremonious with him, that he would rise to adjust the Shaikh's slippers when he took his leave. At last, through the enmity of Mauláná 'Abdullah Makhdúm-ul-Mulk (*vide* p. 6) and others, he fell in the king's estimation, and began to be treated very differently. He was banished to Mecca, and after his return was murdered in the year 1583 A. D. (991 A. H.)

Vide Kín Translation I, 516, 538, and p. xiii (Abul-Fazl's Biography); also Proc. Asiatic Society, Bengal, January, 1876.]

'Abdul-Nabi Khan, served under Aurangzib, and built the large Mosque at Mathurá; *vide* Proc. As. Socy. Bengal, 1873, p. 12.]

'Abdul-Rahim bin-Ahmad Sur, الرحيم بن احمد سور, *عبد*, author of the Persian Dictionary 'Kashf-ul-Lughát. *Vide* Journal, As. Society, Bengal, for 1868, p. 9.]

'Abdul-Rahim Khan, عبد الرحيم خان خانان, Khán-Khánán, commonly called Khán Mirzá, was the son of Bairám Khán, the first prime-minister of the emperor Akbar. He was born on the 17th December 1556 A. D. (14th Safar 964 H.) and was only four years old when his father was assassinated. When of age, he received the appointment of his father with the same title of Khán-Khánán and the government of Gujrát in 1585 A. D. (993 H.) His daughter Jámí Begam was married to prince Dányál in the year 1599 A. D. (1607 H.) He translated the "Wáki'at-i-Báburi" (Memoirs of the emperor Bábur) from Turki into Persian. After Akbar's death, he served under Jahángir for 21 years, and died a few months before that emperor, shortly after the suppression of Mahábat Khán's rebellion, in the year 1627 A. D. (1036 A. H.), aged 72 lunar years, and lies buried at Dhillí near the Dargáh of Shaikh Nizám-uddín Anliyá, where his tomb is to be seen to this day. His poetical name was Rahim.

For a detailed biography *vide* Kín Translation I, 334.]

'Abdul-Rahim, عبد الرحيم, one of the principal nobles who joined Prince Khusráw in his rebellion against his father Jahángir in 1606 A. D. He was taken prisoner with the prince and brought to the emperor at Láhor; by whose order he was sewn up in the raw hide of an ass, kept constantly moist with water, in which miserable condition he remained for twenty-four hours. He was afterwards pardoned; *vide* Kín Translation I, 455.

'Abdul-Rahim Khan, Khwája, خواجه عبد الرحيم خان, the son of Abul-Kásim. He was a native of Andiján in Farghána, came to India in the reign of the emperor Sháh Jahán, and served under Aurangzib for several years. He died in 1692 A. D. (1103 A. H.)

'Abdul-Rahman, عبد الرحمن ابن ملجم, the son of Muljim, the murderer of 'Alí, son-in-law of Muhammad. He was killed by Hasan, son of 'Alí, in January 661 A. D. (Ramazán, 40 A. H.)

No Shi'a would now-a-days call his son 'Abul-urrahmán, just as no Muhammadan would call his son Yazid.]

'Abdul-Rahman, عبد الرحمن ابن ابوبكر, the son of Abú-Bakr, first Khalifa after Muhammad, and brother to 'Ayisha, the favorite wife of the prophet. He died in the same year that his sister died, i. e., in 678 A. D., 58 A. H.

'Abdu-Rahman, عبد الرحمن بن محمد حنيف, son of Muhammad Hanif son of 'Alí. He raised a formidable power against Hajjáj, the governor of Arabia, defeated him in several battles, and at last, rather than fall into his hands, threw himself from a house and died, 701 A. D., 82 A. H.

'Abdul-Rahman, a popular Afghán poet of Pesháwar. His verses are written with fiery energy, which has made them popular amongst a martial people, and yet with natural simplicity which is charming to the lover of poetry. Not far from the city is his grave, situated on the road to Hazárkhána, the poet's native village.

'Abdul-Rahman, عبد الرحمن, a Saracen general of the Khalifa Hishám, (called by some of our authors Abderames) who penetrated into Aquitain and Poitou, and was at last defeated and slain by Charles Martel near Poitiers, in 732 A. D., 111 A. H.

'Abdul-Rahman Mustafa, عبد الرحمن مصطفى, who in Watkin's Biographical Dictionary is called Babacauschi, was mufti of the city of Caffa, in Tunis. He wrote a book called 'The Friend of Princes'. He died in A. D. 1381, 783 A. H.

'Abdul-Rahman, عبد الرحمن, also called by old writers Abderames, a descendant of the Khelífas of the house of Umayya. He was invited to come to Spain, in 756 A. D., 139 A. H., by the Saracens who had revolted; and after he had conquered the whole kingdom, he assumed the title of king of Cordova. He was the founder of the Ummaydes of Spain, who reigned above two hundred and fifty years, from the Atlantic to the Pyrenees. He died in 790 A. D., 174 A. H., after reigning 32 years.

'Abdul-Rahman Ichi, عبد الرحمن النجفي, or Ijfi, the father of 'Kázi 'Azul-uddin of Shiráz, a learned man and native of Ich, a town situated 40 farsakhs from Shiráz.

'Abdul-Rahman, عبد الرحمن, called by us Abderames, a petty prince in the kingdom of Morocco, who murdered 'Imád-uddin, his predecessor and nephew, and was himself after a long reign assassinated by a chieftain whose death he meditated, 1505 A. D., 911 A. H.

'Abdul-Rahman, the Sultán of Fez and Morocco, born 1778, was rightful heir to the throne when his father died; but was supplanted by his uncle, after whose death he ascended the throne in 1823. His eldest son Sidi Muhammad (born 1803) is heir to the throne.

'Abdul-Rahman Khan, عبد الرحمن خان, Nawáb of Jhajjar, who on account of his rebellion during the mutiny of the native troops in 1857 A. D., 1274 A. H., was found guilty and executed at Dhillí before the Kotwálí on the 23rd December of the same year. He was a descendant of Najábat 'Alí Khán, to whom in 1806, when Sir G. Barlow was Governor-General of India, were granted the large territorial possessions held by the late Nawáb, yielding a yearly revenue of 12½ lacs, and consisting of Jhajjar, Badli, Karaund with its fort, Námaul, &c. In addition to these, expressly for the purpose of keeping up 400 horse-men, the territory of Badwán and Dadri was granted. Up to May 1857, he had always been looked upon as a staunch friend of the British Government; but when the rebellion burst forth, he forgot all his obligations to the British, and sided with the rebels.

'Abdul-Rahman Khan, عبد الرحمن خان, Sadr-us-Sudúr of Kánhpúr, a rebel and a staunch supporter of Náná Sáhib, when that ruffian commenced his career. He was hanged at Kánhpúr, in June 1858, 1274 A. H.

'Abdul-Rahman Sulami (Shaikh), author of the "Tabakát Sáfiya", a work on Sufism. He died in 1021 A. D., 412 A. H. He is also called Abú-'Abdur-rahmán.

'Abdul-Rahman, son of 'Abdul-'Azíz Nakshbandí, the father-in-law of Sulaimán Shikoh, who married his daughter in A. H. 1062, the 26th year of Sháh Jahán.

'Abdul-Rahman Chishti, عبد الرحمن چشتی, author of

the *Mir-ât-i-Mas'ûdî*, which contains the legendary history of Sâlar Mas'ûd Ghâzi, buried at Bahraich in Audh. 'Abur-rahmân died during the reign of Aurangzib in 1094 H. For extract translations *vide* Dowson, *Elliot's History of India*, II, 513. An Urdu translation of the *Mir-ât-i-Mas'ûdî* was lithographed at Kânhipur, 1287 H., under the title of 'Ghazâ-nâma-i-Mas'ûdî.]

'Abdul-Rashid, عبد الرشید, was the son of Sultân Mas'ûd

of Ghazni. He began to reign, after deposing and confining his brother 'Alî in 1052 A. D., 443 H. He had reigned but one year, when Tughril, one of his nobles, assassinated him and mounted the throne of Ghazni. Tughril reigned only forty days, and was murdered on the Persian New Year's day in March 1053 A. D., 444 A. H., when Farrukh-zâd, a brother of 'Abdur-Rashid, succeeded him.

'Abdul-Rashid (Mir), میر عبد الرشید, son of 'Abdul-Gha-

fûr-ul-Hussainî. He lived in the time of the emperor Shâh Jahân, and wrote chronograms on his accession to the throne of Dîhlî in 1628 A. D., 1037 A. H. He is the author of the Persian Dictionary called '*Farhang-i-Rashidî*', also of the '*Muntakhab-ul-Lughât*', a very useful Arabic Dictionary, with Persian explanations, dedicated to the emperor Shâh Jahân. Another work of his is called '*Risâla-i-Mu'arrabât*.'

The '*Farhang-i-Rashidî*', which was written in 1061 (A. D. 1653), is the first critical dictionary of the Persian language, and has been printed by the Asiatic Society of Bengal; *vide* *Journal, Asiatic Society, Bengal*, 1868, p. 20.]

'Abdul-Rashid Khan, عبد الرشید خان, son of Sultân Abû-Sa'îd Khân, king of Kâshghar. He was the contemporary of Humâyûn, the emperor of Dîhlî. Mirzâ Haidar, author of the *Târikh-i-Rashidî*, dedicated his work to him.

Vide Dowson, *Elliot's History of India*, V, 127; and *Kim Translation* I, 460.]

'Abdul-Razzak, عبد الرزاق, a chief of the Sarbadâls of Sabzwâr. He was at first employed by Sultân Abû-Sa'îd Khân as a Yasâwal, or mace-bearer, but after his death, when confusion took place, he possessed himself of Khurâsân in 1336 A. D., 737 A. H., and was slain, after one year and two months, by his brother Wajih-uddin Mas'ûd in September 1337, Safar 738 A. H. Mas'ûd reigned seven years, and was deposed by his brother Shams-uddin, who after a reign of four years and nine months was slain at Sabzwâr by Haidar Kassâb. After him Amir Yahya Kirâtî made himself master of Khurâsân, and gave the command of his troops to Haidar Kassâb. In the month of December 1353 A. D., 754 A. H., Yahya slew Tughlân Timur, a descendant of the Mughul kings, in battle, and was himself slain by his nobles, after he had reigned four years and eight months. After him they raised Khwâja Lutf-ullah, the son of Khwâja Mas'ûd, to the masnad. He was slain after a short time by Hasan Dâughânî, who reigned four years and four months, when Khwâja 'Alî Muayyad slew him, and reigned eighteen years in Khurâsân, after which he made over his country to Amir Timur who passed Khurâsân in 1380 A. D., 782 A. H. 'Alî Muayyad was killed in a battle in the year 1386, 788 A. H., and with him terminated the power of the Sarbadâls.

'Abdul-Razzak, Kamâl-uddin, son of Jalâl-uddin Is-hâk, born at Hirât on the 12th Sha'bân, 816 (6th November, 1413). He is the author of the historical work entitled '*Maftâ-us-sa'dâin*'. He died in 887 (A. D. 1482); *vide* below sub Kamâl, and Dowson, IV, 90.]

'Abdul-Razzak, عبد الرزاق, the son of Mirzâ Ulugh Beg, the emperor Bâbar's uncle. He was killed by the command of that monarch, before his invasion of India, for raising disturbances at Kâbul, about 1609 A. D., 915 A. H.

'Abdul-Razzak (Mulla), ملا عبد الرزاق, of Lâhijân, author of the '*Gauhar-i-Murâd*,' a dissertation on the creation of the world and the pre-eminence then given by God to man, dedicated to Shâh 'Abbâs II of Persia. He lived about the year 1660 A. D., 1072 H. His poetical name is Fayyâz.

'Abdul-Salam, عبد السلام بن محمد, son of Muhammad, a celebrated learned man, and author of the '*Tafsîr Kabîr*,' a commentary on the Qurân. He died in the year 1095 A. D., 488 A. H.

'Abdul-Salam, قاضي عبد السلام بداوني, (Kâzî) of Badâon, son of 'Atî-ul-Hakk. He is the author of the commentary called '*Tafsîr Zâd-ul-Akhirat*' in Urdu, consisting of 200,000 verses, which he completed about the year 1828 A. D., 1244 H., as the name of the work shews.

'Abdul-Salam, عبد السلام, a famous philosopher and physician, who died at Damascus in 1443 A. D., 847 H.

'Abdul-Salam, ملا عبد السلام, (Mullâ) of Lâhor, a pupil of Amr Fath-ullah Shirâzî. He died in the year 1628 A. D., 1037 A. H.

Vide *Kim Translation* I, 545.]

'Abdul-Salam, ملا عبد السلام, (Mullâ) of Dîhlî, was the pupil of Mullâ 'Abdus-Salâm of Lâhor. He wrote the Sharh, or marginal notes, on the commentaries called '*Tahzîb*', '*Manâr*' &c., and is also the author of the work on Sufism in Arabic, called '*Hall-ur-Rumûz*.'

'Abdul-Samad, عبد الصمد, uncle of the two first Khalîfas of the house of 'Abbâs, died at a great age during the khilâfat of Harûn-ur-Rashid in the year 801 A. D., 185 A. H. It is said of him that he never lost a tooth, for both the upper and lower jaws were each of one single piece.

'Abdul Samad, Khwâja, خواجه عبد الصمد, a noble of Akbar's court, also well-known as calligrapher. He was the father of Sharif, Amir-ul-Umarâ under Jahângîr (*vide* *Kim Translation*, I, pp. 495, 517), and had the title of *Shirin-Kalam*, or sweet-pen.]

'Abdul-Samad, عبد الصمد, nephew of Shaikh Abul-Fazl, Secretary to the emperor Akbar. He is the compiler of the work called '*Inshâ-i-Abul-Fazl*,' which he collected and published in the year 1606 A. D., 1016 H.

'Abdul-Samad Khan, عبد الصمد خان, styled Nawâb Saif-uddaula Bahâdur-Jang, was the son of Khwâja 'Abdul-Karim, a descendant of Khwâja 'Ubaid-ullah Ahrâr. The native country of his father was Samarqand, but he was born at Agra. In his childhood, he went with his father to Samarqand, where he completed his studies. In the reign of Aurangzib he returned to India, and was, at his first introduction to the emperor, raised to the rank of 600, and after a short time to that of 1500, with the title of Khân. In the reign of Jahândâr Shâh, the rank of 7000 and the title of 'Alî-Jang were conferred on him. He was made governor of Lâhor in the time of Farrukh-siyar, and was sent with a great army against the Sikhs, whom he defeated and made prisoners with Bânda their chief. He was made governor of Multân by the emperor Muhammad Shâh with the title of Saif-uddaula, and his son Zakariyâ Khân, Subadâr of Lâhor. He died in 1737 A. D., 1150 A. H., a year before the invasion of Nâdir Shâh. *Vide* Khân-Daurân IV.

The Histories call him *Diler-jang*, not '*Alî-jang*'; *vide* also Dowson, VII, 456, 491, 511.]

'Abdul-Samad Khan, عبد الصمد خان, Faujdâr of Sarhind, distinguished himself in the Marâthâ Wars, and was at last beheaded by Bhâo in 1174 A. H. (A. D. 1760); *vide* Dowson, VIII, 278.]

'Abdul-Shukur (Maulana), مولانا عبد الشکور, His poetical name was Bazmî. He lived in the time of Shâh Jahân about the year 1634 A. D., 1044 A. H.; *vide* Bazmî,

'**Abdul Wahhab (Kazi)**, قاضی عبد الوہاب, lived in the time of the emperor 'Alamgir, and died on the 26th November 1675 A. D., 18th Ramazán 1086 A. H. at Dihli. He is the author of a *Dustúr-ul-'Amal*, which he dedicated to that monarch.

'**Abdul Wahhab (Mir)**, میر عبد الوہاب, author of the "Tazkira-i-Be-nazir", which he wrote about the year 1758 A. D., 1172 A. H.

'**Abdul-Wahhab**, عبد الوہاب, author of the *Manâkib-i-Maulawí Rám*, containing the memoirs of the celebrated Jalâl-uddin Rûmî.

'**Abdul-Wahhab bin-Ahmad**, عبد الوہاب بن احمد, author of the Arabic work on theology, called "Anwâr Ahmadiya," written in 1548 A. D.

'**Abdul-Wahhab**, or Muhammad bin-'Abdul-Wahhâb, founder of the sect of the Wahhâbîs, was born at Huraimah in the province of Najd in Arabia about the year 1750 A. D.

'**Abdul-Wahid**, عبد الواحد, author of the *Sab'a Sanâbil*, essays on the duties of Instructor and Student, written in the year 1561 A. D., 969 A. H.

'**Abdul-Wahid (Mir)**, میر عبد الواحد, a native of Bilgrâm, in Audh, whose poetical name was Shâhidî. He died in his native country on the 11th of December 1608 A. D., 3rd Ramazán 1017 A. H. His son's name was Mir 'Abdul-Jalîl, the father of Sayyid Uwais, whose son's name was Sayyid Barkat-ullah.

'**Abdul-Wahid (Mir)**, میر عبد الواحد, of Bilgrâm. He wrote under two assumed names, *viz.* Wâhid and Zaukî, was an excellent poet in Persian and in Hindi, and is the author of a work in prose and verse, called "Shakar-istân-i-Khayâl," wherein he has mentioned the names of all kinds of sweetmeats. He was killed on the 13th October 1721 A. D., Friday, 2nd Muharram 1134 A. H., in an affray with the zamindars of Râhûn in the Panjâb, the settlement of which place was entrusted to his father Sayyid Muhammad Ashraf.

'**Abdul-Wahidi**, a Turkish poet, author of a *Dîwân* comprising 30 *Kasîdas*, 200 *Ghazals*, 29 *Tûrikhs*, and 54 *Rubâ'is*.

'**Abdul-Wasi' of Hansi**, عبد الواسع ہانسی, author of a Persian grammar, called after his name "Risâla-i-'Abdul-Wasi'." He flourished in the last century, and is also the author of a *Hindûstânî Dictionary*, entitled "(Gharîb-ul-Lughât").

For further notes *vide* Proceedings, Asiatic Society Bengal, for 1877, p. 121.]

'**Abdul-Wasi' Jabali**, عبد الواسع جبلی, a celebrated poet of Persia, who flourished about the year 1152 A. D., 547 A. H., in the time of Sultân Bahrâm Shâh, son of Sultân Mas'ûd, of Ghuzni, and Sultân Sanjar Saljûkî, in whose praise he wrote several beautiful panegyrics. He died in the year 1160 A. D., 555 A. H. 'Jabal' means a mountain, and as he was a native of Ghurjîstân, a mountainous country, he chose "Jabali" for his poetical title; *vide* Jabali.

Vide Sprenger, Catalogue of Oudh MSS., p. 443.]

Abengnefl, (a corruption of an Arabian name, spelt so in Lemprière's Biographical Dictionary), was an Arabian physician of the 12th century, and author of a book, the translation of which entitled 'De virtutibus medicinarum et ciborum', was printed at Venice in 1581, folio.

'**Abhai Singh**, راجہ ابھی سنگہ, Râjâ of Jodhpûr, who had acquired his power by the murder of his father Râjâ Ajit

Singh Râthaurî in the beginning of the reign of Muhammad Shâh, emperor of Dihli, about the year 1726 A. D., 1139 A. H. He served under the emperor, and having in a battle defeated Sarbaland Khân, the usurper of Gujrat, was appointed governor of that province in 1727 A. D., 1140 A. H.; but his younger brother Bakht Singh succeeded his father to the Râj of Jodhpûr. Abhai Singh was poisoned in 1752 A. D., and after his death his son Bijai Singh succeeded him.

'**Abi Bakr**, author of the "Jawâhir-ul-Ġanj," and of another work on Sûfism, called "Marsâd-ul-'Ibâd."

'**Abi Bakr Muhammad**, ابی بکر محمد, author of an Arabic work in prose entitled "Adâb-ul-Kilâb," written in 981 A. D., 374 A. H.

'**Abid-Khan**, عابد خان, a nobleman on whom Aurangzib conferred the Sûbadâship of Multân.

Abjadi, التجدی, the poetical name of Mîr Muhammad Ismâ'il Khân, tutor of the Nawâb 'Umdat-ul-'Umara' of the Karnatik, who made him a present of 6,700 Rs. on the completion of the history, called "Anwar-nûma," a masnawî, or epic, containing an account of the exploits of Nawâb Anwar Khân, the father of the patron of the author. It was completed in 1760 A. D. (1174 A. H.), and in 1771 the title of Malik-nash-shu'arâ, or poet laureate, was conferred on the author. *Vide* Abdi.

'**Abka Khan**, ابقا خان, *vide* Abû Kâân.

Abu-'Abbas, ابو عباس, the first khulîfâ of Baghdâd, of the race of 'Abbâs. *Vide* Abul-'Abbâs.

Abu-'Abdullah, ابو عبد الله. There are three Muhammadan saints of this name, whose lives are written by Abû-Ja'far. The first is surnamed Kurâshî, because he was of the family of the Kurâshites and a native of Mecca. The second bore the name of Iskandân, and the third that of Jaulaurî.

Abu-'Abdullah Bukhari, *vide* Muhammad Ismâ'il Bukhârî.

Abu-'Abdullah, ابو عبد الله, Muhammad Fâzil, son of Sayyid Ahmad, the son of Sayyid Hasan of Agra, author of the poem called "Mukhlis-ul-Wâsilîn," written in praise of Muhammad and his descendants, with the dates of their respective deaths in verse. The title of the book is a chronogram for 1106 A. H., in which year it was completed, corresponding with 1650 A. D. He flourished in the time of 'Alamgir and died in the year 1694 A. D. He is also called Mazhar-ul-Ilaqq, which see.

Abu-'Abdullah, ابو عبد الله ابن مالک, commonly called Ibn-Mâlik, author of the "Sharh Sahîh Bukhârî." He died at Damascus in 1273 A. D. (672 A. H.)

Abu-'Abdullah, ابو عبد الله, the surname of Shâfi'î, which see.

Abu-'Abdullah, ابو عبد الله بن احمد انصارى قرطبی, the son of Ahmad Ansârî, an Andalusian author, who died A. D. 1272 (671 A. H.).

Abu-'Abdullah, ابو عبد الله حمیدی, Muhammad ul-Hamidî, son of Abû-Nasr, author of the work called "Jam' bainal-Sahâhin" and the history of Andalusia, called "Târîkh Undulus". The former comprehends the collections of al-Bukhârî and Muslim, and has a great reputation. He died in 1095 A. D. (488 A. H.).

Abu-'Abdullah Maghribi, ابو عبد الله مغربی, named Muhammad bin-Ismâ'il, tutor of Ibrâhîm Khawâg, Ibrâhîm

Shaikh of Kirmánsháh, and of Abú-Bakr of Bíkand, and pupil of Abul-Husain Zurín of Hirát. Abú-'Abdullah died in the year 911 A. D. (299 A. H.), and was buried on Mount Siná.

Abu-'Abdullah Muhammad, ابو عبد الله محمد, son of Sufyán, a native of Kairuwán in Africa. He is the author of the work called "Hádí." He died in 1024 A. D. (415 A. H.)

Abu-'Abdullah Muhammad bin-'Ali ar-Rahibi, ابو عبد الله محمد, author of a short treatise, entitled the "Bighyat-ul-Báhi," consisting of memorial verses, which give an epitome of the law of inheritance according to the doctrine of Zaid bin-Sábit.

Abu-'Abdullah Muhammad Ha'kim Kabir, كبير, author of the work called "Mustadrík." He died in 1011 A. D., 405 A. H.

Abu-'Abdullah Muhammad bin-Muhammad al-Nu'mani, surnamed Shaikh Mufid and Ibn-Mu'allim, was a renowned Shí'a lawyer. Abú-Ja'far at-Túsi describes him in the Fihrist as the greatest orator and lawyer of his time, the most ancient Mujtahid, the most subtle reasoner, and the chief of all those who delivered Fatwas. Ibn-Kasir-ush-Shámi relates that, when he died, Ibn-Nakíl, who was one of the most learned of the Sunní doctors, adorned his house, told his followers to congratulate him, and declared that, since he had lived to see the death of Shaikh Mufid, he should himself leave the world without regret. Shaikh Mufid is stated to have written 200 works, amongst which one, called the "Ishád", is well-known. He also wrote works on the law of inheritance. His death took place in A. D. 1022, 413 A. H., or as some say A. D. 1025, 416 A. H.

Abu-'Abdullah Muhammad bin-'Umar al-Wakidi, ابو عبد الله محمد بن عمر الواقدي, an author who wrote in Arabic the work, called "Tabakát Wákidi", containing the history of the conquest of Syria by the generals of 'Umar during the years 638-9 A. D. He is said by some to have died in the year 824 A. D., 219 A. H., but as he makes mention of Al-Mu'tasim Billah, whose reign began in 833, he must have died about the year 834 and not 824 A. D., 209 A. H. *Vide* Wákidi.

Abu-'Abdullah Muhammad bin-Husain al-Shaibani, ابو عبد الله محمد بن حسين الشيباني, commonly called Imám Muhammad, was born at Wásit in 'Irák-'Arab in A. D. 749, 132 A. H., and died at Rai, the capital of Khurásán in A. D. 802, 187 A. H. He was a fellow pupil of Abú-Yúsuf, under Abú-Hanifa, and on the death of the latter pursued his studies under the former. His chief works are six in number, of which five are considered of the highest authority, and are cited under the title of the "Záhir-ur-Riwayát; they are "Jámi'-ul-Kabir", "Jámi'-us-Saghír", the "Mabsút fi furú'-il-Hanafiya", the "Ziyádát fi furú'-il-Hanafiya", the "Siyar-ul-Kabir wal-Saghír"; and the "Nawádir", the sixth and last of the known compositions of Imám Muhammad, which, though not so highly esteemed as the others, is still greatly respected as an authority.

Abu-'Abdullah Salih, ابو عبد الله صالح, *vide* Abú-'Alí, Wazír of Mansúr I.

Abu-'Abdul-Rahman Ahmad bin-'Ali bin-Shu'aib al-Nasai, ابو عبد الرحمن احمد بن علي, author of the works called "Sunan Kubra" and "Sunan Sughra."

The first is a large work on the traditions; but as Nasái himself acknowledged that many of the traditions which he had inserted, were of doubtful authority, he afterwards wrote an abridgement of his great work, omitting all those of questionable authenticity; and this abridgement which he entitled Al-Mujtaba and is also called Sunan Sughra, takes its rank as one of the six books of the Sunna. Al-Nasái was born at Nasá, a city in Khurásán, in 830 A. D., 303 A. H., and died at Mukka in 915 A. D.

Abu-'Abdul-Rahman Sulami, ابو عبد الرحمن سولامي, *vide* 'Abdul-Rahmán Sulami.

Abu-'Abdul-Rahman Yunas, ابو عبد الرحمن يونس, the son of Habib, an excellent grammarian who died in the year 798 A. D., 182 A. H.

Abu-'Abdul-Wahid, ابو عبد الواحد, an elegant Turkish poet who flourished in Constantinople, in the earlier part of the seventeenth century.

Abu-Ahmad, ابو احمد بن قاسم, the son of Kásim, was born in the city of Amasia in Natolia A. D. 1483, 888 A. H.; he publicly explained the book written by his father Ahmad bin-'Abdullah ul-Kirmí on the fundamental points of Muhammadanism.

Abu-'Ali, ابو علي, the wazír of Mansúr I, the son of Núh, prince of the Samanid dynasty of Khurásán. In A. D. 963, 352 A. H., he translated the "Tárikh Tabarí" into the Persian language from the Arabic. It is a general history from the creation of the world, down to the 300th year of the Hijra. In the course of eight centuries the language of Abú-'Alí having become obsolete, Abú-'Abdullah Sálíh bin-Muhammad was persuaded by Núr-ullah Khán, prince of Túrán, to put it into modern Persian; *vide* Abu Ja'far at-Tabarí, and Tabarí.

Abu-'Ali Isma'il, ابو علي اسمعيل, an Arabian author who died in 967 A. D., 356 A. H.

Abu-'Ali Kalandar, ابو علي قلندر, (Shaikh) commonly called Bú-'Alí Kalandar Shaikh Sharaf-uddín Pánipatí, a celebrated and highly respected Muhammadan saint, who is said to have performed numerous miracles during his life. He was born at 'Irák in Persia, but came to India and fixed his residence at Pánipat, where he died, aged about 100 years, on the 30th August, 1324 A. D., 9th Ramazán 724 A. H. His tomb is held sacred and is visited by the Muslims to this day.

Vide Proceedings, As. Society, Bengal, for 1870, p. 126, and for 1873, p. 97.]

Abu-'Ali Ahmad bin-Muhammad, the son of Ya'kúb bin-Maskawihí Kházin of Rai, author of the Arabian work, entitled "Kitáb-ut-Tahírat", which was translated in Persian by Násir-uddín Túsi, and named Akhlák-i-Násiri. He flourished about the 12th century.

Abu-'Ali, ابو علي مهندس, surnamed Muhandis, 'the Geometrician', who excelled in that science. He flourished A. D. 1136, 530 A. H., in the time of Al-Háfiz li-dín-illah, Khalifa of Egypt, and Al-Ráshid Billah, the son of Al-Mustashid of Baghdád.

Abu-'Ali Sina, ابو علي سينا, *vide* Abú-Siná.

Abu-'Ali 'Umar, ابو علي عمر بن محمد, son of Muhammad, was the author of the commentary, called "Sharh Kabir" and "Sharh Saghír." He died in the year 1247 A. D., 646 A. H.

Abu-Ayyub, ابو ايوب, a companion of Muhammad who had been with him in the battles of Badr and Uhud, and lost his life in the expedition of Constantinople (A. D. 668, 48 A. H.) in the reign of Mu'awiya, the first Khalifa of the house of Umayya. His tomb is held in such veneration by the Muhammadans, that the Sultans of the 'Usmán, or Ottoman, dynasty gird their swords on at it on their accession to the throne.

Abu-Bakr, or **Aba-Bakr**, ابوبكر or ابا بكر, son of Mirán-sháh, was killed in battle A. H. 810, A. D. 1407.

Abu-Bakr Ahmad bin-'Umar al-Khassaf, الشخصى, author of several treatises, known by the name of "Adáb-ul-Kázi." Hájjí Khalifa speaks very highly of this work. It contains 120 chapters, and has been commented upon by many learned jurists: the most esteemed commentary is that of 'Umar bin-'Abdul-'Aziz bin-Mája, commonly called Husám-ush-Shahíd, who was killed in 1141 A. D. Al-Khassáf died in 874 A. D., 261 A. H.

Abu-Bakr Ahmad, ابوبكر احمد, son of Husain Baihaqi, *vide* Baihaqi.

Abu-Bakr Bakalani, ابو بكر باقلانى, son of Tayyib. He was of the sect of Imám Málík, and author of the work called "Al-Tauhid," and several other works. He died in 1012 A. D., 403 A. H. See Bákaláni.

Abu-Bakr Bikandi, a pupil of Abú-'Abdullah Maghribi. He lived about the year 900 A. D.

Abu-Bakr, ابو بكر بن ابى شيبة, son of Abú-Shaibu, an Arabian author who died in the year 849 A. D., 235 A. H.

Abu-Bakr Zangi, ابو بكر بن سعد بن زنگى, son of Sa'd, son of Zangi, one of the Atábs of Persia, who reigned at Shiráz for thirty-five years, and died in the year A. D. 1260, 658 A. H. The celebrated Shaikh Sa'di of Shiráz dedicated his Gulistán to him in 1258 A. D.

Abu-Bakr Kattani, Shaikh Muhammed bin-'Alí Ja'far, a famous saint, who was born at Baghdád, and died in A. D. 934, A. H. 322.]

Abu-Bakr bin-Mas'ud al-Kashani, مسعود الكاشانى, author of the work on jurisprudence, entitled "Badá'i'." It is also called "Badá'i'-us-Saná'i'." He died in A. D. 1191, 587 A. H.

Abu-Bakr, مولانا ابوبكر زين الدين, (Mauláná) surnamed Zain-uddin, a learned Musalmán, who died at Táibád on Thursday the 28th of January 1389 A. D., 30th Muharram 791 H.

For further notes *vide* Ain Translation I, 366.]

Abu-Bakr Muhammad al-Sarakhsi, محمد السرخسى, whose title was Shams-ul-Aimma; he composed, whilst in prison at Uzjand, a law book of great extent and authority, entitled the "Mabsút." He was also the author of the celebrated "Al-Muhít." He died in A. D. 1096, 490 A. H.

Abu-Bakr Shadan, شيخ ابوبكر شادان, (Shaikh) of Kazwin, a celebrated pious Musalmán who died at Kazwin in the year 1137 A. D., 531 A. H.

Abu-Bakr Shashbani, ابوبكر ششبانى, a valiant commander, born in a village called Shashbán in the province of Mázurán. He was one of the greatest opponents of Amír Timur in his conquest of Asia.

Abu-Bakr Shibli, شيخ ابوبكر شبلى, (Shaikh) a celebrated doctor of divinity, born and brought up at Baghdád, but the native country of his parents was Khurásán. This Sufi followed the doctrines of the sect of Imám Málík, and had for his masters Junaid and other holy men of that epoch. He died at Baghdád on Friday, 31st July, 946 A. D., 27th Zil-hijja 334 A. H., aged 87 years.

Abu-Bakr Siddik, ابو بكر صديق, the father of 'Ayisha, the wife of Muhammad the prophet, by whom he was so much respected that he received from him the surname of Siddik, which signifies in Arabic "a great speaker of truth," and at whose death, in June 632 A. D., he was elected successor in opposition to 'Alí, the son-in-law of the prophet. He supported with energy the new faith, and reduced several of the Arabian tribes who wished to abandon the new doctrines and return to the religion of their fathers. Afterwards, he turned his arms against foreign nations, and by the valour of his active general Khalid, he defeated an army of 200,000 men, whom the Greek emperor Heraclius had sent to ravage Syria. He did not enjoy his victories: a slow fever wasted his vigour, and he died the very day that Damascus was taken; but before he died he appointed for his successor 'Umar (Omar) the son of al-Khattab. He had reigned two lunar years three months and nine days, and expired in his 63rd year on Friday the 23rd August, 634 A. D., 22nd Jumáda H. 13 A. H. He was buried close to the tomb of Muhammad in Madína.

Abu-Bakr Tughluk, ابوبكر تغلق, the son of prince Zafar Khán, and grandson of Firúz Sháh Tughluk, was raised to the throne of Dihli after the assassination of his cousin Ghiyás-uddin Tughluk, in February 1389 A. D., Safar 791 A. H. He reigned one year and six months, after which his uncle Prince Muhammad Tughluk, the son of Firúz Sháh, who was at Nagarkot, (Kángra) proclaimed himself king, and proceeded with an army towards Dihli. After some repulses he was victorious, entered Dihli, and ascended the throne in the month of August 1390 A. D., Ramazán 792 A. H. Abú-Bakr who had fled towards Mewát, was taken prisoner on the 29th November of the same year, 20th Zil-hijja, and sent to the fort of Miráth, where he died some years after. *Vide* Dowson, IV, 20.

Abu-Bakr Yahya, ابوبكر يحيى, author of the "Bahjat-ul-Maháfíl", or the Delight of Assemblies, containing various anecdotes recorded of Muhammad, the four Khalifas, and other illustrious persons, in Arabic.

Abu-Darda, ابودردا, a companion of Muhammad, who was governor of Syria in the time of the Khalifa 'Umar.

Abu-Daud Sulaiman bin-al-Ash'as, بن الأشعث, surnamed Al-Sijistání, author of a "Kitáb us-Sunan", which contains 4,800 traditions, selected from a collection made by him of 500,000. It is considered the fourth book of the Sunna. He was born in 817 A. D., 202 A. H., and died at Basra in 888 A. D., 275 A. H.

Abu-Daud Sulaiman bin-'Ukba, عقبه الظاهرى, surnamed Az-Záhiri. He is the translator and commentator of Euclid in Arabic. He was also the founder of a Sunní sect, but had few followers, and was called Az-Záhiri, because he founded his system of jurisprudence on the exterior (záhir), or literal meaning of the Kurán and the traditions, rejecting the kiyás. He was born at Kúfa A. D. 817, 202 A. H., and died at Baghdád in 883 A. D., A. H. 270. Some authors say that he died in 275 A. H. (888 A. D.). He was a great partisan of Sháfi'í.

Abu-Hafs al-Bukhari, ابو حفص البخارى, a mufti of Bukhārā, and a very rigid Musalmān. He was surnamed Al-Kabir, the Great, to distinguish him from his son, who was surnamed Al-Saghir, the Little, or the Younger, and was also a learned teacher, but not so famous as his father.

Abu-Hafs Haddad, 'Amr, son of Sulama, of Nishāpūr, a saint, who died in 264 A. H.]

Abu-Hafs 'Umar, ابو حفص عمر بن احمد, son of Ahmad, author of 330 works, among which are "Targhib and Tafsir" and "Masnad". He died in 995 A. D., 385 A. H.

Abu-Hafs 'Umar al-Ghaznawi, ابو حفص عمر الغزنوى, surnamed Sirāj-uddīn, a follower of Abū-Hanīfa, and author of the Arabic work called "Zuhdat-ul-Ahkām", which expounds the practical statutes of the different doctrines of the four Sunnī sects. He died in 1371 A. D., 773 A. H.

Abu-Ha'mid (Imam), امام ابو حامد بن محمد غزالى, son of Muhammad, surnamed Ghazzālī. He is the author of the Arabic work on theology, called "Ihyān-ul-ūlūm-il-dīn" and of many other works. He died in 1111 A. D., 505 A. H. *Vide* Ghazzālī.

Abu-Hamza bin-Nasr al-Ansari, بن نصر الانصارى, surnamed Aus bin-Mālik, was one of the six authors most approved for Muhammadan traditions. He died at Basra, in the year 710 A. D., 91 A. H., aged 103 years, after having begot 100 children. He was the last that was styled Sahāba, that is to say, friends, companions, and contemporaries of Muhammad.

Abu-Hanīfa (Imam), امام ابو حنیفة, surnamed Al-Nu'mān Kūfī, the son of Sābit, a celebrated lawyer among the Musalmāns, was born at Kūfa in the year 699 A. D., 80 A. H., and is said to have been a descendant of the Persian king Nausherwān the Just. Though he was imprisoned at Baghdād by the khalīfa Al-Mansūr for denying the doctrines of predestination, and died in his confinement, yet his learning, his virtues, and moderation found partisans in the East, and 335 years after his decease, Sultān Malik-shāh Saljūki erected a mausoleum in the city of Baghdād, where his remains were deposited. There were not wanting enthusiasts who declared that his name was mentioned in the Old Testament, and that his birth had been foretold as well as that of the prophet. He died in the year 767 A. D., 150 A. H., aged 70 lunar years. He was the founder of the first of the four chief sects of Sunnīs, and the principal of the Mu'tahid Imāms, who looked to the kiyās as the main authority upon which to base decisions. At the period of his birth, four, or as some authors say, six of the companions of the Prophet, were still living. *Vide* Hanīfa (Imam).

Abu-Hatim, ابو حاتم, a celebrated Musalmān lawyer. *Vide* Hātīm, surnamed Al-Aḡamm.

Abu-Huraira, ابو هريرة, that is "father of the kitten," so nicknamed by Muhammad, because of his fondness for a cat which he always carried about with him. He was so constantly called by this name, that his true name is not known, nor his pedigree. He was such a constant attendant upon Muhammad, that a great many traditions go under his name; so many, indeed, that the multitude of them make people suspect them. Nevertheless, others receive them without hesitation as of undoubted authority. He was Kāzī of Mecca in the time of 'Uṣmān. He died in the year 779 A. D., 69 A. H.

Abu-Husain Zarrin, ابو حسين زرین, of Hirāt, and master of Abū-'Abdullah Maghribī. He died at the age of 120.

Abu-Ibrahim Ismail, ابو ابراهيم اسمعيل بن يحيى المزني, son of Yahya al-Mazani, a distinguished disciple of Imām Shāfi'i, and author of the "Jāmi' Saghir" and other

works. He died in the year 878 A. D., 264 A. H. He was the most celebrated amongst Shāfi'i's followers for his acquaintance with the legal system and juridical decisions of his preceptor, and for his knowledge of the traditions. Amongst other works, he wrote the "Mukhtasir," the "Mansūr," the "Risāil-ul-Mu'tabira" and the "Kitāb-ul-Wasāik." The Mukhtasir is the basis of all the treatises composed on the legal doctrines of Shāfi'i, who himself entitled Al-Mazani "the champion" of his doctrine.

Abu-Is-hak, son of Alptigin, independent governor of Ghazni. Abū-Is-hak handed over the reigns of the government to Subuktigin, who on Is-hak's death in A. D. 977, A. H. 367, usurped the throne.]

Abu-Is-hak, ابو اسحق بن محمد, the son of Muhammad, an inhabitant of Syria, who wrote an excellent commentary to Mutanabbī. He died in 1049 A. D., 441 A. H.

Abu-Is-hak Ahmad, ابو اسحق احمد, or Abul-Is-hak Ibrahim bin-Isma'il, author of the "Kisās-ul-Anbiyā" which contains an account of the creation of the world, and a history of all the prophets preceding Muhammad; also the history of Muhammad till the battle of Uhud, A. D. 623. He died in 1036 A. D., 427 A. H.

Abu-Is-hak al-Kaziruni, ابو اسحق الكازوني, a Muhammadan saint who, they say, lighted a lamp in the mosque of the college called "Takht Sirāj," which continued burning for four hundred years till the time of Bin-Kāsim.

Abu-Is-hak Hallej, ابو اسحق حالج الجمعه, generally called "Bus-hak Aṭ'ima", a poet and cotton-thresher, who never wrote a verse without mentioning in it the name of a dish; consequently they gave him the name of Aṭ'ima, i. e. meals. His poetical name is Bus-hak. He lived in the time of Sikandar son of 'Umar Shaikh; *vide* Is-hak.

Abu-Is-hak Isfaraini, ابو اسحق اسفراني, son of Muhammad, author of the "Jāmi'-ul-Jila," which refutes the doctrines of various sects. He died in 1027 A. D., 418 A. H.

Abu-Is-hak Shami, of Syria, a famous saint, who died on the 14th Rabi' II, 329, and lies buried at Akka.]

Abu-Is-hak Shirazi, ابو اسحق شيرازى, author of the "Tabakāt ul-Fukahā," a collection of the lives of celebrated lawyers. He died A. D. 1083, 476 A. H.

Abu-Is-hak, شاه شيخ ابو اسحق, (Shāh Shaikh). His father Amīr Muhammad Shāh, a descendant of Khwāja 'Abdullah Ansārī, was governor of Shirāz in the reign of Sultān Abū-Sa'id Khān, and was murdered during the reign of Arpā Khān in 1335 A. D., 736 A. H. His son Amīr Mas'ūd, who succeeded him was also slain shortly after, when his brother Abū-Is-hak took possession of Shirāz in 1336. He reigned 18 years; but when Amīr Muhammad Muzaffar besieged Shirāz in 1353 A. D., 754 A. H., Abū-Is-hak fled to Isfahān, where he was slain four years after, on Friday the 12th May 1357 A. D., 21st Jumādā I, 758 A. H.

Abu-Isma'il Muhammad, ابو اسمعيل محمد, author of the history called "Tārikh Futūh-il-Shām" the conquest of Syria by the generals of 'Umar in forty-two battles, during the years 638 and 639 of the Christian Era, translated and abridged from the "Tabakāt Wākidī."

Abu-Ja'far, ابو جعفر, *vide* Al-Mansūr.

Abu-Ja'far Ahmad bin-Muhammad Tahawi, ابو جعفر احمد بن محمد طحاوي, an inhabitant of Ṭahā, a village in Egypt. He was a follower of the Hanafīya sect, and is the author of the commentary on the Kurān, called "Aḥkām-ul-Kurān," and other works, called "Ikhtilāf-ul-ulamā", "Ma'āni-l-Aḡār", "Nawāikh and Mansūkh", all in Arabic. He died in the year 933 A. D., 321 A. H. He also wrote an abridgement of the Hanafī doctrines, called the "Mukhtasir ul-Ṭahāwī."

Abu-Ja'far al-Haddad, ابو جعفر الحداد, } Two great
Abu-Ja'far al-Saffar, ابو جعفر الصفار, } teachers of the
 one was a locksmith, and the other a brazier.
 The latter is called *Al-Haffar*, i. e., grave-digger, in
Jāmi's Nafḥāt-ul-Uns.]

Abu-Ja'far al-Tabari, ابو جعفر الطبري ابن جرير, son
 of Jarir, author of the *Tārīkh Tabarī*, a very authentic
 history in Arabic, which he wrote in the year 912 A. D.
 This work was translated and continued by Abū-Muhammad
 of Tabriz in Persian. Tabarī was the founder of the
 seventh Sunni sect, which did not long survive the death
 of its author. He was born at Amul in Tabaristān in 838
 A. D., 224 A. H., and died at Baghdād in 922 A. D., 310
 A. H. He is also the author of a commentary to the
 Qurān.

Abu-Ja'far Muhammad bin-'Ali bin-Babwaihī al-

Kumī, ابو جعفر محمد بن علي بن بابويه الصدوق,
 surnamed *As-Sadūq*, one of the earliest of the many writers
 of commentaries on the Qurān among the Shi'as. He lived
 in the fourth century of the Hijra, and was a contempo-
 rary of Rukn-ud-daula Dailamī. He was one of the greatest
 of the collectors of the Shi'a traditions, and the most celebra-
 ted of all the Imāmiyya lawyers of Kum in Persia. This writer
 composed a large and a small *Tafsīr*. There is considerable
 uncertainty as to the exact time when he lived. Shaikh Tūsī
 says in the *Fihrist* that Abū-Ja'far died at Rai in 331
 A. H., A. D. 942, but this appears to be erroneous. Shaikh
 Najāshī, who died in A. D. 1014, states that Abū-Ja'far
 visited Baghdād, whilst yet in the prime of life, in A. H.
 355, A. D. 965, which might well have been the case,
 since Abul-Hasan 'Alī bin-Bābwaihī, the father of Abū-
 Ja'far, did not die until A. H. 329, A. D. 940. In addi-
 tion to this, Nūr-ullah relates, on the authority of the
 Shaikh ad-Dūrystī* that Abū-Ja'far lived in the time of
 Rukn-ud-daula Dailamī, and had repeated interviews with
 that prince, who, as is well-known, reigned from A. H.
 338 to A. H. 366, A. D. 949-976. He is also the author
 of the "*Man lā yahzarhu al-Faḳīh*," which is the fourth
 of the four authentic books on Shi'a tradition, called
Kutub Arba'. He is said to have written in all 172 works,
 and to have been especially skilled in *Ijtihād*.

Abu-Ja'far Muhammad bin-Hasan al-Tusi, (Shaikh)
 who was one of the chief Mujtahids of the Imāmiyya or
 Shi'a sect, is the author of the work entitled "*Fihristu-
 Kutub-ish-Shi'a wa Asmā'il-Musunnifin*." It is a bibli-
 ographical dictionary of Shi'a works, together with the
 names of the authors. The greater part of this author's
 works were publicly burnt in Baghdād in the tumult that
 arose between the Sunnis and Shi'as in 1056 A. D., 448-
 460 A. H. Abū-Ja'far died in 1067 A. D. He is also the
 author of a very extensive commentary on the Qurān,
 in twenty volumes, which is generally called the "*Tafsīr
 ut-Tūsī*," though it was entitled by its author the "*Majma'-
 ul-Bayān li-ulūm-il-Kurān*." Among the Four Books
 on Shi'a Hadīṣ, called *Kutub Arba'*, the two first in order
 were composed by him, entitled "*Tahzīb-ul-Ahkām*," and
Istibṣār. His chief works are the *Mabsūt* and the *Khilāf*,
 which are held in great estimation, as are also the *Nihāya*
 and the *Muḥīt* by the same author. The *Risāla-i-
 Ja'fariyya* is likewise a legal treatise by at-Tūsī, which is
 frequently quoted.

Abu-Jahl, ابو جهل, the uncle of 'Umar ibn-ul-Khaṭṭāb. He
 was one of the most inveterate enemies of Muhammad
 and his religion. Though his son 'Ikrima became a con-
 ver* to the tenets of Muhammad, yet his father was for ever
 shut out from paradise; and so violent is the resentment
 of the Musalmāns against this first enemy of their prophet,
 that they call the colocynth, in contempt, the melon of
 Abū-Jahl. Abū-Jahl was slain in the battle of Badr,

which he fought against Muhammad, together with Al-'As
 his brother, in the 70th year of his age, in the month of
 March 624 A. D., Ramazān 2, A. H.

Abu-Lahab, ابو لهب, the uncle of Muhammad, also called
 'Abdul-'Uzza, was the son of 'Abdul-Muttalib and one of
 the bitterest enemies of Muhammad and his doctrines.
 He died of grief within a week after the defeat of Abū-Suf-
 yān in the battle of Badr, which took place about the be-
 ginning of the year 624 A. D., 2 A. H. He was a man of
 wealth, of proud spirit and irritable temper. His son
 'Uṭba was engaged, or according to some, married to,
 Muhammad's third daughter Rukayya, but when Muham-
 mad appeared as a prophet, the contract was dissolved, and
 Rukayya married her lover 'Usmān. Abū-Lahab was also
 allied to the rival line of Qurāish, having married Umm-
 Jamil, sister of Abū-Sufyān.

Abul-'Abbas, surnamed *Al-Saffāh*, which see.

Abul-'Abbas bin-Muhammad, ابو العباس بن محمد,
 author of the Arabic work "*Ma'rifa't-us-Sahāba*," and
 other books. He died in 1011 A. D., 432 A. H.

Abul-'Abbas Ahmad bin-Muhammad, commonly
 called *Ibn-'Uḳda*, was one of the greatest masters of the
 science of traditions, and was renowned for his diligence
 in collecting them, and the long and frequent journeys
 which he undertook for the purpose of obtaining infor-
 mation on the subject. *Al-Dārkaṭnī*, the Sunni traditionist,
 is reported to have said that *Ibn-'Uḳda* knew 300,000 tra-
 ditions of the Ahl-i-Bait and the Banū-Hāshim. He died
 in A. D. 944, 333 A. H.

Abul-'Abbas Fazl, bin-Ahmad, of Isfarā'ūn, was minister
 to Mahmūd of Ghazni.]

Abul-'Aina, ابو العينا, a Musalmān lawyer celebrated for
 his wit. When Mūsa, son of the khalīfa 'Abdul-Malik,
 put to death one of Abul-'Ainā's friends, and afterwards
 spread a report that he had escaped, Abul-'Ainā said in
 the words of the Lawgiver of the Hebrews, "Moses smote
 him and he died." The sentence was reported to the prince,
 and Abul-'Ainā was summoned to appear. Instead of
 dreading the threats of the tyrant, he boldly replied in
 the words of the following verse in Exodus, "Wilt thou
 kill me to-day as thou killedst the other man yesterday?"
 The ingenuity of the expression disarmed the anger of
 Mūsa, who loaded him with presents.

Abu-Lais Nasir Samarkandi, author of the work on
 jurisprudence in Arabic called "*Fikḥ Abū-Lais*," and
 the "*Ghunyat-ul-Mubtadī*."

Abul-'Ala, ابو العلاء, entitled *Malik-ush-Shu'arā'*, or royal
 poet, of Ganju, flourished in the time of Manūchūhr, ruler
 of Shirwān. The poets Falakī and Khākānī were his
 pupils, and to the latter he gave his daughter in marriage.

Abul-'Ala Ahmad bin-'Abdullah al-Ma'arri, المعري,
 ابو العلاء احمد بن عبد الله, a celebrated Arabian philoso-
 pher, free-thinker and poet, born at Ma'arra in Syria
 on Friday the 26th December 973 A. D., 1st Rabi' I, 363
 A. H. Though he lost his sight in the 3rd year of his age
 by the small-pox, his poetry is animated and his descrip-
 tions are beautiful and striking. He died on Friday
 the 9th of May 1057 A. D., 1st Rabi' I, 449 A. H. He was
 the panegyrist of Al-kāyim Billah, the khalīfa of Baghdād,
 and has left a *Diwān* in Arabic. *vide Zeitschrift*, D. M. G.,
 xxix, p. 304.

Abul-'Ala, مير ابو العلاء اكبر آبادی, (Mir), of Akbarābād or
 Agra, Mir Abul-Wafā Hasani, was born in the year 1582
 A. D., 990 A. H. His grandfather Mir 'Abd-us-Salām
 came to India from Samarkand, and went on a pilgrimage
 to Mecca, and died after some years. His father Mir
 Abul-Wafā died at Pathpūr Sikri, from which place his
 remains were conveyed to Dihli and buried close to the
 college situated near the Lal Darwāza. When Rāja Mān
 Singh was appointed governor of Bengal, Mir Abul-

* Dūryst, a village near Rai, which is now called
 Darasht.

'Alá accompanied him, and was honored with the rank of 3,000, but he soon left him and proceeded to Ajmir, and thence to Agra, where he passed the remainder of his life, and is said to have performed many miracles. He died on Friday the 21st, January 1651 A. D., 9th Safar, 1061 A. H., aged 71 lunar years, and lies buried at Agra, at a place near the karbalá, where every year on the anniversary of his death a great number of people assemble together and worship his tomb.

He was a Nukshbandí and a descendant of Khwája Ahrár.]

Abul-Barakat Nishapuri, ابو البركات نیشاپوری, author of the work called "Dastúr-ul-Kitábát."

Abul-Barakat 'Abdullah bin-Ahmad, الله بن احمد, ابو البركات عبد, *vide* Nasafi.

Abul-Barakat, Shaikh, brother of Abul-Fazl, born A. D. 1552; *vide* Ain Translation, p. xxxiii.]

Abul-Farah, of Wási, the ancestor of the Sayyid families of Báiba, Bilgrám, Khairábád, Pathpúr Hanswa, and other places. *vide* Ain Translation I, 390.]

Abul-Faraj, ابو الفرج, (who in some of our Biographical Dictionaries is called Abulfaragius (George), was the son of Aaron, a Christian physician, born at Malatia in Armenia, near the source of the Euphrates in 1226 A. D. He followed his father's profession, but afterwards studied the Eastern languages and divinity, and was ordained bishop of Guba in his 20th year, from whence he was translated to Lachena and Aleppo. He wrote a work on history, called "Mukhtasir-ud-Dawal," divided into dynasties, which is an epitome of universal history from the creation to his own time. The most excellent part of the work is that which relates to the Saracens, Mughuls, and the conquests of Chingiz Khán. Dr. Pococke, Professor of Hebrew and Arabic at Oxford, published this work in 1663, in the original Arabic, with a Latin version of it. Abul-Faraj died in 1286 A. D., 685 A. H.

Abul-Faraj 'Ali, ابو الفرج على بن حسين, the son of Husain bin-Muhammad Kurashí Isfahání, was born in the year 897 A. D., 284 A. H., and was brought up at Baghdád. He is the author of a famous work called Kitáb-ul-Aghání, or Book of Songs, an important biographical dictionary, notwithstanding its title, treating of grammar, history, and science, as well as of poetry. The basis is a collection of one hundred Arabian songs, which he presented to Saif-ud-daula, prince of the race of Hamdán, who ordered him a thousand dinárs. The minister of that prince, thinking this sum too small for the merit of the work, on which the author had laboured fifty years, doubled it. The author of this celebrated work died in 967 A. D., 356 A. H., having lost his reason previous to his death.

Abul-Faraj al-Baghawi, ابو الفرج البغوي, } two great
poets, who

Abul-Faraj al-Khalidi, ابو الفرج الخالدي, } lived at
the court of the Sultán Saif-ud-daula of the house of Hamdán, who was a protector of men of letters, on whom he bestowed large pensions.

Abul-Faraj ibn-Jauzi, ابو الفرج ابن جوزي, surnamed Shams-uddin, was the most learned man, the ablest traditionist, and the first preacher of his time. He compiled works on a variety of subjects, and was the tutor of the celebrated Shaikh Sa'dí of Shiráz. He died on the 16th June, 1201 A. D., 12th Ramazán, 597 A. H., and is buried at Baghdád. His father's name was 'Alí, and that of his grandfather Jauzi. One of his works is called "Talbis Iblis", "The Temptation of Satan."

Abul-Faraj Buni, ابو الفرج رونی, of Rún, said to be a place near Láhor. He is the author of a Diwán, and was the panegyrist of Sultán Ibrahim, (the grandson of Sultán Mahmúd of Ghazni) who reigned from 1059 to 1088

A. D., 451 to 481 A. H. Anwarí imitated his style; *vide* Sprenger Oudh MSS., p. 308. He is often wrongly called Abul-Farah Ruwainí; *vide* Dowson iv, 205.]

Abul-Faraj Sanjari, ابو الفرج سنجرى, a Persian poet who lived in the time of the great irruption of the Tartars under Chingiz Khán.

vide, however, Sprenger, Oudh MSS., p. 308, from which it appears that Sanjari is a mistake for Sijizi, i. e. of Sijistán.]

Abul-Fath Lodi, chief of Multán. Sultán Mahmúd of Ghazni took Multán in A. D. 1010, and carried away Abul-Fath as prisoner to Ghazni.

Abul-Fath Bilgrami, ابو الفتح, (Kázi) commonly called Shaikh Kamál. It is mentioned in the work called "Sharáif-i-'Usmání, that he was born in the year 1511 A. D., 917 A. H., and that in the reign of the emperor Akbar he held the situation of Kázi of Bilgrám, and died in the year 1592 A. D., 1001 A. H. Mullá Firúz 'Usmání found the chronogram of the year of his death in the letters of his name, viz. : Shaikh Kamál.

Abul-Fath Busti, ابو الفتح بستى, (Shaikh) a learned Musalmán of Bust, who lived in the time of Sultán Mahmúd of Ghazni, wrote excellent poetry on divinity, and died in July, 1039 A. D., Shawwál, 430 A. H. He is the author of a Diwán in Arabic.

Abul-Fath, author of a Persian work called "Chahár Bágh", or "the four gardens", containing forms of letters on different subjects.

Abul-Fath, Muhammad bin-Abú-Bakr al-Marghinání al-Samarkandí, author of the "Fusúl-ul-Imádiyya", which comprises forty sections containing decisions respecting mercantile matters, and being left incomplete at the author's death, which took place in A. D. 1253, 651 A. H., was finished by Jamál-uddin bin-'Imád-uddin.

Abul-Fath Gilani, ابو الفتح گیلانی, surnamed Masáih-uddin, the son of 'Abdur-Razzák a nobleman of Gilán, was a physician in the service of the emperor Akbar. In the year 1589 A. D., he proceeded to Kashmír with that monarch, and during the emperor's progress from Kashmír to Kábul, he died at a place called Dhanúr, on the 20th June of the same year, 16th Sha'bán, 997 A. H., and was buried at Bába Hasan Abdál. He had come to India with his two brothers Hakím Humám and Hakím Núr-uddin Karáí about the year 1567 A. D., 974 A. H.
For further notes, *vide* Ain Translation I, 424.]

Abul-Fath Muhammad al-Shahristani, ابو الفتح محمد الشهرستاني, author of the Arabic work called "Kitáb ul-Milal wan-Nihal," or the Book of Religions and Philosophical Sects. This book, which gives a full account of the various Sunni sects, was translated into Latin and published by Dr. Haubrúcker, in 1850 A. D., and into English by the Rev. Dr. Cureton. Shahristani died in A. D. 1153, 548 A. H.

Abul-Fath Nasir bin-Abul-Makarim Mutarrizi, ابو الفتح ناصر بن ابو المكارم مطرزی, author of the Arabic

Dictionary called "Mughrib." He died in A. D. 1213, 610 A. H. in Khwárazm. He was a Mu'tazilite and invited people to that faith. He is also the author of the "Sharh Mukámát Hariri, and of another work called "Kitáb Azhari." The inhabitants of Khwárazm used to call him the master of Zamakhshari, and on his death the poets wrote more than seven hundred elegies in his praise.

Abul-Fath Nasir bin-Muhammad, ابو الفتح ناصر, author of the "Jámi'ul-Ma'árif."

Abul-Fath Rukn-uddin bin-Husam Nagori, ابو الفتح ركن الدين, author of a work on jurisprudence, en-

titled the "Fatāwa Hammādiya" which he composed and dedicated to his tutor, Hammād-uddin Ahmad, chief-kāzi of Nuharwāla (Patan) in Gujrat. This work was lithographed in the original Arabic at Calcutta in A. D. 1825.

Abul-Fath 'Usman, أبو الفتح عثمان, surnamed Malik ul-'Aziz 'Imād-uddin, second king of Egypt of the Ayyūbite dynasty. He acted as viceroy of Egypt during the absence of his father, Sultān Salāh-uddin Yūsuf ibn-Ayyūb, in Syria. On the demise of his father at Damascus in 1193 A. D., he took possession of the supreme power with the unanimous consent of the great military officers of the empire. He was born at Cairo on the 7th January 1172 A. D., 8th Jumādā I, 567 A. H., reigned about five years, and died at Cairo on the 23rd November, 1198 A. D., 21st Muḥarram, 595 A. H.

Abul-Fazl Baihaki, ابو الفضل بيهقي, author of several works on history. *Vide* Baihaki.

Abul-Fazl 'Abdul-Malik bin-Ibrahim al-Hamadani al-Mukaddasi, ابو الفضل عبد الملك, author of the "Farāiz-ul-Mukaddasi", a treatise on the law of inheritance according to the Shāfi'i doctrine. He died A. D. 1095, 489 A. H.

Abul-Fazl Ja'far, ابو الفضل جعفر, son of the khalifa Al-Muktāfi, was a great astronomer; *vide* Al-Mutawakkil.

Abul-Fazl Muhammad, ابو الفضل محمد, author of the Arabic Dictionary called "Surah-ul-Lughāt."

Abul-Fazl (Shaikh), شيخ ابو الفضل, Akbar's favorite Secretary and Wazīr. His poetical name was 'Allāmi. He was the second son of Shaikh Mubārak of Nāgōr, and brother of Shaikh Faizi. He was born in the year 1551 A. D., 958 A. H., and was introduced to the emperor in the 19th year of his reign. His writings testify him to be the most learned and elegant writer then in the East. He is celebrated as the author of the "Akbar-nāma" and the "Ain-Akbari", and for his letters, called "Maktūbāt-i-'Allāmi," which are considered in India models of public correspondence. The history of the Mughul emperors he carried on to the 47th year of Akbar's reign, in which year he was murdered. He was deputed with prince Sultān Murād in 1597 A. D., 1006 A. H., as Commander-in-Chief of the army of the Dakhin, and on his being recalled five years after, he was advancing towards Narwar with a small escort, when he fell into an ambuscade, laid for him by Birsingh Deo Bundelā, rājā of Uchéā in Bundelkhund, at the instigation of Prince Salim (afterwards Jahāngir) on suspicion of being the occasion of a misunderstanding between him and the emperor his father; and although Abul-Fazl defended himself with great gallantry, he was cut off with most of his attendants, and his head was sent to the prince, who was then at Allāhābād. This event took place on Friday the 13th of August, 1602 A. D., 4th Rabi' I, 1011 A. H. Akbar was deeply afflicted by the intelligence of this event; he shed abundance of tears, and passed two days and two nights without food or sleep. Abul-Fazl is also the author of the "Ayār-Dānish" which is a translation of Pilpay's Fables in Persian.

For a detailed biography *vide* Ain Translation, I, pp. i to xxxvi.]

Abul-Fazl Tahir bin-Muhammad Zahir-uddin Faryabi, ابو الفضل محمد, a Persian poet; *vide* Zahir.

Abul-Fida Ismail Hamawi, ابو الفدا اسمعيل حموي, whose full name is Malik Mu'ayyad Ismā'il Abul-Fidā, son of Malik ul-Afzal, a learned and celebrated prince, who succeeded his brother Ahmad as king of Hamāt in Syria in the year 1342 A. D., 743 A. H. When a private man, he published in Arabic an account of the regions beyond the Oxus called "Takwīm-ul-Buldān," which was first

edited by Grævius with a Latin translation, London 1650, and by Hudson, Oxford 1712. Abul-Fidā died in 1345, aged 72, at Hamāt. The principal of Abul-Fidā's other works is his abridgment of Universal History down to his time, called "Tārīkh Mukhtasir." He is very exact, and his style is elegant, on which account his works are very much esteemed.

Abul-Faiz, ابو الفيز. *Vide* Faizi.

Abul-Faiz Muhammad bin-Husain bin-Ahmad, surnamed Al-Kātib, or the Writer, is better known by the name of bin-Ahmad. He was a wazīr of Sultān Rukn-ud-daula, of the Boyides. He was a great orator and a poet, and brought Arabian calligraphy to perfection. He died in 961 A. D., 360 A. H.

Abul-Futuh Razi Makki, ابو الفتح رازی مکی, author of the Arabic work called "Risāla" or "Kitāb Hasaniya", which has a great reputation amongst the Shī'as, particularly in Persia. It consists of an imaginary disputation between a Shī'a slave-girl and a learned Sunni lawyer, on the merits of their respective doctrines, in which, as a matter of course, the girl utterly discomfits her opponent. The argument is very ingeniously managed, and the treatise, taken altogether, furnishes a good and concise exposition of the tenets of the Shī'as, and the texts on which their belief is founded. This work was translated from Arabic into Persian by Ibrāhīm Astārābādī in 1551 A. D.

Abul-Ghazi Bahadur, ابو الغازی بهادر, Khān of the Tartars, was descended from the great Chingiz Khān. He came to the sovereignty of Khwārazm on the death of his brother; and after 20 years, during which he was respected at home and abroad, he resigned the sovereignty to his son Anūsha Muhammad, and retired to devote himself to literature. He wrote a valuable genealogical history of the Tartars, the only Tartar history known in Europe, but did not live to finish it. He died A. D. 1663, 1074 A. H., and on his death-bed charged his successor to complete his history, which he performed in two years after his father's death. This valuable work was translated into German by Count Strahlenberg, and a French translation appeared at Leyden in 1726.

Abul-Ghazi Bahadur, *vide* Sultān Husain Mirzā.

Abul-Haras, ابو الحارث المشهور به ذو الرمة بن عقبه, or Haras, commonly called Zul-Rama, son of 'Ukha. He was an Arabian poet, and was contemporary with Farazdak. He died in A. D. 735, 117 A. H.

Abul-Hasan, ابو الحسن, author of the "Siyar Nūr Maulūd," a heroic poem on the wars of the prophet Muhammad.

Abul-Hasan, ابو الحسن, a poet who wrote a commentary on the Dīwān of Anwarī, called Sharḥ-i-Dīwān-i-Anwarī.

Abul-Hasan 'Abdullah, ابو الحسن عبد الله بن مقفع (Imām), son of Muḥanna'. He translated Pilpay's Fables from the Pahlawi language into Arabic by order of Abū-Ja'far Maṣṣūr, the second khalifa of the house of 'Abbās, who reigned at Baghdād from 754 to 775 A. D. The book is called Kalīla Damna.

Abul-Hasan 'Ali, ابو الحسن علی, author of the works called "Sunan" and "Ilal." He died A. D. 990, 380 A. H.

Abul-Hasan 'Ali bin-al-Husain al-Kumi, بابويه ابو الحسن بن حسين الكمي, commonly called Bābwaihi, who is said to have died in A. D. 940, 329 A. H., was the author of several works of note, one of which is called "Kitāb-ush-Shar'ā." This writer is looked upon as a considerable authority, although his fame has been almost eclipsed by his more celebrated son, Abū-Ja'far Muhammad Ibn-Bābwaihi (p. 14). When these two writers are quoted

together, they are called the two *Sadûks*. He is also the author of the *Kitâb-ul-Mawâris*, a treatise on the law of inheritance.

Abul-Hasan 'Ali, سلطان مسعود علی بن سلطان مسعود, the son of Sultan Mas'ud I, ascended the throne at Ghazni, on Friday, 26th December, 1049 A. D., 1st Shabân, 441 A. H., reigned little more than two years, and was deposed by his brother 'Abdur-Rashid in 1052 A. D., 443 A. H.

Abul-Hasan Ash'ari, ابو الحسن اشعري ابن اسمعيل, son of Isma'il. He was a Mu'tazilite, but afterwards became a Sunni. He is the author of nearly 400 works. He died in the year 936 A. D., 324 A. H.

Abul-Hasan Jurjani, ابو الحسن جرجانی, a celebrated lawyer, a native of Jurjân or Georgia. *Vide* Jurjani.

Abul-Hasan Khan, مرزا ابو الحسن خان, (Mirzá) Persian ambassador to the British Court in 1809 and 1819. He is the author of a work called "*Hairat-nâma*," or book of wonders, which title was given by it by Fath 'Ali Shâh, king of Persia. It contains a long account of the Khân's travels in India, Turkey, Russia, England, &c.

Abul-Hasan Kutb-Shah, ابو الحسن قطب شاه, whose original name was Tâna Shâh, was the son-in-law of 'Abdullah Kutb-Shâh, after whose demise, about the year 1672 A. D., 1083 A. H., he succeeded to the throne of Golkonda in Haidarâbâd, Dakkhin. This place was conquered by 'Alamgir, after a siege of seven months, on the 22nd of September, 1687 A. D., 24th Zil-ka'da, 1098 A. H., and Abul-Hasan was taken prisoner and confined for life in the citadel of Daulatâbâd. Golkonda was then reduced to a province of the empire of Hindûstân. Abul-Hasan died in confinement about the year 1700 A. D., 1112 A. H. He was the last Sultan of the Kutb-shâhi dynasty.

Abul-Hasan Razin bin-Mu'awiya al-'Abdari, ابو الحسن رزین بن معاویة العبدري, author of a collection of traditions bearing the same title as the one written by Baghawî, namely "*Jamî' baîna-l-Sahâbain*." It comprises the works of Al-Bukhârî and Muslim, the Muwattâ' of Mâlik ibn-Aus, the Jâmi'ut-Tirmizî, and the Sunans of Abû-Dâwûd, and Al-Nasâ'î. He died in 1126 A. D., 520 A. H.

Abul-Hasan, شاه ابو الحسن, (Shâh) son of the famous Shâh Tâhir of Ahmadnagar in the Dakkhin, and minister of 'Alî 'Adil Shâh I, about the year 1572 A. D., 980 A. H.

Abul-Hasan, the son of 'Itimâd-ud-daula, prime minister of the emperor Jahângir, had three daughters, viz., Arjmand Bânû, also called Muntâz-Mahall, married to the emperor Shâh Jahân; Sultân Zamânî, the second daughter, was married to Sultân Parvîz; and the third Badr-uzza-mâniya to Shâh 'Abdul-Latif, the spiritual guide of the emperor 'Alamgir. *Vide* Kasf Khân.

Abul-Hasan Turbati, ابو الحسن تربتی, entitled Rukn-us-Sultânat, an Amîr who held the rank of 5,000 in the reign of the emperor Jahângir, and died in the sixth year of Shâh Jahân, A. D. 1632, 1042 A. H., aged 70 years.

Abul-Husain Ahmad bin-'Ali al-Najashi, author of a biographical work entitled "*Kitâb-ur-Rijâl*," comprising the lives of eminent Sh'as. Najâshî died in A. H. 405 (1014 A. D.).

Abul-Husain bin-Abu-Ya'la al-Farra, بن ابو یعلیٰ ابو الحسن, (Kâzî), author of the *Tabaqât-ul-Hanbaliya*, which comprises the lives of the most famous lawyers of the sect of Ibn-Hanbal; it was commenced by our author, continued by Shaikh Zain-uddin 'Abdur-Rahmân bin-Ahmad, commonly called Ibn-Rajab, and concluded by Yûsuf bin-Hasan al-Mukaddasî: these three writers died respectively in 1131, 1392, and 1466 A. D., 526, 796, and 871 H.

Abul-Husain Kharkani, ابو الحسن خرقانی, author of the "*Sharh-i-Makhzan-ul-Asrâr*," and "*Mir-ât-ul-Muhakkikin*," containing an explanation of the ceremonies used on the induction of a Sâfi, and the rules of the order. He died A. D. 986, 376 A. H.

Abul-Husain 'Ali bin-'Umar al-Darkutni, دارقطنی ابو الحسن علی بن عمر, a Sunni traditionist, whose collection of traditions, like those of Abû-Bakr Ahmad bin-al-Husain al-Baihaqî, are of the highest authority. He died in 995 A. D., 385 A. H.

Abul-Husain Zarrin, *vide* Abû-Husain Zarrin.

Abul-Kasim al-Sahrawi, ابو القاسم الصحراری, called in Lemprière's English Biographical Dictionary "*Alsaharavins*," an Arabian physician who lived about the year 1085, 478 A. H., and is the author of the "*Al-Tasrif*," a treatise in 32 books on medical practice.

Abul-Kasim Namakin, ابو القاسم نمکین, a Sayyid of

Hîrât, served with distinction under Akbar and Jahângir, and became a rich landowner in Bhakar in Sindh. He built the great mosque in Sukhar. His descendants served under Shâhjahân, 'Alamgir, and Farruk-siyar. *Vide* Ain Translation I, p. 470.]

Abul-Kasim Nishapuri, ابو القاسم نیشاپوری, author of a Persian work on Ethics, called "*Ganj-i-Ganj*," and of another work, entitled "*Hulyat-ul-Muttaqîn*."

Abul-Kasim 'Abdullah, ابو القاسم عبد الله, son of Muhammad Baghawî, author of the book called Mu'jam, and several other works. He died in the year A. D. 929, 317 A. H.

Abul-Kasim Isma'il bin-'Abbad, ابو القاسم اسمعيل, wazir of the Boyide prince Fakhr-ud-daula. One of the most splendid libraries ever collected by a private individual in the East was that of this nobleman. Ibn-Ashîr relates that four hundred camels were required to remove the books.

Abul-Kasim Mirza, son of Kâmrân Mirzá, brother of the emperor Humâyûn. In the year 1557 A. D., 964 A. H., he was confined in the fort of Gwâlîar by the emperor Akbar, who, when going to punish Khân-Zamân, ordered him to be murdered.

Abul-Kasim, ابو القاسم کاهی, Kâhî, of Isfahân, though it is usually said that he was of Kâbul. He died at Agra. *Vide* Kâsim-i-Kâhî.

Abul-Kasim, ابو القاسم الحلی, of Hilla, commonly called Shaikh Muayyad, author of the "*Sharâ'i-ul-Islâm*," a treatise on lawful and forbidden things. This book is of great authority amongst the Muhammadans professing Sh'ia doctrines. He is also called Shaikh Najm-uddin Abul-Kâsim Ja'far bin-Muayyad. He died A. D. 1277, 676 A. H.

Abul-Kasim 'Ubaiddullah bin-'Abdullah bin-Khurdâdbih, died A. H., 300, A. D. 912. He is best known as Ibn-Khurdâdbih. He wrote the "*Kitâb-ul-Masâlik wal-Mamâlik*," the "*Book of Roads and Kingdoms*." *Vide* Khurdâdbih, and Dowson I, p. 12.]

Abul-Khair, مولانا ابو الخير خوارزمی, Maulânâ, of Khwârazm, a physician and poet whose poetical name was 'Ashîk. From his native country he went to Hîrât in the latter part of the reign of Sultan Husain Mirzá, and was there till Muhammad Shaibânî, commonly called Shâhî Beg Khân Uzbek, conquered that province, and took him to Mâwarân-nahr, or Transoxiana, where he died in 1550 A. D., 957 A. H. The chronogram of the year of his death is "*Faut-i-'Ashîk*," the death of 'Ashîk.

Abul-Ma'ali, whose proper name is Muhammad Sadr-uddin, is claimed by the Turks as the first of their poets, though his labours were not confined to their language alone, for he wrote in Arabic also, and was in Persian the rival and opponent of Násir-uddin. He was contemporary with Jalál-uddin Rúmí and his son Walad, and died about the year 1270 A. D. He is not, however, according to Baron von Hammer, strictly considered to be a Turkish poet by his countrymen; but the mystic tone which he adopted from Persian literature, and which he was undoubtedly the first to impress upon the national mind, gives him an unquestionable right to the place assigned him. The names of his works, such as the "Seal of Perfection," and the "Key of Mysteries," indicate the peculiarity of his taste and genius; but amidst all the confusion of style and thought, some passages of great beauty and even simplicity are found in his works. He is lost, however, in the fame of his successor 'Ashik.

Abul-Ma'ali, ابوالمعالی بن عبدالمجید, the son of 'Abdul-Majid, the most eloquent of the Persians, who flourished in the time of Sultán Bahrám Sháh (Ghazawí, by whose order, in the year 1118 A. D., 512 A. H., he wrote in prose his "Kalila Damna" (or Pilpay's Fables) from a copy which Rúdákí, the celebrated poet, had formerly used for poetry. This version continued in vogue till the time of Sultán Husain Mirzá, fourth in descent from 'Umar Shaikh, the second son of Amír Timur, when his prime-minister Amír Shaikh Ahmad Suhailí got Husain Wá'iz to modernize it, in A. D. 1505, 910 A. H., under the name of "Anwár Suhailí", or the Rays of Canopus. Abul-Fazl, the able prime minister of Akbar, compressed this work, and gave it the name of "Ayár-Daúish," or the touch-stone of knowledge. He is called by Daulat Sháh, Hamid-uddin Nasr-ullah. *Vide* Nasr-ullah, the son of 'Abdul-Hamid.

Abul-Ma'ali, شاه ابوالمعالی, (Sháh) a chief in the service of the emperor Akbar, who having revolted was compelled to seek safety in Kábul, where Mirzá Muhammad Hákím, the brother of Akbar, gave him his sister, named Mihr-un-Nisá Begum, in marriage, and raised him to the first office in that kingdom. The ungrateful refugee, however, had not been many months in office, before he aspired to the kingdom of Kábul, and in March 1564 A. D., Sha'bán, 971 A. H., basely assassinated Mirzá Muhammad Hákím's mother, his own mother-in-law, who was a woman of uncommon abilities, and night with truth be said to have ruled that kingdom. He then pretended to act as regent to the young prince, who was still in his minority, with a view to get rid of him as soon as he could conciliate the Umarás. In the meantime Mirzá Sulaimán, prince of Badakhshán, attacked him, and slew him in a battle on the 13th May, 1564 A. D., 1st Shawwál, 971 A. H., and took possession of that country, which he held for two years. Abul-Ma'ali was an elegant poet, and his poetical name was Shahbadi.

Abul-Ma'ali, شيخ ابوالمعالی اللہ آبادی, (Shaikh) of Alláhábád, author of the work called "Tuhfat-ul-Kádiriya," or the life of Shaikh 'Abdul-Kádir Gilání. He resided in Láhor, and died there on the 6th April 1615, 16th Rabi' I, 1024.

Abul-Mafakhir Razi, ابوالمفاخر رازی, a poet who flourished in the reign of Sultán Muhammad Saljúki.

Abul-Mahasin, ابوالمحاسن, author of the work called "Manhal-i-Sháfi."

Abul-Makarim bin-'Abdullah. There are three comments on the Nikáya of 'Ubaidulla bin-Mas'úd, which are much esteemed: they were written respectively by Abul-Makarim in 1501 A. D., 907 A. H.; Abú-'Alí bin-Muhammad al-Birjindí in 1528 A. D., 935 A. H., and Shams-uddin Muhammad al-Khurasáni in 1534 A. D., 941 A. H.

Abul-Ma'shar, ابوالمعشر, who is called by some older authors Albumassar and Albumazar, was a learned Arabian astronomer, who flourished in the ninth century in the reign of the khalifa Al-Mámún of Baghdád, and wrote a treatise on the revolutions of the years. His full name is Ja'far bin-Muhammad bin-'Umar Abul-Ma'shar. He is called the prince of the Arabian astrologers. He was born in Balkh. In his famous work, called "Uláf" or "Kitáb-ul-Uláf", which he wrote from a Sanskrit work on astronomy, he asserts that, when the world was created, the seven planets were together in the first point of the sign of Aries, and that it will end when the same planets shall meet again in the last point of Pisces in their exaltation or Dragon's head. He died in A. D. 885, 272 A. H. His works were printed in Latin at Venice in 1586, 8vo.

Abul-Najib al-Bukhari, ابو النجيب البخاری, poetically called also 'Am'ak, was a Persian poet who flourished in the fifth century of the Híjra at the court of the Sultán Kadr Khán, king or khákán of Turkistán, who made him president of the academy of poets which he had established. His poem of the loves of Yásuf and Zalikhá, which can be read in two different metres, is much admired. He was particularly famous for his elegies. He lived nearly 100 years. Daulat Sháh says, he lived in the time of Sultán Sanjar, who requested him to write an elegy on the death of his daughter Malik Khátún, which he did, although he was then blind on account of old age. He appears to have died some years before or after 1145 A. D., 540 A. H.

Abul-Sa'adat Mubarak Ibn-Asir, ابن اثير الجوزی, ابوالمعتمد مبارک, al-Jazari, author of an Arabic Dictionary called "Al-Niháya fi gharib-il-Hadith." He died in 1209 A. D., 606 A. H.; *vide* Ibn-Asir.

Abul-Wafa, (Khawja), one of the great saints of Khwárazm, and author of several works on Sulism. He died 1432 A. D., 835 A. H.

Abu-Mauz Muslim, ابو معاذ مسلم, an Arabian grammarian, who died in 803 A. D., 187 A. H.

Abu-Mansur, surnamed al-Hákím bi-amr-illah, succeeded his father Al-'Aziz to the throne of Egypt in A. D. 990, 381 A. H., when only 11 years of age. In the latter part of his reign he fancied himself a god, and found no fewer than 16,000 persons who owned him as such. These were mostly the Darárians, a new sect sprung up about this time, who were so called from their chief, Muhammad Ibn-Isma'il, surnamed Darári. He is supposed to have inspired the mad khalifa with this impious notion; and as Darári set up for a second Moses, he did not scruple to assert that Abú-Mansur was the great creator of the universe. He was assassinated in the year 1020 A. D. His son Táhir succeeded him.

Abu-Mansur, ابو منصور, author of the "Kitáb-ut-Tauhid," and several other works.

Abu-Mansur 'Abdul-Kahir al-Baghdadi, author of a treatise on the law of inheritance according to Sháfi'. He died A. D. 1037, 429 A. H.

Abu-Mas'ud, surnamed Shaikh-ul-Islám, a native of Constantinople, and author of the valuable commentary on the Kúrán, entitled "Irshád-ul-aql," flourished in the reign of Sultán Salím Khán, emperor of Constantinople, and died in 1516 A. D., 922 H.

Abu-Muhammad, ابو محمد مكي, of Mecca, son of Abú-Tálib, author of a commentary on the Kúrán, and several other works. He died in 1046 A. D., 437 A. H.

Abu-Muhammad, son of 'Abbás, the son of a sister of Abú-Ju'far bin-Muhammad bin-Jarir al-Tabari. It is

said that he had by heart 100,000 verses of different authors. He died in 993 A. D., 383 A. H., and was a contemporary of the author of the 'Ayyār.

Abu-Muhammad Husain bin-Mas'ud Ferri al-

Baghawi, أبو محمد حسين فراء ابن مسعود البغوي, author of a collection of traditions, called the "Mas'ûlîh," in Arabic; also of the "Ma'âlim-ut-Tanzil" and "Sharh-us-Sunnat." He died in 1122 A. D., 516 A. H. He was a vendor of furs, consequently he was called Farrâ. Baghawi also wrote a "Jâmi' bain-i-Sûhûlain."

Abu-Muhammad Hisham bin-al-Hakim al-Kindi al-Shaibani, who lived in the time of the Khalifa Hārūn-ur-Rashid, and died in A. D. 795, 179 A. H., is famed as one of the first compilers of Shī'a traditions.

Abu-Muhammad Nasihi, أبو محمد ناصحي, was a

man of eminent learning in the time of Sultan Mas'ûd I of Ghazni. He wrote a book entitled "Mas'ûdî," in support of the doctrine of Abū-Manfā, which he presented to the king. He flourished about the year 1035 A. D.

Abu-Muhammad Rozbihan Bakali Shirazi,

أبو محمد روز بهان بنکلی شیرازی, author of the "Safwat-ul-Mashāriḥ." He died in July 1209 A. D., Muharram, 606 A. H.; *vide* Rozbihān (Shādhī).

Abu-Muhammad Shatibi, أبو محمد شاطبي, a very learned Muslim and author of the "Qasida Shatibiya." He died in 1194 A. D., 590 A. H. His proper name was Kāsim; he was born at Shatibiya in Andalusia, from which he derived his title of Shatibi. He is also the author of several other works.

Abu-Muhammad Tabrizi, author of the Persian history, called "Tārikh-i-Tabarī." The original of this book was written in Arabic by Abū-Ja'far bin-Jarir Tabarī, in A. D. 912, 300 A. H., and was afterwards translated into Persian and continued by Abū-Muhammad, and dedicated to Abū-Sālih bin-Nūh, about the year 1118 A. D., 512 A. H.

Abu-Musa Ja'far al-Sufi, whose poetical name is Jabar, was the founder of the Arabian school of chemistry, flourished towards the end of the 8th, or the commencement of the 9th century. According to the majority of authorities, he was born at Tūs in Khurāsān. He wrote an immense number of treatises on alchemy, also a work on astronomy. An edition of his works in Latin was published at Bantzie in 1662, and another in English by Russel in 1678.

Abu-Musa al-Ash'ari, أبو موسى الأشعري, one of the arbitrators between 'Alī and Mu'āwiyā I, by whose decision 'Alī was deposed in the year 658 A. D., 37 A. H. Eight months after the battle of Siffin between 'Alī and Mu'āwiyā, the two arbitrators Abū-Mūsā and 'Amr the son of 'As met at a place between Mecca and Kūfa, where a tribunal was erected. Abū-Mūsā first ascending it, pronounced these words with a loud voice:—"I depose 'Alī and Mu'āwiyā from the Khilāfat (or government) to which they pretend, after the same manner as I take this ring from my finger," and immediately came down. 'Amr then went up and said, "You have heard how Abū-Mūsā has on his part deposed 'Alī; as for my part I depose him too, and I give the khilāfat to Mu'āwiyā, and invest him with it after the same manner as I put this ring upon my finger; and this I do with so much the more justice, because he is 'Usmān's heir and avenger and the worthiest of all men to succeed him."

Abu-Muslim, a great general, to whom the Abbasides entirely owed their elevation to the khilāfat, for which he is commonly called Shāhib-ud-Du'wat, or author of the vocation of the Abbasides. For his good conduct and bravery, he occupied the first posts in the service of the Ommaides. He was governor of Khurāsān A. D. 746, when he proclaimed the Abbasides the lawful heirs of the

khilāfat, and in 749 A. D. transferred the dignity of Khalifa from the family of Umayya to that of the Abbasides. This revolution occasioned the death of above 600,000 men; and when Abū-Ja'far Al-Mansūr, the second Khalifa of the race of 'Abbās, was opposed on his accession by his uncle 'Abdullah, son of 'Alī, 'Abū-Muslim was despatched against him. This general having harassed him for five months together, at last brought him to a general action, and having entirely defeated him, forced him to fly to Basra. Notwithstanding all his services, however, Abū-Muslim was soon after, on Thursday the 13th February, 755 A. D., 24th Sha'bān 137 A. H., ungratefully and barbarously murdered by Al-Mansūr, and his body was thrown into the Tigris. Abū-Muslim took his origin (as Isfahānī, a Persian historian relates) from Hamza, who pretended to descend from Gaudarz, one of the ancient kings of Persia.

Abu-Na'im, أبو نعيم بن عبد الله, son of 'Abdullah, author of the works called "Ulyā" and "Dalā'il-i-Nubuwwat." He died in the year 1012 A. D., 403 A. H.

Abu-Nasr Farabi, أبو نصر فارابی, *vide* Fārābī.

Abu-Nasr, author of a Persian work on Sufism, called "Anis-ul-Tālibīn."

Abu-Nasr Farahi, أبو نصر فرهانی, flourished about the year 1220 A. D. in the time of Bahrām Shāh, son of Tāj-uddīn, ruler of Sistān (also called Nīmrūz), who began to reign in the year 1215 A. D. He is the author of a vocabulary in verse, called "Nisāb-us-Sibyan."

His real name is Muhammad Badr-uddīn, and he belongs to Farāh, a town in Sijistān; *vide* Xīn Transliteration I, 41n.]

Abu-Nasr Isma'il bin-Hammad al-Jauhari, أبو نصر اسمعيل بن حماد, is the author of the Dictionary called Sihāh-ul-Lughāt. He was born at Fārāb, and died about the year 1003 A. D., 394 A. H.

Abu-Nasr Khan, نواب ابو نصر خان, (Nawāb) an amir of the reign of the emperor 'Alamgir. The mosque of Jājnagar in Orisa was built by him in the year 1687 A. D., 1098 A. H.

Abu-Nasr Maskati, أبو نصر مسکطی, a native of Maskat, and author of the book called "Maḳāmāt."

Abu-Nasr Sabur, (Shāpūr) son of Ardsher. He built in the year 954 A. D. an edifice at Baghdād, dedicated to scientific and literary exercises, and collected a large quantity of books, designed for the use of Musalmāns; there were, it is said, upwards of 10,400 volumes of all kinds, including a hundred Kurāns, copied by the celebrated calligrapher Ibn-Muḳla.

Abu-Nawas, أبو نواس, al-Hasan bin-Hānī, a celebrated Arabian poet, born in the city of Basra. His merit was acknowledged at the court of Hārūn-ur-Rashid. His principal works have been collected by several persons, on which account there is a great difference between the copies of his works. His proper name is Abū-'Alī. He died A. D. 810, 195 A. H.

Abu-Raihan al-Biruni, أبو ریحان البیرونی, or Abū-Raiḥān

Muhammad bin-Ahmad al-Birūnī, was born about the year 971 A. D. in the town of Bīrūn, said to be situated in the province of Khwārizm. He was astronomer, geometer, historian, scholar, and logician. Besides metaphysics and dialectics, he studied and appears to have drawn his chief lustre from attainments in the magical art. Of this, the following instance is related. One day Sultan Mahmūd ordered him to deposit with a third person a statement of the precise manner in which the monarch would quit the hall where he then was sitting. The paper being lodged, the king, instead of going out by one of the numerous doors, caused a breach to be made in the wall, by which he effected his exit;—but how was

he amazed, when, on the paper being examined, there was found in it a minute specification of the precise spot through which he penetrated! Hereupon the prince with horror denounced this learned man as a sorcerer, and commanded him to be instantly thrown out of the window. The barbarous sentence was presently executed: but care had been taken to prepare beneath a soft cushion, into which the body of the sage sank without sustaining any injury. Abū-Ikrahān was then called before the monarch, and was required to say whether by his boasted art he had been able to foresee these events, and the treatment through which he had that day passed. The learned man immediately desired his tablets to be sent for, in which were found regularly predicted the whole of these singular transactions. He travelled into different countries, and to and from India for the space of 40 years. He wrote many works, and is said to have executed several translations from the Greek and epitomized the *Almagest* of Ptolemy. His works are said to have exceeded a camel load. The most valuable of all his works is the "Tārīkh-ul-Hind." Another of his works is the *Kānūn Mas'ūdī*, dedicated to Sultān Mas'ūd of Ghazni, for which he received an elephant-load of silver coins. He lived in the time of Sultāns Mahmūd and Mas'ūd Ghaznavi, and died in the year 1039 A. D., 430 A. H.

For further notes *vide* Dowson, Elliot's Histy. of India, II, 1.]

Abu-Sa'id, ابو سعيد بن عبد الله, the son of 'Abdullah, an Arabian poet who flourished in the court of Salāh-ud-din, and was his prime minister. He died in the year 1201 A. D., 597 A. H.

Abu-Sa'id, ابو سعيد بن كليب شاشي, the son of Kulāib Shāshī, author of the book called "Masnad Kabīr." He died in 946 A. D., 335 A. H.

Abu-Sa'id 'Abdul-Malik bin-Kuraib, قربن ابو سعيد عبد الملك بن, commonly called Asma'ī, celebrated for his grammatical knowledge and eloquence. He was born in the year 710 A. D., 122 A. H., and flourished in the time of Al-Mansūr, khalīf of Baghdād (who reigned from 754 to 775 A. D.), and died at Basra during the reign of Hārūn-ur-Rashīd, or, as some authors say, in A. H. 216 (A. D. 832).

Abu-Sa'id 'Abdur-Rahman bin-Mamun al-Mutawalli, author of the "Farāz Mutawallī", a treatise on the law of inheritance according to Shāfi'ī's doctrine. He died A. D. 1085, 478 A. H.

Abu-Sa'id Baizawi, ابو سعيد بياضوي, or Kāzī Abū-Sa'id 'Abdullah Baizāwī, author of the work called "Nizām-ut-Tawārīkh," an epitome of Oriental History from Adam to the overthrow of the Khilāfat by the Tartars under Hulākū Khān A. D. 1258, 674 A. H., written about the year 1275. *Vide* Baizāwī.

Abu-Sa'id Fazl-ullah, ابو سعيد فضل الله, son of Abul-Khair, a great Sūfi, of Mahna. His spiritual guide was Abul-Fazl Lukmān of Samkhs. He devoted himself to ascetic exercises and spent fourteen years in the wilderness. He is the author of the Quatrains, called *Rubā'iyyāt-i-Abū-Sa'id* Abul-Khair. He died at the age of 44 in the year 1068 A. D., 440 A. H.

Abu-Sa'id Khan Bahadur, ابو سعيد خان بهادر بن الجاني, a Sultān of the family of Hulākū Khān, was the son of Oljaitū, commonly called Muhammad Khudā-banda, whom he succeeded to the throne of Persia in December 1316 A. D., Shawwāl 716 A. H., when he was only twelve years of age. In his time Rushīd-ud-dīn, the author of the *Jāmi'ut-Tawārīkh*, was put to death. This monarch may be termed the last of the dynasty of Hulākū Khān who enjoyed any power. The few princes of that sovereign's family who were raised to the throne after Abū-

Sa'id were mere pageants, whom the nobles of the court elevated or cast down as it suited the purposes of their ambition. Abū-Sa'id reigned 19 lunar years, and died of fever on the 30th November 1335 A. D., 13th Rabi' II, 736 A. H. The following is a list of the princes of the family of Chingiz Khān, who were raised to nominal power after the death of Abū-Sa'id Khān.

Arpā Khān (Mu'izz-uddīn) was crowned in 1335, reigned five months, and was killed in battle in 1336 A. D.

Mūsa Khān was elevated in 1336, reigned two years, and was murdered in 1338 A. D.

Sāki, sister of Abū-Sa'id Khān, was elevated to the throne in 1338. She was married to Jahān Timur who got the kingdom as her dowry, but was deposed the same year. After him

Sulaimān Khān was declared king; he left the kingdom and went to Diyar-bakr in 1341.

Nausherwān was elevated in 1331.

Abu-Sa'id Mirza, سلطان ابو سعيد ميرزا, (Sultān) the son

of Sultān Muhammad Mirzā, son of Mirānshāh, son of Amīr Timur (Tamerlane). He was born in 1427 A. D. After the death of his father in 1441, he continued to live with Mirzā Ulugh Beg, son of Mirzā Shāhrukh at Samarkand, and served in his army when he was at war with his son Mirzā 'Abdul-Latif; but when that prince was murdered by his unnatural son in October 1449 A. D., Ramazān, 853 A. H., and he in his turn was slain after six or seven months by his own soldiers, and Samarkand was taken possession of by Mirzā 'Abdullah, son of Mirzā Ibrāhīm and grandson of Mirzā Shāhrukh, Abū-Sa'id with the assistance of Abū-Khair Uzbek having defeated and taken 'Abdullah prisoner in a battle, put him to death and ascended the throne of Samarkand in 1451 A. D., 855 A. H. He also took possession of Khwāzān after the death of Bābar Sultān, son of Bāyazīdshāh Mirzā in 1457, 861 A. H., and greatly extended his dominions, but was at last taken prisoner in an ambuscade, and put to death on the 8th February, 1469 A. D., 25th Rajab, 873 A. H., after he had reigned 18 years. After his death, Sultān Husain Bāikrā, surnamed Abul-Ghāzī, a descendant of Amīr Timur, made himself master of the empire. Abū-Sa'id at his death left eleven sons, *viz.* Mirzā Sultān Ahmad, Mirzā Sultān Mahmūd, Mirzā Sultān Muhammad, Mirzā Shāhrukh, Mirzā Ulugh Beg, Mirzā 'Umar Shaikh, Mirzā Abū-Bakr, Mirzā Sultān Murād, Mirzā Sultān Khadīl, Mirzā Sultān Walīd, and Mirzā Sultān 'Umar; of whom four arrived to the dignity of kings, *viz.* Mirzā Ulugh Beg to the throne of Kabul; Mirzā Sultān Ahmad to the kingdom of Samarkand; Mirzā 'Umar Shaikh to the united thrones of Andijān and Farghāna; and Mirzā Sultān Mahmūd to those of Kundūz and Badakhshān. Abū-Sa'id Mirzā, says Bābar Shāh, though brought up in the city, was illiterate and unrefined. *Vide* Genealogical Table attached to Ain Translation.]

Abu-Sina Muhammad, author of the Arabic work called "Daḡāik-ul-Hakāik," containing a collection of traditions.

Abu-Sina, ابو سينا, or Abū-'Alī Sīnā, whom we call Avicenna, was a famous Muhammadan physician and philosopher, who early applied himself to literature, botany, and mathematics. At the age of eighteen, he began to practise, and with such success that he became physician to the court of Baghdād. He was born in the city of Bukhārā in 983 A. D., 373 A. H., and died at Hamadān in July, 1037, 427 A. H., aged 54 lunar years, with the character of a learned man but too much addicted to wine and effeminating pleasures. His books on Medicine, &c., were in number 100, now nearly all lost. He is also called Ibn-Sīnā. The following are the titles of his works. Of the Utility and Advantages of Sciences, 20 books. Of Innocence and Criminality, 2 books. Of Health and

Remedies, 18 books. On the means of preserving Health, 3 books. Canons on Physic, 14 books. On Astronomical Observations, 1 book. On Mathematical Sciences. Of Theorems, or Mathematical and Theological Demonstrations, 1 book. On the Arabic language, 10 books. On the Last Judgment. On the Origin of the Soul, and the Resurrection of Bodies. Of the end we should propose to ourselves in Harangues and Philosophical Arguments. Demonstrations of the collateral lines in the sphere. Abridgment of Euclid. On Finité and Infinity. On Physics and Metaphysics. On Animals and Vegetables, &c., *Encyclopædia*, 20 volumes.

Abu-Sufyan, ابو سفيان بن حرب, the son of Harb, the grandson of Umayyad, and great-grandson of 'Abdul-Shams. He was an able and ambitious man, of great wealth and influence, and one of the most persevering and powerful opponents of Muhammad. He was the father of Mu'awiya, the first khalifa of the house of Umayyad, and one of the heads of the tribe of Kurash, to which Muhammad also belonged. When Muhammad took up arms for the propagation of his faith, Abu-Sufyan was made generalissimo of his enemies against him: and after the battle of Badr, he stood very fair for the headship of that tribe. But he was at last convinced (as it seems, by a signal victory gained by Muhammad over his enemies), of the truth of the prophet's pretensions, and was converted in the 8th year of the Hijra, A. D. 629.

Abu-Sulaiman Daud, ابو سليمان داود, bin-Abul-Fazl bin-Muhammad Fakhr Binakiti, so called from having been born at Binakiti, or Finakiti, a town in Transoxiana, afterwards called Shahrakhiya. He is the author of the "Tarikh-i-Binakiti." Its correct name in full length is "Rauzat al-Abab fi Tawarikh-il-Akabar wal-Ansab," i. e. the garden of the learned in the histories of great men and genealogies. It is chiefly an abridgment of the Jami'-ur-Rashidi, and was compiled by the author only seven years after that work in A. D. 1317, 707 A. H., and is dedicated to Sultan Abu-Said, the ninth Mughal king of Persia. The author was a poet as well as an historian, and was appointed by Sultan Ghazan Khan, poet laureate of his court. He died in or about the year 1330 A. D., 731 A. H.

Vide Dowson, Elliot's Histy. of India, III, 55.]

Abu-Tahir, ابو طاهر, of Tortosa in Spain, author of the "Durrat-nama", an abridgment of Oriental Biography, containing the Lives of Zuhak, of Darius, of Philip of Macedon, and of Alexander the Great: also Memoirs of Galen and other Greek Philosophers, &c.

Abu-Tahir Khatuni, ابو طاهر خاتوني, a poet who flourished in the 12th or 13th centuries of our era. He is the author of the History of the Saljuki kings, entitled "Tarikh-us-Saljuki," and of another work, called "Manakib-ush-Shu'ara'."

Abu-Talib, ابو طالب, was the father of 'Ali and the uncle of Muhammad the prophet. He died 3 days before Khadija, the first wife of Muhammad, in August, 619, A. D., aged 80 years.

Abu-Talib Husaini, author of the "Tuzuk-i-Timuri." This work contains an account of the first forty-seven years of the life of Tamerlane, written by himself in Chagh-tai Turki, and translated into Persian by Abu-Talib, who dedicated it to Shah Jahán. It has been translated into English by Major Charles Stewart.

Vide Dowson, III, 389.]

Abu-Talib Kalim, ابو طالب كلیم همداني, whose poetical name was Kalim, was a great poet of Hamadan in Persia, and came to India, the first time in the reign of the emperor Jahangir, and returned home in 1619 A. D., 1028 A. H. After some years he again visited India in the time of

Shah Jahán, who employed him and conferred on him the title of "Malik-ush-Shu'ara'", or Poet Laureate. He was twice weighed against gold and silver, and the amount was given to him as a reward for his poetical talents. He died at Láhore on the 19th November, 1651, 16th Zil-hijja 1061 A. H. He is the author of a poem, called "Zafar-nama-i-Shah Jahán," or the conquests of Shah Jahán, and of a Diwan in Persian.

Abu-Talib Khan, مرزا ابوطالب خان, (Mirza) the son of Hajji Muhammad Beg Khan, by descent a Turk, was born at Lakhnau in the year A. D. 1752, 1165 A. H. He was appointed by Mukhtár-ud-daula, the prime minister of Nawab Asaf-ud-daula of Lakhnau, in 1775 A. D., 'Amildar of Itáwa and several other districts situated between the rivers Jamuná and Ganges. In this situation he continued for two years; and after the death of his patron, and the appointment of Haidar Beg Khan to his office, he was superseded, and repaired to Lakhnau, and was allowed by the Nawab 60,000 Rs. per annum for his support. After the expiration of one year, Colonel Alexander Hannay, having been appointed Collector of Gorakhpur, requested the Nawab to take him with him as an assistant, in which situation he continued for three years. He was afterwards employed by Mr. Middleton, the Resident of Lakhnau, in reducing the rebel rájá Balbhadar Singh, whom, during two years, he frequently defeated and pursued. At length being surprised in his camp, the rájá in endeavouring to make his escape, was killed. Abu-Talib, after this falling in distress for some years, embarked for Europe with Captain David Richardson, a Scotchman, and left Calcutta in February, 1799, Ramazán 1213 A. H. He visited England and other parts of Europe, and was well known in London under the title of the Persian Prince. During his travels he wrote a Journal in which he daily inserted every event, and committed to writing such reflections as occurred to him at the moment. On his return to Calcutta in 1803, 1218 A. H., having revised and abridged his notes, he published them under the title of "Maasir-ut-Talibi fi Bilad-i-Iranji." This work was translated by Charles Stewart, and published in London in the year 1814. Abu-Talib died about the year 1806 A. D., 1221 A. H. He is also the author of the "Khulasat-ul-Afkar."

Vide Dowson, VIII, 298.]

Abu-Talib Mirza, *vide* Shaista Khan.

Abu-Talib, شيخ ابو طالب, (Shaikh) the father of Shaikh

Muhammad 'Ali Hazin. He died at Isfahan in 1715, 1127 A. H., and was interred in the cemetery, called Mazár Bábá Rukn-uddin, close to the tomb of the learned Maulana Hasan, Shaikh-ul-Islam of Gilan.

Abu-Tammam Habib ibn-Aus al-Tai, اوس الطائي

ابو تمام حبيب ابن, an Arabian poet. Having arrived in the city of Hamadan, he was received with great distinction by Abul-Wafa bin-Salama. When about to depart, a heavy fall of snow made the roads for a long time impassable. Abul-Wafa conducted the poet to his library, and placed it entirely at his disposal. Surrounded with these literary treasures, Abu-Tammam forgot his journey, read the precious volumes with avidity, and devoted his time to the composition of several works. The poetical collection, entitled "Khamse", was the principal fruit of these researches, and attests the indefatigable attention with which the learned writer had ransacked this rich library. Amongst the other works that he wrote, one is called "Fuhul-ush-Shu'ara'". He was born in A. D. 804, 188 A. H., at Jásim near Damascus, and died in A. D. 845, 231 A. H.

Abu-Tayyib al-Mutanabbi, ابو طيب المتنبي, *vide* Mutanabbi.

Abu-Turab, Mir, میر ابوترابی, a Salāmi Sayyid of Shirāz, who served, with his son Mīr Gudsāi, in Gujrat, and then under Akbar. He died in 1005 H., and lies buried in Ahmadābād; *vide* *Kin* Translation I, p. 606.]

Abu-'Ubaida, ابو عبيدة, a friend and associate of Muhammad, who had the command of the Moslem army in the time of Abū-Bakr, the first khalifa, but being defeated in a battle against the troops of the Greek emperor, he was deprived of the command, which was given to Khālid. 'Umar, on his accession to the khilāfat, replaced Abū-'Ubaida in the command of the army in Syria, being greatly displeased with the cruel and blood-thirsty disposition of Khālid. Abū-'Ubaida extended his conquests over Palestine and Syria, and drove the Greeks out of the whole country extending from the Mediterranean to the Euphrates. This conquest was completed in 639 A. D., 18 A. H., in which year Syria was visited by a dreadful plague, in which the Moslems lost 25,000 men, among whom were Abū-'Ubaida himself, Yazid ibn Abū-Sufyān, and many other men of distinction.

Abu-'Ubaida ibn-Mas'ud, ابو عبيدة ابن مسعود, a general in the time of the khalifa 'Umar. He was defeated and killed in battle by Farrukhzad, who commanded the army of Tūrān-Dukht, queen of Persia, about the year 635 A. D.

Abu-'Ubaida Kam bin-Salam, author of a work on "Karamat."

Abu-'Ubaida Ma'mar bin-Al-musanni, المثنى ابو عبيدة معمر بن, a famous Arabian grammarian, born in Basra, who lived in the time of Hārūn-ur-Rashid, and died A. D. 824, 209 A. H., aged 99 lunar years.

Abu-'Umar Minhaj al-Jurjani, منہاج الجرجانی, ابو عمر, author of the "Tabakāt-i-Nāsiri", a celebrated history, written in 1252 A. D., 650 A. H., and dedicated to Sultān Nāṣir-uddīn Mahmūd of Dihlī. *Vide* Minhāj-i-Sirāj.

Abu-Yahya bin-Sanjar, ابو یحییٰ ابن سنجر, author of a Diwān in Arabic. He died in 1224 A. D., 632 A. H.

Abu-Yahya Ahmad bin-Daud al-Farazi al-Jurjani, ابو یحییٰ احمد بن داؤد, who was originally a Sunni, but became a convert to the Imāniya or Shi'a faith, is the author of a biographical work, entitled "Kitāb fi ma'rifat-i-Rijāl," containing the lives of eminent Shi'as.

Abu-Ya'kub al-Warrak, ابو یعقوب الوراق, *vide* Muhammad bin-Is-hāq an-Nadīm.

Abu-Yazid, ابو یزید مکنبدار, Maktabdār, secretary of state in Egypt, who rebelled against Kāim, the second khalifa of the race of the Fātimites. He was not punished for his rebellion till Ismā'il al-Mansūr defeated him, and confined him in an iron cage where he ended his days.

Abu-Yusuf, امام ابو یوسف, (Imām) bin-Habīb al-Kūfi, a celebrated Kāzi of Baghdād, and one of the first pupils of Abū-Hanifa, dignified with the title of Kāzi-l-Kuzāt, or supreme judge, in the reigns of Hādī and Hārūn-ur-Rashid, khalifas of Baghdād. He supported the tenets of Abū-Hanifa, and maintained the dignity of his office by impartiality. When one day reproached for his ignorance of one of the causes brought before him, for the decision of which he received an ample allowance, he jocosely replied,

that he received in proportion as he knew; but, said he, if I were paid for all I do not know, the riches of the khilāfat itself would not be sufficient to answer my demands. He was born 731 A. D., 113 A. H., and died on the 13th September 798, A. D., 27th Rajab, 182 A. H., at the age of 69 years, at Baghdād. The only work known to have been written by him, treats of the duties of a Magistrate, and is entitled "Adāb-ul-Kāzi." The reputation of this work has been eclipsed by that of another, having a similar title, by al-Khassāf.

Abu-Yusuf Ya'kub bin-Sulaiman Isfaraini, سلیمان ابو یوسف یعقوب بن, author of the "Sharāit-ul-Khilāfat." He died in 1095 A. D., 488 A. H.

Abn-Zakariya Yahya al-Nawawi, *vide* Nawawi.

Abu-Zarr, ابو ذر قرمطی, the father of the Karamatians in Arabia, who not only opposed the religion of Muhammad, but plundered and insulted the temple of Mecca and carried away the black stone which was believed to have fallen from heaven. He died 953 A. D., 312 A. H. *Vide* Karamat.

Abu-Zarr Yakut Mausili, ابو ذر یاقوت موصلی, a celebrated calligrapher.

Abu-Zubaid, ابو زبید, an author who has written on the lion and all its names in the Arabic language.

Abrakh Khan, البرخ خان, (the son of Kizilbāsh Khān Afshār, governor of the fort of Ahmadnagar, who died there in the 22nd year of Shāh Jahān) was a nobleman of high rank in the time of 'Alamgir. A few years before his death, he was appointed governor of Barāt, where he died on the 24th of July, 1685 A. D., 3rd Ramazān, 1096 A. H.

Abru, آبرو, *vide* Hāfiz Abrū.

Abru, آبرو, poetical name of Shāh Najm-uddīn of Dihlī, alias Shāh Mubārak, who flourished in the reign of the emperor Muhammad Shāh. He died in 1161 H. *Vide* Sprenger, Oudh MSS., p. 196.]

Abtin, آبتین, the father of Faridūn, seventh king of Persia of the first, or Peshdādian, dynasty. Abtin pretended that he derived his origin from Jamshēd, king of Persia of the same dynasty.

Achanak Bogam, one of the concubines of the emperor Akbar. She had built a garden on the banks of the Jamunā at Agra, called Achānak Bāgh. Some traces of it are yet to be seen.

Achehhe, اچھہ, the poetical name of prince Baland-Akhtar, a brother of the emperor Muhammad Shāh of Dihlī. He was familiarly called Achehhe Sāhib, and therefore chose Achehhe for his 'takhallus.' He is the author of a beautiful poem, called "Nāhid-o-Akhtar," i. e. Venus and the Star, containing 355 verses, which he completed in the year 1726 A. D., 1139 A. H.

Adam, the first man. The Muhammadans place Adam's Paradise in heaven; hence after the fall Adam and Hawwā (Eve) were hurled down to earth. As this event happened about 7,000 years before the Hijra, Adam is often called haft-hazāri.]

Adam Khan Gakkhar, آدم خان گکھر, chief of the Gakkhars, who defied the power of the emperor Akbar. In 970, at the instigation of Kamāl Khān Gakkhar, Adam was attacked, and defeated and captured at Hilān, south of Chilianwālā, near Dāngalī, Adam's stronghold. *Vide* *Kin* Translation, I, 457.]

Adham, **ادهم**, the poetical name of Mirzā Ibrāhīm, a Sayyid of the Safawi race. He came to India in the time of the emperor Shāh Jahān. He died, or was put to death in prison, in the year 1650 A. D., 1060 A. H. He is the author of a *Diwān*, and also of a *Maṣnawī*, called *Rafīq-us-Sālikīn*, and a *Sāki-nāma*.

Adham Artamani, **ادهم ارتمانی**, author of a *Diwān* in Persian.

Adham, **ادهم**, *vide* Ibrāhīm-i-Adham.

Adham Khan, **ادهم خان**, the son of Māhūm Anaga. He appears to be a royal bastard. His mother Māhūm was one of Akbar's nurses (*ṭūṭaga*), who attended on Akbar 'from the cradle till after his accession.' She played a considerable part in bringing about Bairām's fall. Adham Khān (*i. e.* the Black Khān) was a commander of 5,000, and distinguished himself in keeping the rebellious Bhadauriya clan near Hatakānṭh, south-east of Yera, in order. In 968 H., he defeated Bāz Bahādur of Mālwa. In the following year (A. D. 1562), he stabbed at court his enemy Atgh Khān, Akbar's foster-father, and was killed by the emperor's order. Māhūm Anaga died forty days after from grief, and was buried with her son in Dillī in a Mausoleum erected by Akbar. Adham's brother Bāqī Khān, or Khān Bāqī Khān, died in the 30th year of Akbar's reign, as Governor of Gwalior-Katanga (Central Provinces).]

Adhan, **ادهن**, Shaikh, a Chishtī saint, who died at Jaunpūr in 970 H.]

Adib, **ادیب**, the poetical name of Abū-Hasan 'Alī bin-Nasr, an excellent philosopher, who was a judge in Egypt, under the khilāfat of Amār the Fāṭimite.

Adib, **ادیب**, surname Sābir, a poet who was contemporary with Aṣḥ-uddīn Futūhī and Anwārī. *Vide* Shihāb-uddīn Adīb Sābir.

'Adil Khan, **عادل خان فاروقی**, Fārūqī I, ruler of Khandesh, who is also called Mirān Ghānī, which see.

'Adil Khan II, **عادل خان فاروقی ثانی**, entitled A'zam Humāyūn, son of Hasan, and grandson of Nasir Khān Fārūqī by the daughter of Mahmūd Shāh of Gūjrāt. He succeeded to the throne of Khāndesh after the death of Dāūd Khān Fārūqī in August, 1510 A. D., Jumāda I, 916 A. H., and removed from Tālnr to Burhānpūr, which place he made the seat of his government, and died there after a reign of nine or ten years in 1520, 926 A. H., and was succeeded by Mirān Muhammad, his eldest son by the sister of Bahādur Shāh of Gūjrāt.

'Adil Khan, **عادل خان**, the eldest brother of Sultān Islām Shāh, king of Dillī. He fled to Patna after his defeat in a battle against his brother, but he soon disappeared, and was never heard of afterwards.

Adina Beg Khan, **آدینه بیگ خان**, son of Channū, an Arāin by caste, was born at Sarānpūr near Lāhor. He was brought up in a Mughal family, became a soldier, but devoted himself to accounts. He was governor of Sultānpūr when Nādir Shāh invaded India. Subsequently, he supported Abdālī Shāh Durrānī. He died without heirs at Khānpūr near Hoshiyārpūr, where a fine tomb was erected over his remains.]

'Adli, **عدلی**, the nickname of Muhammad 'Adil Shāh, king of Dillī. His name was Mubārīz Khān, son of Nizām Khān. He succeeded Islām Shāh in the very end of 960 H., defeated with the help of his general Hīmū, in 962, Muhammad Shāh of Bengal at Chhapparghatta, east of Kālpī, and was at last, in 964, one year after Akbar's accession, defeated and killed in the battle of Sūrajgarh, near

Munger, by Bahādur Shāh, Sultān of Bengal. His nickname 'Adli was often further corrupted to 'Andhlī', 'the blind woman.')

'Adnan, **عدنان**, one of the descendants of Ismā'īl the son of Abraham, with whom the genealogies of the Arabians, and also that of Muhammad, terminate. For reckoning up from 'Adnān to Ismā'īl, the descents are very uncertain, and the best historians confess that there is nothing certain beyond 'Adnān.

Afi, **آفی**, poetical name of Ahmad Yār Khan, author of a small poem in Persian called "*Maṣnawī Gulzār-i-Khayāl*," containing the story of Shāh-zāda and Gadā, written in 1818.

'Afif, *vide* Shams Sirāj 'Afif.

Afrasyab, **افراسیاب**, an ancient king of Tūrān, the son of Pashang. He overcame Nauzar, king of Persia of the Peshādān dynasty, and having killed him, ruled over Persia for twelve years. He was subsequently defeated in a battle against Kai-khusrau, king of Persia, of the 2nd or Kāśānīan dynasty.

Afrin, **آفرین**, poetical name of Shaikh Kalandar Bakhsh of Sahāranpūr, who is the author of a work, called *Tuhfat-us-Sanāt*.

Afrin, **آفرین**, the poetical name of Shāh Faḳīr-ullah of Lāhor. He was a Gūjar, embraced Muhammadanism, and is the author of a *Diwān*, and of an epic, called "*Hir-wa-Rānjhā*." Some say that he died in 1730, and others in 1741 A. D., 1113 or 1154 A. H.

Afsah, **افصح**, Shāh Faḡh, a pupil of Mirzā Bedil, died at Lakhnau in 1192 H., and left a *Diwān*.]

Afsari, **افسری**, the poetical name of a poet.

Afshin, **افشین**, the surname of Haider ibn-Kāūs, a general of the khalifa al-Mu'tasim Billah of Baghdād. He was a Turk by origin, and had been brought up a slave at the khalifa's court, and having been employed in disciplining the Turkish militia, had acquired the reputation of a great captain. He was, however, executed about the year 840 A. D. by the khalifa, being accused of holding correspondence with the khalifa's enemies.

Afsos, **افسوس**, the poetical name of Mir 'Alī. He was first in the service of Nawāb Is-hāk Khān, the uncle of Asaf-ud-daula of Lakhnau, and subsequently of Mirzā Jawān-Bakht, and was finally recommended to Lord Wellesley and appointed a Munshī of the College of Fort William. He is the author of the *Arūsh-i-Mahfil* in Urdū, and of the *Gulistān*, translated by him into the same language. He died in Calcutta in 1806 A. D., 1221 A. H.

Aftab, **آفتاب**, the poetical name of Shāh 'Alam, king of Dillī, who died in the year A. D. 1806.

Afzal, the poetical name of Shāh Ghulām A'zam, which see.

Afzal 'Alī Khan, (Nawāb), *vide* below Afzal Khān (p. 24) whose original name was Shukr-ullah.

Afzal, the poetical name of Muhammad Afzal, which see.

Afzali, **افضالی**, the poetical name of Shaikh Muhammad Nāsir, son of Shaikh Khūb-ullah of Allāhābād. He died in 1750 A. D., 1163 A. H.

Afzal Khan, **افضل خان**, or Mir Muhammad Afzal. He flourished in the reign of the emperor Muhammad Shāh of Dillī, and died in the year 1735 or 1738 A. D., 1148, 1151 A. H. His poetical name was Sābit, which see.

Afzal Khan, افضل خان, Shaikh 'Abd-urrahmán, son of the celebrated Shaikh 'Abul-Fazl, minister and secretary to the emperor Akbar, was Jahángir's governor of Bihár in 1610 A. D., and died at Agra in 1613.

For Ain Translation, p. xxxv (Abul-Fazl's Biography), and Dowson, VI, 206.]

Afzal Khan, افضل خان, whose original name was Mullá

Shukr-ullah, the son of 'Abdul-Hakk, came from Shiráz to the Dakhín, and was introduced by 'Abdur-Rahím Khán, Khánkhánán, to the emperor Jahángir, who conferred on him the rank of an Amír. In the second year of Sháh Jahán, 1628 A. D., 1038 A. H., the office of Wizárat-i-kull having become vacant by the dismissal of Irádat Khán, the brother of Asaf Khán Ja'far Beg, he was honored with that appointment. In the eleventh year of the emperor, the mansab of 7,000 and 4,000 sawárs was conferred on him, but he died the next year at Láhor on the 7th January, 12th Ramazán, 1048 A. H., 1639 O. S., aged 70 years. His poetical name was 'Allámí. His tomb, called Chíní Rauza is in Agra, on the left bank of the Jamuná.

Afzal-ud-daula, (Nawáb), Nizám of Haidarábád, succeeded his father Nawáb Nasir-ud-daula in May 1857, 15th Zil-ka'da, 1285 A. H., and departed this life on the 26th of February 1869, aged 44 years, leaving an infant son who, according to the succession guarantee granted by Lord Canning, is now his successor.

Afzal-uddin, (Mír), Nawáb of Súrat. He died on the 7th August, 1840, at the age of 59 years, after enjoying his nominal nawábship about 21 years. His son-in-law, Mír Ja'far 'Alí, succeeded him.

Agah Khan, a eunuch of the emperor Sháh Jahán, who died on the 9th Rabi' I, 1067 A. H. His tomb is near the Mumtáz-Mahall in Tálganj.

Agah, آغا, the poetical name of Maulawí Muhammad Bákir.

His parents were of Bijápúr, but he was born at Ellora in 1745 A. D., 1158 A. H., and died on the 3rd of March 1806 A. D., 14th Zil-hijja 1220 A. H. He is the author of a Diwán.

He was a Náita (pl. *Nawáit*, said to be a corruption of the Persian *nau-ámad*, a 'new arrival'), a name given to certain seafaring Arabs, settled in Western India.]

Agah Ahmad 'Alí, poetically styled Ahmad, son of Aghá Shajá'at 'Alí, of Dháká, a Persian grammarian of note, who successfully defended, in his "Muayyid-i-Burhán," and the "Shamsher-i-Teztar," the author of the Burhán Káfi, a Persian Dictionary, against the famous Dihlí poet Ghálíb. He also published the "Risála-i-Ishtikák," the "Risála-i-Tarána," "Haft Asmán," a History of the Persian Maṣnawí, and edited several works for the Asiatic Society of Bengal. He was a Persian teacher in the Calcutta Madrasa, when he died (June 1873).]

Agah Hussain Khwansari, آغا حسین خوانساری, *vide* Hussain Khwánsári.

Agah Mir, آغا میر, entitled Mu'tamad-ud-daula, minister of Gházi-uddín Haidar, king of Audh. He was dismissed in 1826 A. D., 1242 A. H., and retired to Kánpúr, where he died on Monday 7th May, 1832, 5th Zil-hijja, 1247.

Agah Muhammad Khan, آغا محمد خان, *vide* Káká Muhammad Khán Kájár.

Agah Mullá, آغا ملا, surnamed 'Dawátdár', 'the inkstand-holder,' the ancestor of the three Asaf Kháns who served under Akbar and Jahángir. His genealogical table is given in Ain Translation, I, 369.]

Aghar Khan, اغر خان, Pír Muhammad, who served during

the reign of Aurangzib against Prince Shujá', in Asám, and in Kábul. He died in A. H. 1102. His son, Aghar Khán II, was still alive during the reign of Muhammad Sháh. The family traced their descent from Aghar, a descendant of Yáfis (Japhet), son of Nuh. Their villa Agharábád near Dihlí is often mentioned in the histories.]

Ahi, آهی, a poet who was a chief of one of the Chaghtái hordes, and had assumed originally the poetical name of "Nargisí," but changed it into "Ahi," because he found that another poet of his time had adopted it. He is the author of a Diwán which he dedicated to prince Gharib Mirzá, the son of Sultán Husain Mirzá Báikrá. He died in the year 1520 A. D., 927 A. H.

Ahl-i-Bait, اهل بیت, 'the people of the house', a general name for the descendants of Muhammad, the Sayyids.]

Ahl-i-Kitab, اهل کتاب, 'the people of the book', a collective name for the Jews, Christians, and Muhammadans, who received a book, i. e., revealed religion, from heaven.]

Ahli Khurasani, اهلی خراسانی, a poet who died at Tabriz in the year 1527 A. D., 934 A. H. He must not be confounded with Ahli-i-Fúrání, a Chaghtái nobleman of profligate character, who lived at the court of Sultán Husain Mirzá, and died in 1497 A. D., 902 A. H.

Ahli Shirazi, اهلی شیرازی (Mauláná) of Shiráz, an elegant poet in the service of Sháh Isma'il Safáwi I. He is the author of several poems, amongst which are the "Sihr-i-Halál", "Sham' wa Parwana", "Risála-i-Naghz", "Sáki-náma", and "Fawa'id-ul-Fawa'id." He died in the year 1535 A. D., 942 A. H., and is buried at Shiráz, close to the tomb of Háfiz.

Ahlia Bai, the wife of Madhu Ráo Peshwá Sindia, built a place in the time of Sháh 'Alam, called Bisuán Ghát, or a bathing-place for all men, on the banks of the river Jamuná. It extended from the trench of the fort to the house of Dára Shikoh, and was in good preservation in the year 1830 A. D. On one of the corners a large gun of iron was lying, under the Hawelí of Dára Shikoh, called Dhaul Dahani.

Ahlia Bai, اهلیه بانی, the wife of Khánde Ráo, the son of Malhár Ráo Holkar I, of Indor, after whose death, in 1766 A. D., she had a jagír allotted to her yielding an annual revenue of 1,500,000 Rupees. Her husband Khánde Ráo was killed in battle at Díg against Súrajmal Ját in 1754. Her son Malí Ráo, who had succeeded his grandfather Malhár Ráo in 1766, died nine months after. She was a woman of spirit and ability, and reserved in her own hands the right of nominating a successor, and elected Tokaji to the ráj.

Ahmad al-Makkari, احمد, author of the History of the Muhammadan Dynasties in Spain. This work was translated by M. Pascual de Gayangos, an erudite Spaniard, London, 1810, in 4to., Vol. I. He was born in the 16th century, and died in Damascus in the year 1631 A. D., 1041 A. H. After having composed a very detailed biography of the celebrated and learned wazir of Granada, Muhammad Ibn-ul-Khatib, he added to it, in the form of an introduction, a general history of the Arabs in Spain from the conquest to their final expulsion.

Ahmad I, احمد بن محمد, emperor of Turkey, son and successor of Muhammad III, whom he succeeded in January, 1604 A. D., Shu'bán, 1012 A. H. This prince was of a good constitution, strong and active; he would throw a

horseman's mace, of nine or ten pounds weight, farther than any of his court. He was much given to sensual pleasures, and had 3000 concubines. He died on the 15th November, 1617 A. D., 15th Zil-ka'da, 1025 A. H., at the age of thirty, having reigned fourteen years. He was succeeded by his brother Mustafa I.

Ahmad II, احمد بن ابراهيم, son of Ibrahim, succeeded on the death of his brother Sulaimán II, in 1691 A. D., 1103 A. H., to the throne of Constantinople, and died in 1695, 1106 A. H. He was succeeded by Mustafa II, son of Muhammad IV.

Ahmad III, احمد بن محمد, son of Muhammad IV, was placed on the throne of Constantinople in 1703 A. D., 1115 A. H., by the heads of a faction which had deposed his brother Mustafa II. He granted a friendly asylum to Charles XII of Sweden, after the battle of Paltowa; and the kindness and the hospitality which marked the whole of his intercourse with that unfortunate monarch, are entitled to the highest encomium. He was preparing an expedition against Persia, when an insurrection hurled him from his throne, and exalted his nephew Mahmúd I from a prison to the sovereign power in 1730 A. D., 1142 A. H. He died of apoplexy in 1736, aged 74 years, 1148 A. H.

Ahmad IV, احمد بن احمد, (also called 'Abdul-Hamid), son of Ahmad III, emperor of Turkey, succeeded his brother Mustafa III in 1774 A. D., 1188 A. H. He died after a reign of 15 years on the 7th April, 1789, Rajab 1203 A. H., and was succeeded by Salim III.

Ahmad, احمد, an Arabian author who is known as the writer of a book on the interpretation of dreams, a translation of which in Greek and Latin was published with that of Artemidorus on the same subject, at Paris, by Rigault A. D. 1603. He lived in the 4th century of the Hija.

Ahmad Abu-Tayyib al-Mutanabbi, ابو طيب المتنبي, a celebrated Arabian poet whom none excelled in poetry. He is the author of a Diwán. He died in the year 965 A. D., 354 A. H.; vide Mutanabbi.

Ahmad al-Ghaffari, احمد الغفاري; vide Ahmad bin-Muhammad al-Ghaffári (p. 26).

Ahmad 'Ali Hashimi, شيخ احمد على هاشمي, (Shaikh), author of the Biographical Dictionary, called "Makhzan-ul-Gharáib", dedicated to Nawáb Sadhar-Jang of Faizábád, who died in 1754 A. D., 1167 A. H. His poetical name was Khádim.

Ahmad 'Ali Khan, Nawáb of Rámpúr; vide Faiz-ullah Khán.

Ahmad 'Ali Khan, نواب احمد على خان, Nawáb of Karnál.

A remission of revenue to the extent of Rs. 5,000 per annum was granted to him in perpetuity by the British Government, and a khil'at of the value of Rs. 10,000 was conferred on him, in July 1858, for his distinguished loyalty and for the eminent services rendered by him during the rebellion of 1857. In 1806, the Pargana of Karnál consisted of a number of villages, yielding a revenue of Rs. 40,000 per annum. It was conferred by Lord Lake in jagir on three Mandal chiefs, named Muhammadí Khán, Ghairat 'Ali Khán, and Is-hák Khán, for their lives, and after their death to descend to their heirs, subject to the payment of Rs. 15,000 per annum in perpetuity. Nawáb Ahmad 'Ali Khán is the lineal descendant of Muhammadí Khán, and holds 24 entire villages, besides a 3rd share in four others. These lands are assessed at Rs. 24,000, on which the Nawáb has hitherto paid a quit rent of Rs. 5,000, payment of which sum the Government has now remitted.

Ahmad 'Ali Khan, سيد احمد على خان, (Sayyid), Nawáb-Názim of Bengal, succeeded his brother 'Alí-Jáh. He died on the 30th October, 1824 A. D.

Ahmad 'Ali Khan, and Walidád Khán, the rebel Nawábs of Malágarh.

Ahmad Ayaz, Malik Khwája Jahán, served with distinction under Muhammad Sháh bin-Tughluk of Dihlí. On the death of the king at Tatta, in A. H. 752 (A. D. 1352), he tried to set up at Dihlí a son of the late king, but had to submit to Firáz Sháh III, who allowed the nobles to execute him before he himself entered Dihlí.]

Ahmad Bakhsh Khan, (Nawáb), entitled Fakhr-ud-daula, was the jagirdár of Firúzpur and Lohára in the district of Dihlí, after whose death his son Nawáb Shams-uddin Khán succeeded him. The latter was executed for murder in October, 1835.

Ahmad Barani, احمد برنی, author of a Persian work, called "Sifr-us-Siyar."

Ahmad Beg Kabuli, served in Kábul under Muhammad Hakim, Akbar's brother, and later under Akbar and Jahángir. He was for some time governor of Kashmír. He died about A. D. 1614.]

Ahmad Beg Khan, a son of (Muhammad Sharif) Núr Jahán's brother. He served under Jahángir in Bengal, assisted Prince Sháhjahán during his rebellion, and was subsequently made by Sháhjahán governor of Tatta, Siwistán, and of Multán. He received as jagír Jáis and Amethi in Audh, where he died.]

Ahmad bin-'Abdullah al-Kirmi, احمد بن عبد الله, author of a work on the fundamental points of Muhammadanism. Vide Abú-Ahmad, the son of Kásim.

Ahmad bin-Abu-Bakr, احمد بن ابى بكر, an Arabian author who wrote the "Mashra'-ul-Manákib", a minute account of the events of Muhammad's life, with memoirs of his successors and companions.

Ahmad bin-Abu-Bakr bin-Nasir Mustafa al-Kazwini, احمد بن ابوبكر, author of the "Tárikh-i-Guzida", which contains the history of the four ancient Persian Dynasties, viz. Peshdádians, Káinians, Ashkánians, and Sásánians, that is, from the year 890 B. C. to 636 A. D., and memoirs of the several dynasties who ruled over Persia, Tartary, &c., during the khiláfat, and to the year 1329 A. D. See also called Hamid-ullah Mustaufi.

Ahmad bin-'Ali Razi, (Shaikh), احمد بن على رازي, surnamed Jassás, a famous lawyer. He was born in the year 917 A. D., 305 A. H., and died in 980 A. D., 370 A. H., aged 65 lunar years.

Ahmad bin-'Ali al-Khatib Kastalani, على الخطيب, احمد بن; vide Kastaláni.

Ahmad bin-Hasan Maimandi, بن حسن ميمندى, احمد, (Khwája) foster brother and fellow student of his sovereign Sultán Mahmúd of Ghazni. On the removal of Abul-'Abbás Fazl, two years after the succession of Mahmúd, Khwája Ahmad was appointed prime minister, which office he held uninterruptedly for a period of 18 years, when Altántash, the commander-in-chief, and a number of other Amírs, brought before the court of the

king charges against him. He was in consequence disgraced and imprisoned for 13 years in one of the forts of India. He was released by Sultān Mas'ūd, son and successor of Mahmūd, and reinstated in the responsible office of minister, which he held for some time. He died a natural death in the year 1033 A. D., 421 A. H.

Ahmad bin-Idris, احمد بن ادریس, a lawyer of the sect of Mālik, was the author of many works, and died about the year 1285 A. D., 684 A. H.

Ahmad bin-Israil, احمد بن اسرائیل, a great astrologer who lived under the khilāfat of Wāsiḳ Billah of Baghdad.

Ahmad bin-Kasir, احمد بن کثیر, also called Muhammad bin-Kasir and Kasir al-Farghānī, is the same person whom we call Alfarganius, a great astronomer, who lived during the reign of the Khalifa al-Māmūn. *vide* Farghānī.

Ahmad bin-Muhammad al-Ghaffari al-Kazwini, احمد بن محمد الغفاري, a kāzī, and a descendant of 'Abdul-Ghaffār, the author of the "Hawā". He is the author of the work called "Naskh-i-Jahān-arāt" which he composed in the year 1563 A. D., 971 A. H., of which number the title forms the chronogram. It is also called "Tārīkh-i-Mukhtasir," an abridged history of Asia, from Adam down to Shāh Tahmāsp of Persia, A. D. 1525. It also contains memoirs of the Muhammadan kings of Spain, from A. D. 755 to 1036. It was dedicated to Shāh Tahmāsp. We are also indebted to him for the better known work, entitled "Nigristān". We learn from the "Tārīkh Badā'ī" that, having resigned his employment in Persia, he went towards the close of his life on a pilgrimage to Mecca, and that landing in Dibal in Sindh, for the purpose of paying a visit to Hindūstān, he died at that port in 1567 A. D., 975 A. H.

vide Dowson, Elliot's Histy. of India, II, 501.]

Ahmad bin-Muhammad al-Kastalani, القسطلاني, احمد بن محمد, an author who died in the year 1527 A. D., 933 A. H.; *vide* Kastalānī.

Ahmad bin-Muhammad Kuduri, محمد قذوري, احمد, author of a work on jurisprudence, called "Kudūrī", and several other works. He died in 1016 A. D., 438 A. H.

Ahmad bin-Muhammad bin-'Alī Bakr al-Hanafī, author of the "Khazānat-ul-Fatāwa," a collection of decisions made towards the end of the eighth century of the Hijra, and comprising questions of rare occurrence.

Ahmad bin-Tulun, احمد بن طولون, the founder of the Tulūnide dynasty in Egypt; *vide* Ahmad Ibn-Tūlūn.

Ahmad bin-Yahya bin-Jabir al-Biladuri, البلاذري, or البلاذري, surnamed also Abū-Ja'far and Abul-Hasan, was the instructor to one of the princes of the family of al-Mutawakkil, and died in A. H. 279, A. D. 892. His "Futūḥ-ul-Bulḍān" is one of the earliest Arabic chronicles. He also wrote a geographical work, entitled "Kitāb-ul-Bulḍān," the Book of Countries.]

Ahmad bin-Yahya, احمد بن يحيى, author of the marginal notes on the "Wifā'ya", a work on jurisprudence.

Ahmad bin-Yusuf, احمد بن يوسف, an historian and author of the "Akhbār-ud-dawal", written in 1699 A. D., 1008 A. H., which is said to be an abridgement of Janābī's "Tārīkh-ul-Janābī", called also "Baḥr-uz-Zakḥkhar".

Ahmad Chap, Malik, was Naib-Bārbak under Firūz Shāh II (Khilji) of Dillī, whom he warred in vain against 'Alā-uddin. He was blinded by 'Alā-uddin after his accession.]

Ahmad (Shaikh), شيخ احمد غزنوی, of Ghazni, author of the work entitled "Maḳāmāt-i-Shaikh Ahmad," containing the Life of Ahmad Jām, Shaikh-ul-Islām of Nishāpur, with a minute account of the miracles performed by him. *vide* Ahmad Jām.

Ahmad (Shaikh), شيخ احمد امدتي, commonly called Mullā Jiwān, of Amethī, was the tutor of the emperor 'Alauddīn, and author of the "Tafsīr-i-Ahmadī." He died in 1718 A. D., 1130 A. H. *vide* Mullā Jiwān.

Ahmad, Shaikh, second son of Shaikh Salīm Chishtī of Fathpur Sikri. He served under Akbar, and died in 985 H.]

Ahmadi, احمدی, the poetical name of Mir Sayyid Lurī-ullah, who died in 1633 A. D., 1043 A. H.

Ahmadi, احمدی, a Turkish poet, whose proper name was Khwāja Ahmad Ja'fari, and of whom we have the following anecdote. The great Tartar conqueror Amīr Timur (Tamerlane) being on his march through Anadolī, halted for a while at Amasia, where Ahmadi lived; and the poet took the opportunity of presenting him with an ode. This led to further intimacies, Timur being a patron of literary men; and one day when both were in the bath, the monarch amused himself by putting ercchetto questions to Ahmadi, and laughing at his answers. "Suppose now," said he, pointing to the surrounding attendants, "you were required to value these beautiful boys, how much would you say each was worth?" Ahmadi answered with becoming gravity, estimating one at a camel-load of silver, another at six bushels of pearls, a third at forty gold wedges, and so made the circuit of the ring. "Very fair," said Timur, "and now tell me, What do you value Me at?" "Four and twenty aspers," replied the poet, "no more and no less." "What?" cried Timur, laughing, "why the shirt I have on is worth that." "Do you really think so?" asked Ahmadi, with the greatest apparent simplicity—"at that rate you must be worth nothing, for I included the shirt in the valuation?" Much to his credit, Timur, instead of being angry, applauded and rewarded the wit and boldness of the poet. Ahmadi was a contemporary of Shaikhī, and is the author of the "Kulliyāt-i-Khwāja Ahmad Ja'fari." He also composed a heroic poem on the actions of Tamerlane, and a Sikandar-nāma in the Turkish language. He died in A. D. 1412.

Ahmad Ghaffari, *vide* Ahmad bin-Muhammad al-Ghaffārī.

Ahmad Ghazzali, *vide* Ghazzālī (Ahmad).

Ahmad Ibn-'Arab-Shah, *vide* 'Arab-Shāh.

Ahmad Ibn-Hanbal, *vide* Hanbal (Imām.)

Ahmad Ibn-Tulun, احمد ابن طولون, the founder of the Tulūnide dynasty in Egypt, a Turkish slave, who being entrusted by al-Mu'tamid, the khalifa of Bagdad, with the government of that country and Syria in A. D. 879, set up for himself, and maintained his authority notwithstanding all attempts to depose him. He reduced Damascus, Hims, Hamāt, Kinnisrin, and ar-Raḳqa, situated upon the eastern bank of the Euphrates. His mosque in Cairo may be seen to this day. He died in A. D. 884, 270 A. H., and was succeeded by his son Khumārwaḥ. Egypt continued to be governed by his successors for several years when it was again reduced in A. D. 905 by Muhammad, general of the khalifa of Baghdād al-Muktaffi;

the last khalifa of Egypt having assassinated his predecessor, and thereby rendered himself very odious. In the year 933, Muhammad the son of Tāj, or Tājil, surnamed al-Ashhad, seized upon Syria and Egypt in the khilāfat of al-Rāzi Billah, and his family retained the whole of it, except a small part which 'Uthaid-ulla al-Mahdi, the first of the Fatimite dynasty, (the seat of whose empire was at Kairawān near Tunis) had conquered in A. D. 910. His successor Abū-Tammū Ma'd, surnamed Mu'izz li-dīn-illah, conquered the rest of Egypt about the year 970, by his general Jalāl, who built the city of al-Kāhira, commonly called Grand Cairo, whither his master soon removed his court. The Fatimite dynasty ended in A. D. 1176, when, upon the death of the last prince of this family, the kingdom was usurped by the famous Salāh-uddin (Saladin).

List of the Khalifas of Barbary.

'Uthaid-ullah al-Mahdi, first of the Fatimite race.

Al-Kāim Mahdi, his son.

Isma'il, surnamed al-Mansūr, son of al-Kāim.

Mu'izz li-dīn-illah, son of al-Mansūr, who conquered Egypt and became the first khalifa of the Fatimite dynasty in that country.

Ahmad Ilkani, احمد ایلکائی, also called Ahmad Jalāyir; *vide* Hasan Buzurg.

Ahmad Jafari, احمد جعفری, (Khawāja) *vide* Ahmadi.

Ahmad Jalal Bukhari, (Sayyid) son of Sayyid Muhammad Bukhari.

Ahmad Jalayir, احمد جلاير, also called Ahmad Ilkāni, a descendant of Hasan Buzurg, which see.

Ahmad Jam, احمد جام, (Shaikh ul-Islām) entitled Abū-Nasr and Zinda-Pīl, a celebrated Muhammadan saint of Nishāpūr, born in the year 1049 A. D., 441 A. H. He passed 18 years of his life in devotion in wilds and mountains. He subsequently got married, and was blessed with 39 sons and 3 daughters. At the time of his death, besides the 3 daughters, 14 of his sons were living, all of whom became men of learning and authors of several works. Ahmad Jam himself was an author, and among the different works that he wrote, are the following: "Risāla Samarkandi", "Anis-ut-Tālibin", "Miftāh-un-Najā't", "Bahar-ul-Hakikat", and "Siraj-us-Sāyirin". He died in the reign of Sultān Sanjar in February, 1142 A. D., Rajab 536 A. H.

Ahmad Jan (Sultān) of Hirāt. He died about the 6th of April 1863, 17th Shawwāl 1279 A. H., and was succeeded by his son Shah Nawāz Khān.

Ahmad Kabir, سعيد احمد کبير, (Sayyid) a Musalmān saint, whose tomb is at Uchcha in Multān. He is the son of Sayyid Jalāl, and the father of two other saints Sayyid Jalāluddīn, surnamed Mukhdūm Jahāniyān Jahān-gasht, and Rājū Kattāl. Numerous miracles were wrought by these two brothers.

Ahmad Khan, (Sayyid) C. S. I., of 'Aligāh, a distinguished Muhammadan reformer. He wrote a book on the life and work of the Prophet, and founded the 'Aligāh College.

Ahmad Khan, احمد خان, surnamed Nekodār (or Nicholas) was raised to the throne of Persia after the death of his brother Abākā Khān, the son of Hulākū Khān, in April, 1282 A. D., Zil-hijja, 680 A. H., and was the first emperor of the race of Chingiz Khān who embraced the Muhammadan religion. He is said to have been baptized in his youth by the name of Nicholas, but policy, or con-

viction, led him to abandon the doctrine of Christ for that of Muhammad, when he assumed the name of Ahmad Khān. In the first year of his reign, Majid-ul-Mulk Yazdī, a nobleman of his court, being accused of sorcery, lost his life. He put his own brother to death, and was successful in obtaining possession of the person of his nephew, Arghūn Khān; but that prince was not only rescued from his violence by the Mughul nobles, but by their aid was enabled to deprive him of his crown and life on the night of Thursday, 11th August 1284 A. D., 26th Jumādā I, 683 A. H., and become his successor.

Ahmad Khan Bangash, احمد خان بنگش, second son of Muhammad Khān Bangash, Nawāb of Farrukhābād. When the Wazīr Sadkar-Jang, after the death of Kāim-Jang, the brother of Ahmad Khān, confiscated his estates in December 1749, A. D., 1163 A. H., he (Ahmad Khān) collected an army of Afghāns, defeated rājā Nawāl Rāi, the Wazīr's deputy, who was slain in the action, and recovered the territories lately seized from his family. This circumstance took place on the 2nd August 1750, Friday, 10th Ramazān, 1163 A. H. After this, Ahmad Khān governed his country about 22 lunar years, and died in November 1771, Shabān, 1185 A. H., when he was succeeded by his son Diler Hummat Khān, who received the title of Muzaḍdar-Jang from the emperor Shāh 'Alam, who was then on his way to Dillī from Allāhābād.

Ahmad Khan Mewati, one of the petty rulers (*mulūk-i-jawāid*) who had usurped the chief parts of the Dillī empire, during the Sayyid dynasty (beginning of the 15th century). Ahmad Khān held Mewāt, his frontier coming close up to Dillī. He had to submit to Buhlūl Lodī.]

Ahmad Khan Sur; *vide* Sikandar Khān Sūr.

Ahmad Khattu, شيخ احمد کھٹو, (Shaikh) surname of

Wajih-uddin Ahmad Maghribi, who was the son of Malik Ikhtiyār-uddin, a nobleman at the court of Sultān Firāz Shāh Tughluq of Dillī, and related to him. After the death of his father, having squandered his wealth in pleasure and dissipation, he became a disciple of Shaikh Bābā Is-hāq Maghribi, and turned very pious and journeyed to Gujrat, where he acquired great fame. During his residence at that place, he obtained such celebrity, that Sultān Muzaḍḍar Gujrātī became his disciple. He died in that country in the reign of Sultān Muhammad of Gujrat, on Thursday, 6th of January 1446, 8th Shawwāl 849 A. H., aged 111 years, and was buried at Sarkich, near Ahmadābād. Khattu is a place in Nāgor, where Shaikh Ahmad was born.

Ahmad bin-Khizrawaih, احمد بن خسرويه, a celebrated Muhammadan saint, was the disciple of Khwāja Hātim Asamm. He died in the year 854 A. D., 240 A. H., and is buried at Balkh.

Ahmad Maghribi, *vide* Ahmad Khattu (Shaikh).

Ahmad Mirza, سلطان احمد مرزا, (Sultān), son of Abū-Sa'īd Mirzā, after whose death, in 1469, he took possession of Samarkand, and died about the year 1495 A. D.

Ahmad (Mulla), ملا احمد, the son of a kazi of Tatta.

His ancestors who resided in Sindh, were Fārukīs of the Hanifa sect, but he was a Shī'a. He is the author of a work, called "Khulāsat-ul-Hayāt", the Essence of Life. He came from the Dakhin to the court of the emperor Akbar, in the year 1582 A. D., 990 A. H., and when that monarch ordered the "Tārikh-i-Alfi" to be compiled, several authors were employed in the compilation, but subsequently the

chief labour devolved upon Mullá Ahmad. The compilation of the first two volumes up to the time of Chingiz Khán was just finished by him, when Mirzá Fúlád Birlás, during the month of January 1588, Safar, 996 A. H., persuaded the Mullá, who was always openly reviling the first khalifas, to leave his own house at midnight on some pretence, and then murdered him in a street of Láhor. For this act Mirzá Fúlád was sentenced to death, was bound alive to the leg of an elephant in the city of Láhor, and dragged along till he died. The Mullá expired three or four days after the Mirzá. After the death of Mullá Ahmad, the remainder of the work was written by Kaaf Khán Ja'far Beg, up to the year 997 A. H., or 1589 A. D. Mullá Ahmad was buried at Láhor, but being a Shi'a, who openly used to revile the first khalifas, the people of Láhor exhumed his remains and burnt them.

Vide Kín Translation, I, 206.]

Ahmad Nizam Shah Bahri, احمد نظام شاہ, the founder

of the Nizám-Sháhi dynasty of the Dakhin, was the son of Nizám-ul-Mulk Bahri, prime minister to Sultán Muḥmūd Sháh Bahmani. He had conquered many places in the vicinity of his father's jāgir, and was besieging the fort of Dundrájpúr about the year A. D. 1486, 891 A. H., when he received intelligence of the assassination of his father, and immediately returned and assumed the titles of the deceased, and was generally known by those of Ahmad Nizám-ul-Mulk Bahri, to which the people of the Dakhin added the title of Sháh. As he had distinguished himself repeatedly as a general in the field, though the Sultán wished to remove him from power, none of his nobility would accept the task of reducing him. He, however, on the 3rd May 1490, 3rd Rajab 895 A. H., gained a victory over the army of the Sultán, and from that time he sat without opponent on the masnad of royalty, and by the advice of Yúsuf 'Adil Sháh, who had already become independent, having discontinued to read the khutba in the name of the king, put in his own and spread a white umbrella over his head. He laid the foundation of the city of Ahmadnagar in A. D. 1495, 900 A. H., which was completed in two years, and became the first of the Nizám-Sháhi kings of Ahmadnagar. He died in A. D. 1508, 914 A. H., and was succeeded by his son Burhán Nizám Sháh I. The following is a list of the Nizám-Sháhi kings of Ahmadnagar:—

- Ahmad Nizám Sháh I, A. D. 1490.
- Burhán Nizám Sháh, 1508.
- Husain Nizám Sháh I, 1553.
- Murtaza Nizám Sháh, 1565.
- Mirán Husain Nizám Sháh, 1587.
- Isma'íl Nizám Sháh, 1589.
- Burhán Nizám Sháh II.
- Ibrahím Nizám Sháh, 1594.
- Ahmad Nizám Sháh II, son of Sháh Táhir, 1594.
- Bahádúr Nizám Sháh, 1595.
- Murtaza Nizám Sháh II, 1598.

The Nizám Sháhi dominions fall under the control of Malik 'Ambar, 1607.

Ahmad Pasha, احمد پاشا, a general of Sulaimán I, emperor

of Turkey, who when appointed governor of Egypt, revolted from his sovereign in 1524 A. D. He was soon after defeated by Ibrahím, the favorite of Sulaimán, and his head was sent to Constantinople.

Ahmad Rumi, احمد رومي, author of the Fáik-ul-Ha-káik, a work written in imitation of the Maṣnawí of Jalál uddín Rumi.

Ahmad Samani, امير احمد ساماني, (Amir) second king of the race of Samán (Samanides), succeeded his father

Amir Isma'íl in the provinces of Khurásán, &c., in 907 A. D., 295 A. H. He was a cruel prince, and contended with his uncle, his brothers, and other relations for the extensive possessions of his father, more by intrigues at the court of Baghdád, than by arms. After a reign of seven years, he was murdered by some of his domestics on Thursday, 30th January, 914 A. D., 23rd Jumáda I, 301 A. H., and his son Amir Naṣr, then only eight years of age, was placed upon the throne of Khurásán and Bukhará. Ahmad was buried in Bukhará, and they gave him the title of Sultán Shahíd, i. e. the martyred king.

Ahmad Sarhindi, شيخ احمد سرهندي, (Shaikh) entitled

Mujaddid-i-Alfi-Sáni, a dervish celebrated for his piety and learning, was the son of Shaikh 'Abdul-Wáhid Fárú-ki, and was born at Sarhind in A. D. 1563, 971 A. H. He was a disciple of Khwája Báki, a celebrated saint of Dihli, and is the author of several works. He died on Tuesday, 29th November 1624, the last Tuesday in the month of Safar 1034 A. H., and is buried at Sarhind. He was called "Mujaddid-i-Alfi-Sáni", or the "Renewer of the second Millennium", because he adopted the general belief that every thousand years a man was born, who has a thorough knowledge of the Islám, and whose vocation it is to revive and strengthen it. He believed that he was the man of the second (qáut) Millennium (alf).

Ahmad, Sayyid, of Bárha, brother of Sayyid Mahmúd Bárha, served under Akbar in Gujrát. He was in charge of Akbar's hunting leopards. His son, Sayyid Jamál-uddin, was killed by the explosion of a mine before Chitor.]

Ahmad, Sayyid, of Bukhará, father of the renowned Shaikh Farid-i-Bukhári; vide below.]

Ahmad Shah, احمد شاه, entitled Mujáhid-ud-dín Muham-

mad Abun-Nasr Ahmad Sháh Bahádúr, was the son of Muhammad Sháh, emperor of Dihli, whom he succeeded on the 15th April 1748, 27th Rabi' II, 1161 A. H. His mother's name was Udhman Báfi. He was born in the fort of Dihli on Tuesday, 14th December 1725, 17th Rabi' II, 1138 A. H. and crowned in Pánpát on Monday 19th April 1748, 2nd Jumáda I, 1161 A. H. After a reign of 6 years 3 months and 8 days, he was deposed and imprisoned, and afterwards blinded, together with his mother, by his prime minister 'Imád-ul-Mulk Gházi-uddin Khán, on Sunday, 2nd June 1754, N. S. After this, he lived more than 21 years, and died on the 1st of January 1775, from bodily disease. He was buried in the front of the mosque of Kadam-Sharif in Dihli, in the mausoleum of Maryam-Makáni. After his imprisonment, 'Alamgir II, son of Juhándár Sháh, was raised to the throne.

Vide Proceedings, As. Socy. Bengal, for 1874, p. 208.]

Ahmad Shah I, احمد شاه, second king of Gujrát, was the

son of Tátár Khán, and grandson of Muzaffar Sháh, whom he succeeded as king of Gujrát. The author of the Muntakhab-ut-Tawárikh states, that his grandfather placed him on the throne during his lifetime, in the year 813 H. or 1410 A. D., and that he survived that measure five months and sixteen days. In the same year, he laid the foundation of a new city on the banks of the Sábarmatí, which he called after his own name, Ahmad-shád, and which afterwards became the capital of the kings of Gujrát. The date of the laying of the foundation of this city is contained in the words "Bá-khair", i. e. all well. He died after a reign of nearly 33 years, on the 4th July 1443 A. D., 4th Rabi' I, 847 H., and was succeeded by his son Muhammad Sháh.

Ahmad Shah II, احمد شاه ثاني, king of Gujrat. After

the death of Mahmud Shah III, there being no relation on whom the succession might devolve, I'timad Khan, the prime minister, resolved rather than see the kingdom in absolute anarchy, to elevate a youth, whom he asserted to be the son of prince Ahmad Khan, formerly governor of Ahmadabad, and declared him the legal successor to the crown of Gujrat. He was forthwith placed on the throne on the 18th February 1554 A. D., 15th Rabi' I, 961 A. H. He reigned 7 years and some months, and was found murdered one morning at the foot of the palace wall. This event took place on Monday the 21st April 1561 A. D., 5th Sha'ban, 968 A. H. He was succeeded by Muzaffar Shah III.

Vide Kin Translation, I, 385.]

Ahmad Shah Abdali, احمد شاه ابدالي, commonly called

Shah Durrani, was the son of a chief of the Afghan tribe of Abdali, in the vicinity of the city of Hirat. He was taken prisoner in his infancy by Nadir Shah, who gave him the post of a mace-bearer, and by degrees promoted him to a considerable command in the army. The morning after the assassination of Nadir Shah, which took place in the night of the 12th May, 1747, O. S., he made an attack, supported by a corps of Uzbaks, upon the Persian troops, but was repulsed. He then left the army, and proceeding by rapid marches to Kandahar, not only obtained possession of that city, but took a large convoy of treasure which was coming from Kabul and Sindh to the Persian camp. By the aid of these means, he laid the foundation of a kingdom, which soon attained a strength that rendered it formidable to the surrounding nations. He not only subdued Kandahar and Kabul, but took Peshawar and Lahor; and emboldened by this success, and the weakness of the empire, he resolved the conquest of the capital of Hindustan. In the beginning of the year 1748, 1161 A. H., he began his march from Lahor. Muhammad Shah, the emperor of Delhi, being at this time too indisposed to take the field, dispatched his only son, prince Ahmad, against the enemy, under the command of the wazir Kamar-uddin Khan, Safdar-Jang, governor of Audeh, and several other chiefs, with a great army. For some days several skirmishes took place between the two armies near Sarhind. At length, on Friday 11th March, 1748, 22nd Rabi' I, 1161 A. H., Kamar-uddin Khan, the wazir, being killed as he was at his devotion in his tent by a cannon ball, a panic prevailed in the Mughul army; the battle, however, continued till a magazine of rockets taking fire in the enemy's camp, numbers of the troops were wounded by the explosion; and Shah Abdali, either disheartened by the loss, or satisfied by the plunder gained at Sarhind, thought it proper to retreat towards Kabul, which he did unmolested. In the year 1767 A. D., 1170 A. H., he again advanced as far as Delhi and Agra, and after having plundered and massacred the inhabitants of Mathura, he returned to Kandahar. About the year 1768 A. D., 1172 A. H., the Maratha power had spread itself in almost every province of Hindustan, when Najib-ud-daula, the Rohilla, Shuja'-ud-daula Nawab of Audeh, and not only the Musalmans but Hindus also, joined in petition to Ahmad Shah Abdali, that he would march and assume the throne of Delhi in which they promised to support him. The Abdali enraged at the seizure of Lahor by the Marathas, rejoiced at the invitation, and advanced without delay across the Indus, and driving the Marathas before him, he did not stop till they reached the vicinity of Delhi. He engaged the Marathas in several battles, and attained the highest renown among Muhammadans by the memorable defeat that he gave the hostile army on the plains of Panipat. This famous action was fought in January, 1761. After this victory, Durrani Shah returned to his own country, but before his departure, he acknowledged Shah Alam, then in Bengal, as emperor of Hindustan, and commanded Shuja'-ud-daula and other chiefs to submit to his autho-

riety. He died after a reign of 26 years in 1772 A. D., 1182 A. H., aged 66 years, and was succeeded by his son Timur Shah. His tomb, covered with a gilt cupola, stands near the king's palace, and is held sacred as an asylum.

Ahmad Shah Wali Bahmani I, احمد شاه ولي بهمني, (Sultan),

was the second son of Sultan Daud Shah of the Bahmani race. He ascended the throne of the Dakhin on the 15th September, 1422 A. D., 5th Shawwal 825 A. H., ten days before the demise of his brother Sultan Feroz Shah, who had resigned the crown in his favor. He is the founder of the city and fort of Ahmadabad Bidar, the foundation of which he laid in the year 1432 A. D., 836 A. H. It is said that the Sultan, on his return from a war at Bidar, took to the amusement of hunting; and coming to a most beautiful spot, finely watered, resolved to build upon it a city, to be called after his name, Ahmadabad. A citadel of great extent and strength was erected on the very site of Bidar, the ancient capital of princes, who, according to the Hindu books, 6000 years back, possessed the whole extent of Mirhat, Karnatik, and Talingana. Raja Bhim Sen was one of the most celebrated of this house, and the history of the loves of his daughter and Raja Nal, king of Malwa, are famous through all Hindustan. Their story was translated from the Sanskrit by Shaukh Faizi, under the title of "Nal Daman", into Persian verse, at the command of the emperor Akbar Shah. Ahmad Shah reigned 12 lunar years and 10 months, and died on the 19th of February 1435 A. D., 18th Rajab, 838 A. H. He was buried at Ahmadabad Bidar, and was succeeded by his son Sultan 'Ala-uddin II.

Ahmad Shah Bahmani, II احمد شاه بهمني, (Sultan).

On the death of his father Sultan Mahmud Shah II, in October 1518 A. D., Shawwal 924 A. H., Amir Barid, his prime-minister, dreading that the surrounding powers would attack him should he assume open independence, placed prince Ahmad, son of the late king, upon the throne at Ahmadabad Bidar, leaving him the palace, with the use of the royal jewels and a daily allowance of money for his support. The sum not being equal to his expenses, the king broke up the crown, which was valued at 400,000 hums, or £160,000, and privately sold the jewels. He died two years after his accession to the throne, in the year 1521 A. D., 927 A. H. After his death Amir Barid raised Sultan 'Ala-uddin II, one of the princes, on the throne. Two years after, he was imprisoned, and another son of Mahmud Shah, named Wali-ullah Shah, was placed in his room. Three years after his accession, the minister conceiving a passion for his wife, he caused him to be poisoned, and espoused the queen. He then placed Kalim-ullah, the son of Ahmad Shah II, on the throne. This prince enjoyed nothing but the name of sovereign, and was never allowed to leave the palace. He was afterwards treated with great rigour by Amir Barid, whereupon he made his escape, first to his uncle Isma'il 'Adil Shah to Bijapur, and thence to Burhan Nizam Shah of Ahmadnagar, where he resided till his death. With him ended the dynasty of the Bahmani kings of the Dakhin. In fact before this event, the Dakhin was divided into five kingdoms—'Adil-Shahi or kings of Bijapur; Kutub-Shahi, or kings of Golkonda; 'Imad-Shahi, or kings of Barar; Nizam-Shahi or kings of Ahmadnagar; and Barid-Shahi, kings of Ahmadabad Bidar.

Ahmad Shah of Bengal, احمد شاه, succeeded his

father Jalal-uddin to the throne of Bengal in 834 H. or 1430 A. D., reigned about 16 years, and died about the year 1446 A. D., 850 A. H. He was succeeded by Nasir-uddin Mahmud Shah I, a descendant of Shams-uddin Ilyas Shah.]

Ahmad Shah, or Ahmad-ullah Shah, احمد شاه, commonly called "The Maulawi", a prominent character

in the neighbourhood of Shahjahanpūr and Muhammad during the mutiny of 1857. He is said to have been the inspired Fakir who travelled through the upper provinces, a few years ago, on a miraculous mission. He made a pretty long stay at Agra, astonishing the natives and puzzling the authorities. It seems probable that he was even then busy in sowing the seeds of rebellion. He held great power within the city of Lakhnau, in March, 1858, when the Commander-in-chief entered that city and commanded a stronghold in the very heart of the city. He was slain at Pásein, on the 15th June 1858, sixteen miles north-east of Shahjahanpūr, and the rājā of that place sent the head and trunk to Mr. Gilbert Money, the Commissioner.

Ahmad Shihab-uddin Talish, احمد شهاب الدين تاليش, *vide* Shihab-uddin Ahmad Talish.

Ahmad Suhaili, امير احمد سهيلي, (Amir), seal-bearer to Sultān Husain Mirzā of Hirāt, to whom several of the poets of his time dedicated their works. Husain Wāiz dedicated his "Anwār Suhaili" to him. *Vide* Suhaili.

Ahmad-ullah Shah, commonly called "The Maulawī"; see **Ahmad Shah**.

Ahmad Yadgar, احمد يادگار, author of the "Tārīk-i-Salātin-i-Afāghina," a history of the Afghān kings of India from Buhlid Lodī, composed by order of Dādū Shāh, last king of Bengal. *Vide* Dowson, V, 1.]

Ahmad Yar Khan, احمد يار خان, whose poetical name is Yaktā, was of the tribe of the Turks called Birlās. His father Allah Yār Khān held at different periods the sūbādārī of Lāhor, Tatta, and Multān, and was afterwards appointed to the Fajdārī of Ghazni. Ahmad Yār Khān also held the Sūbādārī of Tatta in the latter part of the reign of 'Alamgir. He was an excellent poet, and is the author of several poems. He died on the 21st September, 1734 A. D., O. S., 23rd Jumādā I, 1147 A. H.

Ahmad Yar Khan, (Nawāb), of Barclī, the son of Nawāb Zul-fikār-ud-daula Muhammad Zul-fikār Khān Bahādur Dilāwar-Jang of Barclī. He was alive in A. D. 1815, 1230 A. H.

Ahmad Zarruk, احمد زروق, surname of Abul-'Abbās Ahmad bin-Ahmad bin-Muhammad bin-'Isā Barallusi, author of the commentary, called "Sharh Asmā'il-Husnā." He died in 1493 A. D., 899 A. H.

Ahsan, احسن, poetical name of 'Ināyat Khān, the son of Nawāb Zafar Khān. He was governor of Kābul in the reign of 'Alamgir and is the author of a Diwān. *Vide* Ahsnā.

Ahsan-ullah Khan, احسان الله, (Hakīm), so well known at Dillī, died in September 1873 in that city.

Ain-uddin (Shaiikh), شيخ عين الدين, of Bijāpūr, author of the "Mulhakat", and Kitāb-ul-Anwār, containing a history of all the Muhammadan saints of India. He flourished in the time of Sultān 'Alī-uddin Hasan Bahmanī.

'Ain-ul-Mulk, حکيم عين الملک, Hakīm, a native of Shirāz, and a well-educated and learned Musalmān, was an officer of rank in the time of the emperor Akbar. He was an elegant poet, and his poetical name was Wafā. He died in the 40th year of the emperor's reign in 1594 A. D., 1003 A. H.

For further notes, *vide* Ain Translation I, 481.]

'Ain-ul-Mulk (Khawja), خواجه عين الملک, a distinguished nobleman of the court of Sultān Muhammad Shāh Fughluk and his successor Sultān Firūz Shāh, kings of Dillī. He is the author of several works, one of which is called "Tursil 'Ain-ul-Mulki." He also appears to be the author of another work called "Fath-nāmā," containing an account of the conquests of Sultān 'Alā-uddin who reigned from 1296 to 1316 A. D.

'Aish, عيش, the poetical name of Muhammad 'Askari who lived in the reign of the emperor Shāh 'Alam.

'Aishi, عيشي, a poet, who is the author of a Magmawī called "Haft Akhtar", or the seven planets, which he wrote in 1675 A. D., 1086 A. H.

Ajit Singh, Raja, راجه اجيت سنگه, a Rāthaurī Rājput, and hereditary zamindār of Mārwar, or Jodhpūr, was the son of Rājā Jaswant Singh Rāthaurī. He was restored in 1711 A. D. to the throne of his ancestors, and gave his daughter in marriage to the emperor Farrukhsiyar in the year 1716 A. D. He was murdered one night, when fast asleep, at the instigation of his son Abhai Singh, who succeeded him. This took place in the beginning of the reign of the emperor Muhammad Shāh.

Ajit Singh, a Sikh chief and murderer of Mahārājā Sher Singh of Lāhor. He also slew Dhadān Singh, another chief, and was himself seized by Hira Singh, the son of Dhadān Singh, and put to death together with Lena Singh and others. This took place in September 1843.

'Ajiz, عاجز, the poetical name of 'Arif-uddin Khān, who lived about 1754 A. D., 1168 A. H.

'Ajiz, the poetical title of Lalā Gangā Bishn, father of Rāmjas Munshi, which see.

Ajaipal, the rājā who founded Ajmīr about 1183 A. D.

Ajmal, اجمل, (Shāh) or Shāh Muhammad Ajmal, a Pīr-zāda of Allāhābād, was a descendant of Shāh Khūb-ullah, and younger brother of Shāh Ghulām Kutb-uddin, the son of Shāh Muhammad Fākhīr, the respectability of whose family is well known at Allāhābād. He died in the year 1821 A. D., 1236 A. H.

Ajmīri Khan, an inhabitant of Ajmīr. He walked with the emperor Akbar from Agra to Ajmīr, on which account he received the title of Ajmīri Khān from that emperor. He had built a garden on a spot of 28 bighas of ground at Agra. This place is now called Ajmīri Khān-kā Tila.

Aka Muhammad Khan Kajar, محمد خان قاجار,

ʿĀf, king of Persia, of the tribe of Kājār, and son of Muhammad Hasan Khān Kājār, ruler of Māzanderān. He was made an eunuch in his childhood by 'Adil Shāh, the nephew and immediate successor of Nādir Shāh. After the death of 'Adil Shāh, he obtained his release, and joined his father, who was afterwards slain by Karīm Khān Zand, king of Persia. Aghā or Akā Muhammad was obliged to surrender himself to him, and was a prisoner in the city of Shirāz. He had, for some time, been very strictly guarded, and was never allowed to go beyond the walls of the town, but afterwards he was permitted to go a-hunting. When the last illness of Karīm Khān assumed a dangerous appearance, he contrived to leave that city on the usual pretext of hunting. When intelligence was brought to him that the founder of the Zand dynasty was no more, accompanied by a few attendants, he commenced his flight, and favored by the confusion of the moment, he reached his province of Māzanderān in safety, and proclaimed himself one of the competitors for the crown of Persia. Soon after the

death of 'Alī Murād Khān, ruler of Persia, in 1785 A. D., he made himself master of Isfahān without a battle, but had for several years to contend with Lutf 'Alī Khān, the last prince of the Zand family, before he became sole master of Persia. Lutf 'Alī Khān was put to death by him in A. D. 1795, 14th Muharram, 1212 A. H. Akā Muhammad Khān was murdered on the 10th July, 1797, by two of his attendants, whom he had sentenced to death, in the 63rd year of his age. He had been a ruler of a great part of Persia for upwards of 20 years, but had only for a short period enjoyed the undisputed sovereignty of that country. He was succeeded by his nephew Fath 'Alī Shāh, who died in 1834, 1250 A. H. After him, his grandson Muhammad Shāh, the son of 'Abbas Mirzā, mounted the throne and died in 1847, when his son Nāsir-uddīn Ahmad Shāh, the present king of Persia, succeeded him.

Aka Razi, آقا رازی, a poet of Persia, who came to India, and after his return home, died in 1615 A. D., 1024 A. H.

Aka Rihi, of Nishāpūr, an author.

Akbarabadi Mahal, اکبر آبادی محل, A'azz-un-Nisā Begum, was the name of one of the wives of the emperor Shāh Jahān. The large red stone mosque at Faizbāzār in Dihlī was built by her in the year A. D. 1651, 1060 A. H., at a cost of 150,000 Rupees. She died on the 29th January, 1677 A. D., 4th Zil-hijja, 1087 A. H., in the reign of 'Alamgir. There is also a masjid inside the city of Agra built by her, called Akbarabādī Masjid. She had a villa also built at Agra.

Akbar Ali Tashbihi, اکبر علی تشبیهی. He is mentioned in the Khulāsat-ul-Ash'ār to have been the son of a washerman. He went to India, and turned fakīr, but as he was an infidel, his ascetic exercises cannot have been of much use to his soul. He left a diwān of about 8000 verses, and a masnawī, called "Zarra wa Khurshed". He was alive in 1585 A. D., 993 A. H. Regarding this poet *vide* Ain Translation, I, 596.]

Akbar Khan, the son of Dost Muhammad Khān, ruler of Kābul by his first wife. He shot Sir W. H. Macnaghten on the 26th December, 1841, when his father Dost Muhammad Khān was a State prisoner in India. When his father Dost Muhammad Khān came in possession of Kābul after the retreat of the English in 1842, he was appointed heir-apparent in preference to Muhammad Afzal Khān, his eldest son by his second wife. He died in 1848, when his full brother Ghulām Haidar Khān was nominated heir-apparent, after whose death, in 1858, Sher 'Alī his brother, the present Amīr, was nominated.

Akbar, (Prince) the youngest son of the emperor 'Alamgir, was born on the 10th September, 1657, O. S., 11th Zil-hijja, 1067 A. H., raised the standard of rebellion against his father, and joined the Marāṭha chief Sambhujī in June 1681. He afterwards quitted his court, and repaired to Persia, where he died in 1706, 1118 A. H., a few months before his father, and was buried at Mashhad in Khurāsān. 'Alamgir, at one time, intended to make Akbar his successor, and this preference arose from Akbar being the son of a Muhammadan mother, the daughter of Shāh Nawāz Khān; whereas his brothers Sultāns Mu'azzam and A'zam were born of Rājput princesses.

Akbar Shah, اکبر شاہ, the Great, emperor of Hindūstān, surnamed Abul-Fath Jalāl-uddīn Muhammad, was the eldest son of the emperor Humāyūn, and was born in Amarkot in the province of Sindh on Sunday the 15th October, 1542 A. D., 5th Rajab, 949 A. H., at a time when his father, after being defeated by Sher Shāh, had taken refuge with Rānā Prashād. At the time of his father's death, Akbar was at Kālānūr, where he had been deputed by his father with a considerable force to expel the ex-king Sikanḍar Shāh Sūr from the Siwālik mountains. When infor-

mation reached the prince of this mournful event, Bāirām Khān, and other officers who were present, raised him to the throne on Friday, 14th February, 1556, A. D., 2nd Rabi' II, 963 A. H., Akbar being then only 13 years and 9 months old. He enlarged his dominions by the conquest of Gujrāt, Bengal, Kashmir, and Sindh. Besides the forts of Aṭak, Agra, and Allāhābād, many military works were erected by him. He also built and fortified the town of Fatḥpūr Sikrī, which was his principal residence, and which, though now deserted, is one of the most splendid remains of former grandeur of India. He died after a prosperous reign of 51 lunar years and 9 months on Wednesday, the 16th October, 1605, Old Style, 13th Jumādā II, 1014 A. H., aged 64 lunar years and 11 months. The words "Fut-i-Akbar Shāh," (the death of Akbar Shāh) are the chronogram of his death. He was buried in the village of Sikandra in the environs of Agra, where a splendid mausoleum was built over his remains by his son Jahāngir, which is still in a high state of preservation. He received after his death the title of "Arsh-'Ashyānī," and was succeeded by his son Sultān Salīm, who assumed the title of Jahāngir. His mother's name was Hamīda Bānū, commonly called Maryam-Makānī. The history of this potentate has been written, with great elegance and precision by his wazīr Abul-Fazl, in a work, entitled the "Akbar-nāma." In order to keep his turbulent Umarās, Turks, and Afghāns, in check, Hindū chiefs were encouraged by Akbar, and entrusted with the highest powers, both military and civil, as was the case with Rājā Mādeo of Mārwar, Bhagwān Dās of Amber, Mān Singh, his son, and Rājā Todar Mal. He also connected himself and his sons with them by marriage. Both Akbar and his successor, Jahāngir, had amongst their wives several of Hindū origin. Towards the middle of his reign, Akbar became dissatisfied with the Muhammadan religion, and invited to his court teachers of the Christian, Hindū, and Parsī religions, and took an interest in their discussions. He adopted, however, neither, but attempted to found a new system of belief, called 'Dīn-i-Ilāhī', which acknowledged one God, and the king as his vicegerent.

Akbar Shah II, اکبر شاہ ثانی, king of Dihlī, whose title

in full is Abul-Nasr Mu'in-uddīn Muhammad Akbar Shāh, was the son of the nominal emperor Shāh 'Alam; was born on Wednesday, 23rd April, 1760, New Style, 7th Ramazān, 1173 H., and succeeded his father at the age of 48, on the 19th of November, 1806 A. D., 7th Ramazān, 1221 H., as titular king of Dihlī. On his accession he made some weak attempts to increase his influence and power. These were properly resisted, but at the same time the pledge given by Lord Wellesley, to increase the allowance of the imperial family when the revenue of the country improved, was redeemed by an act of politic liberality. An augmentation of ten thousand rupees per mensem was appropriated for the support of his eldest son, whom he had declared heir-apparent. He sat on the throne of his ancestors nearly 32 lunar years; died on Friday, 28th September, 1837, 28th Jumādā II, 1253 A. H., aged about 80 lunar years, and was buried at Dihlī, close to the tomb of Bahādur Shāh. His son Bahādur Shāh II, the last king of Dihlī, succeeded him. Akbar some time wrote poetry and used the word Shu'ā' for his poetical name.

Akhfash Ausat, اخفش اوسط, was called Akhfash, because he had small eyes. His proper name is Abul-Hasan Sa'īd. He was an author and died in the year 830 A. D. Some say he was born at Balkh and died in 376 A. H. There were three persons of this name, all of whom were authors. Akhfash Asghar, or the lesser, died in 845 A. D.

Akhtar, اختر, the poetical name of Kāzī Muhammad Sādiq Khān, an excellent writer of prose and verse.

Akhtar, اختر, the poetical name of Wājīd 'Alī Shāh, the last king of Aūdḥ, now of Garden Reach, Calcutta.

'Akidat Khan, عقيدت خان, title of Mír Mahmūd, brother of As'ad Khan Maahbadi. He came to India in the 14th year of 'Alamgir, A. D. 1670, and was raised to the rank of 1,000 and 400 sawars.

'Akil, عقيل, 'Akil the brother of 'Ali. There is a story of him that being displeased with his brother 'Ali the Khalifa, he went over to Mu'awiya, who received him with great kindness and respect, but desired him to curse 'Ali; and as he would not admit of any refusal, 'Akil thus addressed the congregation:—"O people! you know that 'Ali, the son of Abū-Tālib, is my brother: now Mu'awiya has ordered me to curse him; therefore, may the curse of God be upon him." So that the curse would either apply to 'Ali or to Mu'awiya.

Akil Khan, عاقل خان, 'Akil Khān, nephew of Afzal Khān wazīr, a nobleman of 3,000, who served under the emperor Shāh Jahān, and died A. D. 1649, 1059 A. H.

Akil Khan, (Nawab), نواب عاقل خان, the title of Mír 'As-kari. He was a native of Khawāf in Khurāsān, and held the office of wizarat in the time of the emperor 'Alamgir. He was an excellent poet; and as he had a great respect for Shāh Burhān-uddīn, entitled Rāz-i-Ilāhī, he chose the word Rāzi for his poetical title. He is the author of several works, among which are a Maṣnawī and Dīwān. He died A. D. 1695, 1108 A. H. *Vide* Rāzi.

Akmal-uddin Muhammad bin-Mahmud, (Shaikh) author of a commentary on the Hidāya, entitled "Ināya" or "al-Ināya". There are two commentaries on the Hidāya, commonly known by that name, but the one much-esteemed for its studious analysis and interpretation of the text, is by this author: it was published in Calcutta in 1837. This author died in 1384 A. D., 786 A. H.

'Akrima, or more correctly, 'Ikrima, عكرمة, surname of Abū-'Abdullah, who was a freed slave of Ibn-'Abbās, and became afterwards his disciple. He was one of the greatest lawyers. He died in the year 725 A. D., 107 A. H.

Aksir, or more correctly, Iksir (Mirza), اكسير اصفهانی, مرزا, of Isfahān, author of a book of elegies. He served under Nawāb Nizām-ul-Mulk Asaf-Jāh and Saifdar-Jang, and died in Bengal in 1756 N. S., 1169 A. H.

Alahdad Sarhindi, or more correctly, Ilahdad, poetically styled Faizī, a native of Sarhind, and author of a Persian Dictionary called "Madār ul-Afāzīl".

Regarding this dictionary and its author, *vide* Journal, As. Socy., Bengal, 1868, p. 10.]

Al-Ahnaf, الأحنف, uncle of Yazid, the second khalifa of the house of Umayya. At the battle of Siffin he had fought on the side of 'Ali. Several sayings of this celebrated chief are recorded in the Biographical Dictionary of Ibn Khallikān. He outlived Mu'awiya.

Alahwirdi Khan, اله وردی خان, or more correctly,

Ilahwirdi Khan, a nobleman of the reign of the emperor Jahāngir. He was raised to the rank of 5000 in the time of Shāh Jahān, and held several offices of importance. He was appointed governor of Patna, and espoused the cause of Sultān Shujā', brother of Aurangzib, A. D. 1658, 1068 A. H., and after the defeat of Shujā', accompanied him to Bengal, where he was slain together with his son Saif-ullah by order of that prince in July 1659, Zil-ka'da, 1069 A. H.

The word *wirdi* or *wird* means "a rope", God being the *kahl-i-matin*, the strong rope which the faithful seize so as not to perish.]

Alahwirdi Khan, اله وردی خان, or more correctly,

Ilahwirdi Khan, title of Ja'far Khān, the son of Ilāhwirdi Khān the first. He was raised to the rank of an amir by 'Alamgir, with the title of Ilahwirdi Khān 'Alamgir-Shāhī. He was appointed Subadār of Allāhabād, where he died A. D. 1669, 1079 A. H. He was an excellent poet and has left a dīwān.

Alahwirdi Khan, اله وردی خان مهابت جنگ, or more

correctly, Allahwirdi Khan, styled Mahābat-Jang, the usurper of the government of Bengal, was originally named Mīrzā Muhammad 'Alī. His father Mīrzā Muhammad, a Turkman, an officer in the service of the prince A'zam Shāh, on the death of his patron in 1707 A. D., falling into distress, moved from Dihli to Katāk, the capital of Orisā, in hopes of mending his fortune under Shujā'-uddīn, the son-in-law of Nawāb Murshid Kulī Ja'far Khān, Subadār of Bengal, who received him with kindness and after some time bestowed on his son the Faujdārī of Rājmahall, and procured for him from the emperor a mansab and the title of Allahwirdi Khān, and afterwards that of Mahābat-Jang. After the death of Shujā'-uddīn, and the accession of his son Sarfarāz Khān to the government of Bengal, Allahwirdi contrived to murder the latter in 1740 A. D., 1153 A. H., and usurped the government. He reigned sixteen years over the three provinces of Bengal, Bihār, and Orisā, and died on Saturday, the 10th April, 1756, N. S., 9th Rajab, 1169 A. H., aged 80 years. He was buried in Murshidābād near the tomb of his mother in the garden of Khush-Bāgh, and was succeeded by his grand-nephew and grandson Mīrzā Mahmūd, better known by his assumed name of Sirāj-ud-daula. It does not appear that Allahwirdi ever remitted any part of the revenue to Dihli.

Alah Yar Khan, اله یار خان, or more correctly, Ilah

Yar Khan, (Shaikh), son of Shaikh 'Abdus-Subhān, was formerly employed by Nawāb Mubārīz-ul-Mulk Sarbaland Khān, governor of Gujrat, and in the reign of the emperor Farrukhsiyar was raised to the rank of 6,000, with the title of Rustam Zamān Khān. In the time of the emperor Muhammad Shāh, when Rājā Abhai Singh, the son of Rājā Ajit Singh Mārwarī, was appointed governor of Gujrat in the room of Nawāb Sarbaland Khān, the latter made some opposition to his successor; a battle ensued, and Shaikh Ilah Yar, who was then with the nawāb, was killed in the action. This took place on the day of Dasahrā, 6th October, 1730, O. S., 8th Rabi' II, 1143 A. H.

Alah Yar Khan, اله یار خان ابن افتخار خان, or more

correctly, Ilah Yar Khan, son of Ifīkhār Khān Turkman, a nobleman of the court of Shāh Jahān. He died in Bengal in A. D. 1650, 1060 A. H.

Alah Yar Khan Mir-Tuzuk, اله یار خان میر توزک,

or more correctly, Ilah Yar Khan, a nobleman in the time of the emperor 'Alamgir, who held the rank of 1,500, and died A. D. 1662, 1073 A. H.

Al-Amin, الامین, the 6th khalifa of the house of 'Abbās,

succeeded his father Hārūn-ur-Rashīd to the throne of Baghdād, in March, 809 A. D., 193 A. H. He was no sooner seated on the throne than he formed a design of excluding his brother al-Māmūn from the succession. Accordingly, he deprived him of the furniture of the imperial palace of Khurāsān; and in open violation of his father's will, who had bestowed on al-Māmūn the perpetual government of Khurāsān and of all the troops in that province, he ordered these forces to march directly to Baghdād. Upon the arrival of this order, al-Māmūn expostulated with the general al-Fazl Ibn Rab'ā, who com-

manded his troops, and endeavoured to prevent his marching to Baghdád; but without effect, for he punctually obeyed the orders sent by the khalifa. Al-Fazl having ingratiated himself with the khalifa by his ready compliance with his orders, was chosen prime-minister, and governed with absolute sway, al-Amin abandoning himself entirely to drunkenness. Al-Fazl was a very able minister; but fanning al-Mámún's resentment, if ever he should ascend the throne, he gave al-Amin such advice as proved in the end the ruin of them both. He advised him to deprive al-Mámún of the right of succession that had been given him by his father, and transfer it to his own son Músa, though then but an infant. Agreeable to this pernicious advice, the khalifa sent for his brother al-Kásim from Mesopotamia, and recalled al-Mámún from Khurásán, pretending he had occasion for him as an assistant in his councils. By this ill-treatment al-Mámún was so much provoked, that he resolved to come to an open rupture with his brother. A war soon after broke out between them. Táhir ibn-Husain, the general of al-Mámún, laid siege to Baghdád, took it, and having seized al-Amin, cut off his head, and exposed it to public view in the streets of Baghdád. Afterwards he sent it to al-Mámún in Khurásán, together with the ring or seal of the khiláfat, the sceptre and the imperial robe. At the sight of these, al-Mámún fell down on his knees, and returned thanks to God for his success, making the courier who brought the insignia a present of a million of dirhams. The death of al-Amin took place on the 6th October, 813 A. D., 6th Safar, 198 A. H. He was then 30 years of age, and had reigned but four years and some months.

Alamayo, (Prince), the son of king Theodore of Abyssinia. After the fall of Magdala and the death of his father, 10th April, 1868, he was sent to England to be educated.

'Alamgir I, عالمگیر پادشاہ, emperor of Hindústán, surnamed Abul-Zafar Muhi-uddin Muhammad Aurangzib, took the title of 'Alamgir on his accession to the throne. He was the third son of the emperor Sháh Jahán, born on Sunday, 10th October, 1619 O. S., 11th Zil-ka'da, 1028 H. His mother's name was Arjmand Báu, surnamed Mumtáz-Mahall. In his youth, he put on the appearance of religious sanctity, but in June, 1658, Ramzán, 1068 H., during his father's illness, he in conjunction with his brother Murád Bakhsh, seized Agra, and made his father prisoner. Murád was soon after imprisoned by 'Alamgir, who marched to Dihli, where he caused himself to be proclaimed emperor on the 21st July of the same year, 1st Zil-ka'da, 1068 H., but was not crowned till the first anniversary of his accession, a circumstance which has introduced some confusion in the chronology of his reign. Soon after, he put Murád Bakhsh and his eldest brother the heir-apparent Dará Shikoh to death. He greatly enlarged his dominions, and became so formidable, that all Eastern princes sent ambassadors to him. He was an able prince, but a bigoted Sunni, and attempted to force the Hindús to adopt that faith, destroying their temples, and levying the capitation tax (*jizya*) from every Hindú. The feudatory chiefs of Rájputáná successfully resisted the impost. He died after a reign of 50 lunar years at Ahmadábád in the Dakhin, on Friday, the 21st of February, 1707 O. S., 28th Zil-ka'da, 1118 H., aged 90 lunar years and 17 days, and was interred in the court of the mausoleum of Shaikh Zain-uddin, in Khuldábád, 8 kos from the city of Aurangábád. After his death, he received the title of "Hazrat Khuld-Makán", (i. e. He whose place is in paradise). He was married in the 19th year of his age to a daughter of Sháhnawáz Khán, the son of 'Asaf Khán the prime minister of the emperor Jahángir, by whom he had 5 sons and 5 daughters. His eldest son, named Sultán Muhammad, died before his father; his second son was Muhammad Mu'azzam who succeeded him with the title of Sháh 'Alam Bahádúr Sháh; the third 'Azam Sháh was slain in battle fought against the latter; the fourth Muhammad Akbar, who revolted against

his father, took refuge in Persia and died there; the fifth Kám Bakhsh who was also slain in battle. The names of his 4 daughters are,—Zob-un-Nisá, Zinut-un-Nisá, Badrun-Nisá, and Mihr-un-Nisá.

'Alamgir II, 'Aziz-uddin, was the son of the emperor Jahándár Sháh by Anúp Báí; was born in 1688 A. D., 1099 A. H., and raised to the throne in the fort of Dihli by 'Imád-ul-Mulk Gházi-uddin Khán the wazir, on Sunday the 2nd June, 1754, N. S., 10th Sha'bán, 1167 A. H., after the deposition and imprisonment of Ahmad Sháh, the son of the emperor Muhammad Sháh. He was, after a nominal reign of 5 years and some months, assassinated by the same person who had placed him on the throne, on the 29th November, 1759, N. S., 8th Rabi' II, 1173 H., and was interred in the platform before the mausoleum of the emperor Humáyún. His son 'Alí Gauhar (afterwards Sháh 'Alam) being then in Bengal, Muhiy-ul-Sunnat, son of Kám Bakhsh, the son of the emperor Aurangzib, was seated on the throne, with the title of Sháh Jahán, and insulted by the empty name of emperor for some months, after which on the 10th October 1760 N. S., 20th Safar, 1174 H., the Maráthas having plundered Dihli, prince Mirzá Jawán Bakht, the son of 'Alí Gauhar, was placed on the throne by the Maráthas chief Bháo, as regent to his father, who was still in Bengal.

Alap Arsalan, *vide* Alp Arsalan.

Alaptigin or Alptigin, البتگین, one of the chief nobles of Bukhárá, and governor of Khurásán during the reign of the house of Sámán. Having in 962 A. D. renounced his allegiance to that court, he retired, with his followers, to Ghazni, then an insignificant town, to escape the resentment of Amir Mangúr Sámání, whose elevation to the throne he had opposed, on the ground of his extreme youth. He established a petty principality, of which Ghazni became the capital. He died A. D. 976, 366 A. H., when his son Abú-Is-hák succeeded him; but that weak and dissipated prince survived his father but a short time; and the suffrage of all ranks gave the rule to Subiktigin, a chief in the service of Alaptigin in 977 A. D., 367 A. H.

Al-Aswad, الأسود, an impostor, *vide* Musailama.

'Ala-ud-daula, علاؤ الدولة, *vide* Alá-ud-daula.

'Ala-ud-daula, نواب علاؤ الدولة, (Prince), the son of Báisanghar Mirzá and grandson of Sháhrukh Mirzá, after whose death in A. D. 1447, he ascended the throne at Hírát, but was soon driven from it by his uncle Ulugh Beg. After the death of Ulugh Beg, A. D. 1449, he was imprisoned and blinded by his brother Sultán Bábar. He died in A. D. 1459, A. H. 863.

'Ala-ud-daula, نواب علاؤ الدولة, a Nawáb of Bengal. *Vide* Surfaráz Khán.

'Ala-ud-daula, (Mir or Mirza), مير علاؤ الدولة, a poet whose poetical name was Káfi. He is the author of a biography of those poets who flourished in the reign of the emperor Akbar. The time of his death is not known, but he was living at the time of the conquest of Chitor by Akbar in 1567 A. D., 975 A. H. There is some mistake in his poetical name; he appears to be the same person who is mentioned under the poetical name of Kámí, which see.

'Ala-ud-daula Samnani, علاؤ الدولة سمناڻي, one of the chief followers of the Súfi Junaid Baghdádí. In his youth he served Arghún Khán, the Tartar king of Persia, and his uncle Sharaf-uddin Samnání was a nobleman at the court. He died on Friday the 8th of March 1336 A. D., 23rd Rajab, 736 A. H., aged 77 lunar years, six years before Khwájá Kirmání.

'Ala-uddin, علاؤ الدين, a Muhammadan prince of the Arsacides or Assassins, better known by the appellation of "The old man of the mountains". His residence was a castle between Damascus and Antioch, and was surrounded by a number of youths, whom he intoxicated with pleasures, and rendered subservient to his views, by promising still greater voluptuousness in the next world. As these were employed to stab his enemies, he was dreaded by the neighbouring princes. *Vide* Hasan Sabah.

'Ala-uddin (Khwaja), خواجه علاؤ الدين عطاملک, surnamed 'Alā Malik was the brother of Shams-uddin Muhammad Sibhi, dīwān, and is the author of a history called "Jahānkushā".

'Ala-uddin 'Ali al-Kuraishi ibn-Nafis, ابن نفيس علاؤ الدين علي التريشي, author of the commentary termed "Mūjiz-ul Kānūn fil-Tibb", being an epitome of the canons of Avicenna. He died A. D. 1288.

'Ala-uddin Atsiz, علاؤ الدين اتسيز, the son of 'Alā-uddin Hasan Ghori. He defeated Bahā-uddin Sām in 1210 A. D. and reigned four years in Ghor. He fell in battle against 'Tāj-uddin Ildūz A. D. 1214, and was the last of the kings of Ghor, of the family of 'Alā-uddin Hasan.

'Ala-uddin Hasan, علاؤ الدين حسن غوري, prince of Ghôr, entitled Jahān-sôz. His elder brother Kutb-uddin, prince of Ghôr, was publicly executed by his brother-in-law Bahrām Shāh of Ghazni in 1119 A. D., 513 A. H. Saif-ud-daula brother of the deceased took possession of Ghazni in 1148 A. D., 543 A. H., but afterwards was defeated, taken prisoner and put to death by Bahrām Shāh in 1149 A. D., 544 A. H. When the mournful news of his brother's death reached 'Alā-uddin, he burnt with rage and being determined to take revenge, invaded Ghazni with a great army. He defeated Bahrām Shāh, who fled to Lāhor, took possession of Ghazni in 1152 A. D., 547 A. H., and gave up the city to flames, slaughter, and devastation for several days, on which account he is known by the epithet of "Jahān-sôz," or the burner of the world. He carried his animosity so far as to destroy every monument of the Ghazni emperors with the exception of those of Sultān Mahmūd, Mas'ūd, and Ibrāhīm; but he defaced all the inscriptions, even of their times, from every public edifice. 'Alā-uddin died in the year 1156 A. D., 549 A. H., after a reign of 6 years, and was succeeded by his son Malik Saif-uddin or Saif-ud-daula who in little more than a year fell in battle with the Ghizā Turkmāns. He was succeeded by his eldest cousin Ghiyās-uddin Muhammad Ghori.

The following is a list of the kings of Ghôr:

1. 'Alā-uddin Hasan Ghori.
2. Malik Saif-uddin, son of do.
3. Ghiyās-uddin Muhammad Ghori, son of Bahā-uddin Sām, the younger brother of 'Alā-uddin.
4. Shihāb-uddin, brother of Ghiyās-uddin.
5. Ghiyās-uddin Mahmūd, son of Ghiyās-uddin.
6. Bahā-uddin Sām, son of Ghiyās-uddin Mahmūd.
7. Atsiz, son of Jahān-sôz and last of the kings of Ghôr of this branch.

'Ala-uddin (I), علاؤ الدين حسن كانگرو بهمني, Hasan Kāngoh Bahmani, the first Bahmanī king of the Dakhin. He was a native of Dihlī, and in the service of a Brahmanical astrologer named Kāngoh, or Gāngoh, enjoying high favor with the prince Muhammad Tughluq, afterwards king of Dihlī. This Brahman assured Hasan that he perceived from his horoscope that he would rise to great distinction, and be eminently favored of the Almighty; and made him promise that if he ever should attain regal power, he would use the name of Kāngoh and employ him as his minister of finance, a request with

which Hasan readily complied. The governor of Daulatābād and others having revolted took possession of the place, and selected Hasan (who had then the title of Zafar Khān and a jūgir in the Dakhin) to be their king. On Friday, the 3rd August, 1317 A. D., 24th Rabi' II, 748 A. H., they crowned him and raised him on the throne, with the title of 'Alā-uddin Hasan Kāngoh Bahmanī at Kulbarga, which place became the royal residence and capital of the first Muhammadan king of the Dakhin, and was named Ahsanābād. Towards the end of the reign of Muhammad Tughluq of Dihlī, he subdued every part of the Dakhin previously subject to the throne, of Dihlī. The death of 'Alā-uddin Hasan happened 10 years, 10 months and 7 days after his accession to the throne, about the 10th of February 1328 A. D., 1st Rabi' I, 759 A. H. He was succeeded by his son Muhammad Shāh I. Bahmanī. The following is a list of the kings of the Bahmanī dynasty of Kulbarga or Ahsanābād with the years of their accessions:

'Alā-uddin Hasan I,	748 H.,	1317 A. D.
Muhammad Shāh I,	759 H.,	1358 A. D.
Mujāhid Shāh,	776 H.,	1375 A. D.
Dāūd Shāh,	780 H.,	1378 A. D.
Mahmūd Shāh,	780 H.,	1378 A. D.
Ghiyās-uddin,	799 H.,	1397 A. D.
Shams-uddin,	799 H.,	1397 A. D.
Firūz Shāh Roz-ulzām,	800 H.,	1397 A. D.
Ahmad Shāh Walī,	825 H.,	1422 A. D.
'Alā-uddin Ahmad II,	838 H.,	1435 A. D.
Humāyūn the cruel,		
Nizām Shāh,		
Muhammad Shāh II,		
Mahmūd II,		
Ahmad Shāh II,		
'Alā-uddin III,		
Walī-ullah,		
Kalūn-ullah, with whom the Bahmanī dynasty terminates, and is succeeded by Amīr Barid at Ahmadābād Bidar.		

'Ala-uddin II, سلطان علاؤ الدين ثاني, (Sultān) son of Sultān Ahmad Shāh Walī Bahmanī, ascended the throne at Ahmadābād Bidar in the Dakhin, in the month of February 1435 A. D., 838 A. H., and died after a reign of 23 years, 9 months and 20 days in the year 1457 A. D., 862 A. H. He was succeeded by son Humāyūn, a cruel prince.

'Ala-uddin Khilji, سلطان علاؤ الدين خلجي سکندر ثاني, (Sultān) styled Sikandar-i-Sāni, 'the second Alexander' was the nephew and son-in-law of Sultān Jalāl-uddin Firūz Shāh Khiljī, whom he murdered at Kara-Mānikpūr in the province of Allāhābād on the 29th July, 1296 A. D., 17th Ramazān, 695 A. H., and marching thence with his army ascended the throne of Dihlī in the month of October the same year, Zil-hijja, 695 A. H., after having defeated and removed Rukn-uddin Ibrāhīm, the son of Firūz Shāh. He was the first Musalmān king who made an attempt to conquer the Dakhin. He took the fort of Chitor in August, 1303 A. D., 3rd Muharram, 703 H. It is said that the empire never flourished so much as in his reign. Palaces, mosques, universities, baths, mausolea, forts and all kinds of public and private buildings, seemed to rise as if by magic. Among the poets of his reign, we may record the names of Amīr Khusrau, Khwāja Hasan, Sadr-uddin 'Alī, Fakhr-uddin Khawās, Hamid-uddin Rājā, Maulānā 'Arif, 'Abdul-Hakīm and Shihāb-uddin Sadr-Nishān. In poetry Amīr Khusrau and Khwāja Hasan had the first rank. In philosophy and physic, Maulānā Badr-uddin Dāmishqī. In divinity, Maulānā Shitābī. In astrology, Shaikh Nizām-uddin Auliya acquired much fame. 'Alā-uddin died, according to Firishta, on the 6th Shawwāl, 716 A. H. (or 19th December, 1316 A. D.) after having reigned more than 20 years. He was buried in the tomb which he had constructed in

his life-time near the Manihār Masjid in Old Dihli. Amir Khusrāw in that part of his *Diwān*, called "Bakīya-i-Nakīya," says that he died on the 6th Shawwāl, 715 H., i. e. about the 30th December 1315 A. D. After his death, Malik Naib Kāfūr, one of the eunuchs of the king, placed his youngest son Sulṭān Shihāb-uddīn 'Umar, who was then only seven years old, on the throne. After a short time, however, the eunuch Kāfūr was slain, and Shihāb-uddīn was set aside, and his elder brother Muḥarrak Khān under the title of Muḥarrak Shāh ascended the throne on the 1st April, 1316 A. D., 7th Muharram, 716 H. but according to Firishtā in 1317. It was the boast of 'Alā-uddīn that he had destroyed one thousand temples in Banāras alone. He is best known now by the beautiful gateway to the Kutb Mosque and the unfinished tower by which he hoped to rival the Kutb Minār.

'Ala-uddin 'Imad Shāh, علاء الدین عمارشاه, succeeded to the government of Barār in the Dakkhin after the death of his father Fakh-Allah 'Imad Shāh about the year 1513 A. D., and following the example of other chiefs of the house of Bahmani, declared himself king of Barār, and established his royal residence at Gawal. He contracted an alliance by marriage with the sister of Ismā'īl 'Adil Shāh, named Khadija, in 1528 A. D., 935 A. H., and died some time about the year 1532 A. D., 939 A. H. He was succeeded by his son Daryā 'Imad Shāh.

'Ala-uddin Kaikubād, علاؤ الدین کیکباد, (Sulṭān) a prince of the Saljūkiān dynasty. When Sulṭān Malik-Shāh conquered Rūm or Anatolia in Asiatic Turkey, he conferred on Sulaimān the son of Kutlumish that kingdom, whose descendants reigned there till the time of Abākā Khān, the Tartar king of Persia. 'Alā-uddīn Kaikubād was a descendant of Sulaimān Shāh and died about the year 1239 A. D., 637 A. H.; vide Sulaimān bin-Kutlumish.

'Ala-uddin Majzub, شاه علاؤ الدین مجذوب, (Shāh) a Muhammadan saint of Agra, commonly called Shāh 'Alāwal Balīwal, son of Sayyid Sulaimān. He died in the beginning of the reign of Islām Shāh, son of Sher Shāh in the year 1546 A. D., 953 A. H. His tomb is in Agra at a place called Nāi-ki Mandī, where crowds of Musalmāns assemble every year to worship it. The adjacent mosque has sunk into the ground to the spring of the arches.

'Ala-uddin Mas'ud, علاؤ الدین مسعود, Sulṭān of Dihlī, was the son of Sulṭān Rukn-uddīn Fīrūz, and grandson of Shams-uddīn Iltīmish, was raised to the throne of Dihlī after the murder of Bahram Shāh in May, 1242 A. D., Zil-ka'da, 639 A. H. He died on the 10th June, 1246 A. D., 23rd Muharram, 644 H., after a reign of four years, and was succeeded by his brother (or uncle) Sulṭān Nāsir-uddīn Mahmūd.

'Ala-uddin Muhammad al-Samarkandi, قندی محمد علاؤ الدین السمرقندی, (Shaikh) author of a compendium of Al-Kudūrī's Mukhtasir, which he entitled the "Tuhfat-ul-Fakihā." This work was commented upon by his pupil Abū-Bakr bin-Mas'ūd al-Kāshānī, who died in 1191 A. D., 587 A. H. This comment is entitled al-Badā'ī as-Sanā'ī.

'Ala-uddin Ali Shāh, علاؤ الدین علی شاه, king of West-ern Bengal. He usurped the government of that country after defeating Fakhr-uddīn Muḥarrak Shāh and was assassinated about 746 A. H. by the instigation of Khwāja Ilyās, who succeeded him under the title of Shams-uddīn Ilyās Shāh.]

'Ala-uddin Husain Shāh, علاؤ الدین حسین شاه, king of Bengal. He was the son of Sayyid Ashraf, and after defeating Muẓaffar Shāh at Gaur in 899 A. H., ascended

the throne of Bengal. He reigned with justice for a considerably longer period than any of his predecessors until the year 1521 A. D., 927 A. H. when he died a natural death, after a reign of 28 years. His son Nugrat Shāh succeeded him.

'Ala-uddin (Sulṭān), سلطان علاؤ الدین سلجوقی, a king of the race of Saljūk, who reigned in Iconium, and died in the year 1301 A. D., 700 A. H.

'Ala-uddin (Sulṭān), سلطان علاؤ الدین پادشاه دهلی, the last king of Dihlī of the Sayyid dynasty, succeeded his father Sulṭān Muhammad Shāh to the throne in January 1116 A. D., Shawwāl, 849 A. H. Bahlōl Lodi in 1151, 855 A. H., at the instigation of Hamid Khān wazir, took possession of Dihlī during the absence of the king who was then at Badāon. 'Alā-uddīn continued to reside at Badāon unmolested till his death, which happened in the year 1178 A. D., 883 A. H. His reign at Dihlī being about six years, and his government of Badāon 28 years.

'Ala-uddin (Sayyid), of Ondh, whose poetical name was Wāsilī, is the author of a 'Tarjīb'and, commonly called "Māmūkīmān," with which word it commences. He was a native of Khurāsān, came to India about the year 1300 A. D., became a disciple of Nizām-uddīn Auliya and fixed his residence in Oudh.

'Ala-uddin Takash, علاؤ الدین تکش, a Sulṭān of Khwārizm, vide Takash.

'Ala-ul-mulk Kotwal, ملک علاؤ الملک کوتوال, (Malik).

He served under Sulṭān 'Alā-uddīn Khiljī, king of Dihlī, and was the uncle of Ziyā-uddīn Barnī, the author of the "Tārīkh Fīrūz-Shāhī." He was then very old and so fat that he was not able to attend the court more than once a month. He was living in A. D. 1300, 699 A. H.

'Al-Aziz Billah Abu-al-Mansur Tarar, ابوالمنصور طرار, son of Mu'izz-ud-dīn-Allah, second khālifa of Egypt of the Fātimite dynasty, succeeded his father in A. D. 976, and committed the management of affairs entirely to the care of Ja'far or Ja'far, his father's long-experienced general and prime-minister. This famous warrior after several battles with Al-Aṭṭakīn, the amīr of Damascus and the Karmatians, died in 990 A. D., 381 A. H. 'Al-Aziz died in his way to Syria in the 21st year of his reign and 42nd of his age and was succeeded by his son Abul-Mansūr.

Al-Baghawī, البغوی, vide Abul-Faraj-al-Baghawī and Abū-Muhammad Farrāj ibn-Mas'ūd al-Baghawī.

Al-Batani, البطنة, commonly called by European writers Albategnius, was an Arabian astronomer who wrote a treatise on the knowledge and the obliquity of the Zodiac of the stars. He died in 929. He greatly reformed astronomy, comparing his own observations with those of Ptolemy. This book was printed at Nuremberg, in 1537, 4to., and at Bologna in 1545. He died A. D. 929.

Al-Biruni, البرونی, an Arabian author whose original work, entitled "Tārīkh Hind", was compiled in India in about A. D. 1030-33. See Abū-Raiḥān.

Al-Bukhari, البخاری, who received this name from Bukhārā, the place of his birth or his chief residence, was a famous lawyer by name of Muhammad Ismā'īl. His collection of traditions on the Muhammadan religion, commonly called *Sahih-ul-Bukhari*, is of the greatest authority of all that have ever been made; he called it "Al-Sahih," i. e. genuine, because he separated the spurious ones from those that were authentic. He says, he has selected 7,275 of the most authentic traditions out of 10,000, all of which he looked upon to be true, having rejected 200,000 as false. He died at Bukhārā in the year 870 A. D., 256 A. H. Vide Muhammad Ismā'īl Bukhārī.

Al-Dawani, *vide* Dawani.

'Ali, علي بن أبي طالب, son of Abū-Tālib, was the cousin

and son-in-law of Muhammad. He was born 23 years before the Hijri, i. e., in the year 599 A. D., at the very temple itself. His mother's name was Fātima, daughter of Asad the son of Hāshim. After the death of Muhammad, he was opposed in his attempts to succeed the prophet by 'Usmān and 'Umar, and retired into Arabia where his mild and enlarged interpretation of the Qurān, increased the number of his proselytes. After the death of 'Usmān, the 3rd khalifa, he was acknowledged khalifa by the Egyptians and Arabians in July, 655 A. D., but in less than 5 years after, he was compelled to resign that title, and Mu'āwiya was proclaimed khalifa at Damascus. 'Ali was subsequently wounded by 'Abdur-Rahmān ibn-Muljīm in a mosque at Kūfa, whilst engaged in his evening prayers, on Friday, the 22nd January, 661, A. D., 17th Ramazān, 40 A. H., and died four days after. 'Ali after the decease of his beloved Fātima, the daughter of the prophet, claimed the privilege of polygamy, and had 18 sons and 18 daughters. The most renowned of them are the two sons of Fātima, *viz.*, Hasan and Husain, as also Muhammad Ḥanīf, by another wife. Among the many surnames, or honorable titles bestowed upon 'Ali, are the following—'Wasī' which signifies "legatee and heir;" Murtaza, "beloved by God;" Asad-ullah-ul-Ghālīb, "the victorious lion of God;" Haidar, a "lion;" Shāh Murdān, "king of men;" Sher Khudā, "the lion of God." His memory is still held in the highest veneration by the Muhammadans, who say that he was the first that embraced their religion. They say, moreover, that Muhammad, talking of him, said, "'Ali is for me and I am for him; he stands to me in the same rank as Aaron did to Moses; I am the town in which all knowledge is shut up, and he is the gate of it." However, these great eulogies did not hinder his name, and that of all his family, from being cursed, and their persons from being excommunicated through all the mosques of the empire of the khalifas of the house of Umayya, from Mu'āwiya down to the time of 'Umar ibn-'Abdul-'Azīz, who suppressed the solemn malediction. There were besides several khalifas of the house of 'A'bās, who expressed a great aversion to 'Ali and all his posterity, such as Mu'tazid and Mutawakkil. On the other hand, the Fātimite khalifas of Egypt caused his name to be added to that of Muhammad in the call to prayer, (*azān*) which is chaunted from the turrets of the mosques. He is the first of the twelve Imāms, eleven of whom were his descendants. Their names are as follows:

1. 'Ali, the son of Abū-Tālib.
2. Imām Hasan, eldest son of 'Ali.
3. " Husain, second son of 'Ali.
4. " Zain-ul-'Abidin, son of Husain.
5. " Muhammad Bākir, son of Zain-ul-'Abidin.
6. " Ja'far Sādiq, son of Muhammad Bākir.
7. " Mūsā Kāzim, son of Ja'far Sādiq.
8. " 'Alī Mūsā Raza, son of Mūsā Kāzim.
9. " Muhammad Taqī, son of Mūsā Raza.
10. " 'Alī Naqī, son of Muhammad Taqī.
11. " Hasan 'Askari, son of 'Alī Naqī.
12. " Mahdī, son of Hasan 'Askari.

As to the place of 'Ali's burial, authors differ; but the most probable opinion is, that he was buried in that place which is now called Najaf Ashraf in Kūfa, and this is visited by the Muhammadans as his tomb.

The followers of 'Ali are called Shī'as, which signifies sectaries or adherents in general, a term first used about the fourth century of the Hijra.

'Ali is reputed the author of several works in Arabic, particularly a collection of one hundred sentences (paraphrased in Persian by Rashīd-uddīn Waṭwāt), and a *Diwān* of didactic poems, often read in Madrasahs.

In mentioning 'Ali's name, the Shī'as use the phrase

"*alāhi as-salām*," which is used after the names of prophets; the Sunnis say, "*karrama allāhu wajhahu*," "may God honor his face."

'Ali, علي بن احمد بن ابوبكر كوفي, son of Ahmad bin-Abū-Bakr Kūfī, a resident of Uch and author of the history of Sindh in Arabic called "*Tuhfat-ul-Kirām*". This work was translated into Persian and called "*Chāch Nāma*", a translation of which was made in English by Lieutenant Postans and published in the Journal of the Asiatic Society in 1838.

'Ali, علي بن احمد المشهور بواحدى, son of Ahmad, commonly called Wāhidī, was an Arabian author who wrote three Commentaries, *viz.*: "*Wasit*," "*Zakir*," and "*Basit*," and also "*Kitāb Nuzūl*". He died in 1075 A. D., 468 A. H.

'Ali, علي بن حمزة, son of Hamzā, author of the "*Tārīkh Isfahānī*".

'Ali, علي بن حسين واعظ, son of Husain Wāiz Kāshifī, the famous writer of the *Anecdotes of the Twelve Imāms*, author of the work called "*Latāif-uz-Zarāif*", containing the anecdotes of Muhammad, of the twelve Imāms, of the ancient kings of Persia, and of various other persons. He is also the author of another work entitled "*Rushdāt*", containing the Memoirs of the Sūfī Shaikhs of the Nakshbandī order. 'Ali died in 1532 A. D., 939 A. H. He is also called 'Ali Waez. *Vide* Ṣafī-uddīn Muhammad.

'Ali, علي بن محمد توسنجي, son of Muhammad Kāsanzī, an astronomer, and author of the "*Sharh-ul-Jadīd*", the new commentary. He died A. D. 1474, 879 A. H.

'Ali, علي بن عثمان, son of 'Usmān Gīlānī, author of the "*Kashf-ul-Mahjūb*", containing a minute description of the twelve orders of Sūfīs, &c., written in 1499 A. D., 905 A. H. He is also called Pir 'Ali Hajwirī.

'Ali, علي ملقب به ابوالحسن, surnamed Abul-Hasan, *vide* Abul-Hasan 'Ali.

'Ali, علي تخلص ملا ناصر علي, the poetical name of Mullā Nāsir 'Ali, which see.

'Ali, علي, the poetical name of a poet who converted the Ghazals of Hāfiz into Mukhammas.

'Ali 'Adil Shah I, علي عادل شاه بیجاپوری, of Bijāpūr, surnamed Abul-Muzaffar, succeeded to the throne of that kingdom after the death of his father Ibrāhīm 'Adil Shāh I, in 1558 A. D., 965 A. H. He reigned about 22 lunar years, and, as he had no son, he appointed in the year 1579 A. D. his nephew, Ibrāhīm, son of his brother Tahmāsp, his successor; and the following year on the night of Thursday the 10th of April, 1580, 23rd Safar, 988 A. H., he was assassinated by a young eunuch. He was buried in the city of Bijāpūr, where his tomb or mausoleum is called by the people, "*Rauza 'Alī*." *Vide* Kin Translation, I, 466.]

'Ali 'Adil Shah II, علي عادل شاه ثانی بیجاپوری, of Bijāpūr, succeeded his father Muhammad 'Adil Shāh in his childhood in November, 1656 A. D., Muharram, 1067 H., and was unable to remedy the disorders which had occurred in his kingdom, by the rebellion of the celebrated Marhatta chief Sewājī, who had possessed himself of all the strongholds in the Kokan country, and erected several new forts. Under pretence of making his submissions to the Sultān, he begged an interview with the Bijāpūr general, Afzal Khān, whom he treacherously stabbed in an embrace. Rustam Khān was afterwards sent against him, and defeated. 'Ali 'Adil Shāh died in

the year 1672 A. D., 1083 A. H. after a turbulent reign of 11 or 12 years. He was succeeded by his son Sikandar 'Adil Sháh.

'Ali Ahmad, **شيخ علي احمد**, (Shaikh) the son of Shaikh Husain Nakshí, a learned man and engraver who died suddenly on hearing a verse of the poet Khwája Hasan of Dihli repeated in the presence of the emperor Jahángir on the 13th of April, 1609 O. S., 18th Mularram, 1018 H.

'Ali Akbar, **علي اكبر**, the eldest son of Imám Husain, killed in battle together with his father on the 10th October, 680 A. D.

'Ali Akbar, **علي اكبر**, author of the work called "Majma'-ul-Auliá", containing a detailed account of all the Muhammadan saints, dedicated to the emperor Sháh Jahán who was a great admirer of saints, A. D. 1628, 1038 A. H.

'Ali Akbar, **علي اكبر الہادي**, of Allahábád, author of the "Fasíl Akbari", and "Usúl Akbari", and several other works.

'Ali Asghar, **علي اصغر**, proper name of Imám Zain-ul-'Abidin, which see.

'Ali Asghar, **علي اصغر قنوجي**, of Kanauj, author of a commentary on the Kurán called "Sawáhib-ut-Tanzíl". He died in the year 1727 A. D., 1140 A. H.

'Ali Bao, **علي باي**, (whose name is spelt in our English Biographical Dictionary Ali Bey) was a native of Natioia, son of a Greek priest. In his 13th year he was carried away by some robbers as he was hunting, and sold to Ibrahim, a lieutenant of the Janissaries, at Grand Cairo, who treated him with kindness. 'Ali distinguished himself against the Arabs, but when his patron was basely assassinated in 1758, by Ibrahim the Circassian, he avenged his death, and slew the murderer with his own hand. This violent measure raised him enemies, and his flight to Jerusalem and to Ptolemais or Acre with difficulty saved him from the resentment of the Ottoman Porte, that had demanded his head. Time, however, paved the way to his elevation. Those who had espoused the cause of the Circassian were sacrificed to the public safety; and 'Ali recalled by the public voice, governed the country with benevolence and equity. In a battle fought against a rebellious Mamlúk to whom he had entrusted part of his army, 'Ali saw some of his troops desert, and unwilling to survive a defeat, he defended himself with the fury of a lion, till he was cut down by a sabre and carried to the conqueror's tent, where eight days after he expired of his wounds, April 21st, 1773, in his 45th year, and left behind him a character unrivalled for excellence, for courage, and magnanimity.

'Ali Bae, **علي بائي**, the titles by which he was known in the Muhammadan countries, were, al Amír, al-Hakím, al-Fakih, al-Sharif, al-Háj 'Ali Bae ibn Usmán Bae al-Abbás, Khádim Baitullah al-Haram, i. e. the prince, the learned, doctor of the law, of the blood of Muhammad, pilgrim, 'Ali Bae, son of Usmán Bae, of the race of the Abbasides, servant of the house of God. He was master of the Arabic language, and had carefully studied the mathematical and natural branches of science and knowledge. It was in 1802 that he visited England. In June 1803 he sailed from Spain to Morocco, and travelled through Tripoli, Cyprus, Egypt, Arabia, Syria, and Turkey, and wrote a history of his travels, which was translated into English and published in London in the year 1816, entitled "The Travels of 'Ali Bae." In his visit to the isle of Cyprus he surveyed some curious remains of antiquity that have been usually overlooked. Having been admitted in his character of a Muhammadan prince to sweep the interior of the Ka'ba at Mecca, the most sacred office that

a Musalmán can perform, and to visit it repeatedly, he has given, from personal inspection a more minute and exact account of the temple of Mecca than other travellers could lay before the public. His notice of the venerated mountain beyond Mecca, the last and principal object of the pilgrimage to that city, and his description of the interior of the Temple of Jerusalem, which no Christian is permitted to enter, is said to contain much new information.

'Ali Bahadur, **نواب علی بهادر**, Nawáb of Banda, eldest son of Shams-her Bahádúr I, and grandson of the Marhatta chief Báji Ráo Peshwá I. He received the investiture of Bundelkhand from Nána Farnawís, the Pána minister, about the year 1790 A. D. and accompanied by his brother Ghání Bahádúr, and supported by a powerful army, invaded Bundelkhand, but was opposed by Nána Arjun, (the guardian of Bakhat Singh a descendant of Báji Chatursal) who falling in the contest, and Rájá Bakhat Singh being taken prisoner, Ali Bahádúr acquired the whole of that part of the ríj of Banda which belonged to Bakhat Singh and all the ríj of Panna. He reigned about 11 or 12 years, and as at the time of his death, which happened in 1801 or 1802 A. D., his eldest son Shams-her Bahádúr II was absent at Pána, his youngest son Zulfikár Ali was proclaimed (in violation of the title of his eldest brother) as his successor by his uncle Ghání Bahádúr and his Diwán Himmat Bahádúr Gosháin. Ghání Bahádúr, however, was soon after expelled by Shams-her Bahádúr who took possession of the ríj.

'Ali Bahadur Khan, **علي بهادر خان**, the last Nawáb of Banda and son of Zulfikár Ali Khán Bahádúr. He is the author of a diwán and a mashawí called "Mehru'llah." He was removed for alleged complicity in the rebellion of 1857.

'Ali Barid I, **علي برید**, succeeded his father Amír Barid to the throne of Ahmadábád Bidar in the Dakhan in the year 1512 A. D. and was the first of this family who assumed royalty. He died after a reign of more than 20 years in 1562 A. D., 970 A. H. and was succeeded by his son Ibrahim Barid.

'Ali Barid II, succeeded his father Kasim Barid II in the government of Ahmadábád Bidar in 1572 A. D. and was deposed in 1609 by his relative Amír Barid II, who succeeded him, and was the last of this dynasty.

'Ali Bog, **علي بيگ** a Pole, born of Christian parents. When young he was made prisoner by the Tartars and sold to the Turks, who educated him in the Muhammadan faith. He rose in the Turkish court, and was appointed interpreter to the Grand Signior, and translated the Bible and the English Catechism into the Turkish language. His great work is on the liturgy of the Turks, their pilgrimages to Mecca, and other religious ceremonies, translated into Latin by Dr. Smith. He died 1675 A. D.

'Ali Beg, (Mirza), **مرزا علی بیگ**, a native of Badakhshán who held a high rank in the service of the emperor Akbar; and was honored with the office of 4,000 in the reign of Jahángir. He accompanied the emperor one day to visit the shrine of the celebrated saint, Shaikh Main-uddín Chishti at Ajmir, and happening to see the tomb of Sháhábáz Khán Kambú, he embraced it, and crying out with a loud voice, that, "he, when living, was one of his oldest and best friends," gave up the ghost. This happened on the 11th of March, 1616 O. S., 2nd Rabi I, 1025 A. H.

'Ali bin al-Husain al-Masa'udi al-Hudaili, **مسعودي**, the far-famed author of the Maráj-uz-Zuhab, and who has been, with some justice, termed the Herodotus of the East, was also a writer on the Shia' traditions. He died in 967 A. D., 346 A. H.

'**Ali Boya** or **Ali ibn Boya**, علي بويه, entitled **Imād-ud-daula**, the first of a race of kings of Fars and 'Irāk. The flatterers of this family, which is called **Dilāmī** or **Dīālīmā** (from the name of their native village, **Dilām**) and **Bōya** or **Buyites** (from that of one of their ancestors named **Bōya**), trace their descent to the ancient kings of Persia: but the first of this race that history notices, was a fisherman of **Dilām** whose name was **Bōya**. His eldest son, '**Ali Boya**, was employed by a governor of his native country named **Murawij**, and was in the command of the chief part of his army, with which he encountered and defeated **Yākūt**, the governor of **Istahān**, and by the immense plunder that he obtained from that victory, he became at once a leader of reputation and of power. He pursued **Yākūt** into Fars, defeated him again, and took possession of the whole of that province as well as those of **Kirmān**, **Khūzistān** and 'Irāk in 933 A. D., 321 A. H. This chief was afterwards tempted, by the weak and distracted state of the **Khilāfat** or **Caliphate**, to a still higher enterprise: accompanied by his two brothers, **Hasan** and **Ahmad**, he marched to **Baghdād**. The **Khalīf al-Rāzī Billāh** fled, but was soon induced to return: and his first act was to heap honors on those who had taken possession of his capital. '**Ali Bōya**, on agreeing to pay annually 600,000 dinars of gold, was appointed viceroy of Fars and 'Irāk, with the rank of **Amīr-ul-Umrā**, and the title of '**Imād-ud-daula**. His younger brother **Ahmad**, received the title of **Muizz-ud-daula**, and was nominated **wazīr** to the **khalīf**. **Hasan**, who was his second brother, received the title of **Rukn-ud-daula**, and acted, during the life of **Ali Bōya**, under that chief. **Ali Bōya** fixed his residence at **Shirāz**, and died on Sunday the 11th November, 949 A. D., 16th Jamād I, 338 H., much regretted by his soldiers and subjects. He was succeeded by his brother **Rukn-ud-daula**.

Sultāns of the race of **Boya** who reigned 108 lunar years in Persia:

'**Imād-ud-daula** '**Ali Bōya**; '**Muizz-ud-daula** '**Ahmad**; '**Rukn-ud-daula** '**Hasan**, sons of **Bōya**.
'**Azd-ud-daula**; '**Mu'yyad-ud-daula**; '**Fakhr-ud-daula** '**Abūl Hasan**, sons of '**Rukn-ud-daula**.
'**Majd-ud-daula**, son of '**Fakhr-ud-daula**.
'**Izz-ud-daula** '**Bakhtiyār**, son of '**Muizz-ud-daula**.

'**Ali Durdazd**, مولانا علی رد دزد استرابادي, (**Moulānā**) of **Astarābad**. A poet who was cotemporary with **Katibī Tarshizī** who died in A. D. 1435, 840 A. H. He is the author of a **dīwān**. He was living in A. D. 1436, in which year his wife died, on which account he wrote a beautiful elegy.

'**Ali Ghulam Astarabadi**, علی غلام استرآبادی, a poet who served under the kings of **Dakhin** and was living in 1565 A. D., 972 A. H., in which year **Rāmraj** the **rājā** of **Bījānagar** was defeated and slain in a battle against the **Muhammādan** princes of **Dakhin**, of which event he wrote a chronogram.

'**Ali Hamdani**, علي همداني, *vide* Sayyid '**Ali Hamdānī**.

'**Ali Hamza**, علي حمزة, author of the "**Jawāhir-ul-Asrār**", a commentary on the abstruse meaning of the verses of the **Kurān** &c., being an abridgment of the "**Miftāh-ul-Asrār**", written in 1436 A. D. '**Ali Hamza's** poetical name is '**Azurī**, which *see*.

'**Ali Hazin**, علي حزين, (**Shaikh Muhammad**) *vide* **Hazīn**.

'**Ali ibn Isa**, علي ابن عيسى, general of the **khalīf al-Amin**, killed in battle against **Tāhir ibn Husain**, the general of the **khalīf al-Māmūn** in the year 811 A. D., 196 A. H., and his head sent as a present to the **khalīf**.

'**Ali ibn ul-Rijal**, علي ابن الرجال, author of the Arabic work on astronomy called "**Al-Bāra** al-kām **Najūm**."

'**Ali Ibrahim Khan**, علي ابراهيم خان, a native judge of **Banaras** who is the author of 28 mans and several other works and a **tuzkira** or biography of **Urdu** poets which he wrote about the year 1782 A. D., 1196 H. His poetical name is **Khalīl**.

'**Ali Jah**, علي جاه, the eldest son of the **Nizām** of **Haidarābād**. He rebelled against his father in June 1795 A. D. was defeated and made prisoner, and died shortly after.

'**Ali Kusanji**, علي قسنجي, (**Mullā**) *vide* **Mullā** '**Ali Kusanji**.

'**Ali Kusanji**, علي قوسنجي, (**Mulla**) author of the "**Sharah Tajrid**", and **Hāshia Kashshāf**. He died in 1405 A. D., 808 A. H.

'**Ali Kuli Beg of Khurasan**, علي قلي بيگ, author of a **tazkira** or biography of poets.

'**Ali Kuli Khan**, علي قلي خان, (**Nawab**) *vide* **Ganna Begum**.

'**Ali Lala**, (**Shaikh Rāzī-uddin**) a native of **Ghazni**. His father **Sayyid Lālā** was the uncle of **Shaikh Sanāi** the poet. He was a disciple of **Najm-uddin Kabrā** and his title **Shaikh ul-Shaiikh**. He died A. D. 1244, 642 A. H., aged 76 lunar years.

'**Ali Mahaemi**, علي مهامي, a native of **Mahāem** in the **Dakhīn**, was the son of **Shaikh Ahmad**, and is the author of the commentary on the **Kurān** entitled "**Tafsīr Rah-mānī**." He died A. D., 1431, 835 A. H.

'**Ali Mardan Khan**, علي مردان خان, **Amīr-ul-Umrā**, was a native of Persia and governor of **Kandahār** on the part of the king of Persia, but finding himself exposed to much danger from the tyranny of his sovereign **Shāh Safī**, he gave up the place to the emperor **Shāh Jahān**, and himself took refuge at **Dihlī** in the year 1637 A. D., 1047 A. H. He was received with great honour, was created **Amīr-ul-Umrā**, and was at different times, made governor of **Kashmir** and **Kābul**, and employed in various wars and other duties. He excited universal admiration at the court by the skill and judgment of his public works, of which the canal which bears his name at **Dihlī** still affords a proof, and the taste and elegance he displayed on all occasions of show and festivity. He died on his way to **Kashmir**, where he was going for change of air, on the 16th of April, 1657 A. D., O. S., 12th Rajab, 1067 A. H., and was buried at **Lahor** in the mausoleum of his mother. He left three sons, *viz.*, **Ibrāhīm Khān**, **Isma'īl Beg** and **Is-hāk Beg**, of whom the two last were slain in the battle which took place between **Dārā Shikōh** and '**Alungir** at **Dhaultpūr** on the 29th May, 1658, O. S., 7th Ramazān, 1068 H. He is believed to have introduced the bulbous Tartar dome into Indian architecture.

'**Ali Musi Raza**, علي موسى رضا, the eighth **Imām** of the race of **Alī**, and the son of **Mūsī Kāzīm** the seventh **Imām**. His mother's name was **Umm Sayyid**; he was born in the year 764 or 769 A. D., 147 A. H. and died on Friday the 12th of August 818 A. D., 9th Safar, 203 H. His wife's name was **Umm Hābil** the daughter of the **Khalīf al-Māmūn**. His sepulchre is at **Tūs** in **Khurāsān**. That town is now commonly called **Mash-had**, that is, the place of martyrdom of the **Imām**. To the enclosure wherein his tomb is raised, the Persians give the name of "**Kauzat Rizawī**," or the garden of **Razā**, and esteem it the most sacred spot in all Persia. The chief ornament and support of **Mash-had** is this tomb, to which many thousands of pious pilgrims annually resort, and which had been once greatly enriched by the bounty of sovereigns. **Nasir-ullāh Mirzā** the son of **Nādir Shāh** carried away the golden railing that surrounded the tomb, and **Nādir Mirzā** son of **Shāh-rukh Mirzā** and grandson of **Nādir Shāh**, took down the great golden ball which ornamented the top of the

dome over the grave, and which was said to weigh 60 maunds or 420 pounds. The carpets fringed with gold, the golden lamps, and everything valuable were plundered by these voracious and rapacious princes. 'Alī Mūsī Rāzā was poisoned by the khalīf al-Mamūn, consequently is called a martyr.

'**Ali Muhammad Khan**, علي محمد خان, founder of the Rohila government. It is mentioned in Forster's Travels, that in the year 1720 A. D. Bāshārat Khān and Dāūd Khān, of the tribe of Rohilas, accompanied by a small number of their adventurous countrymen came into Hindūstān in quest of military service. They were first entertained by Madan Shāh, a Hindū chief of Seraulī, (a small town in the north-west quarter of Rohilkhand) who by robbery and predatory excursions maintained a large party of banditti. In the plunder of an adjacent village, Dāūd Khān captured a youth of the Jāt sect, whom he adopted and brought up in the Muhammadan faith, by the name of 'Alī Muhammad, and distinguished this boy by pre-eminent marks of paternal affection. Some years after, the Rohilas quarrelling with Madan Shāh, retired from his country, and associating themselves with Chānd Khān the chief of Barhī, they jointly entered into the service of Azmat Khān, the governor of Moradābād. After the death of Dāūd Khān, who was slain by the mountaineers in one of his excursions, the Rohila party in a short space of time seized on the districts of Madan Shāh and 'Alī Muhammad Khān was declared chief of the party. From the negligence of government and the weak state of the empire of Dillī in the reign of Muhammad Shāh, he possessed himself of the district of Katīr (now called from the residence of the Rohilas, Rohilkhand) and assumed independence of the royal authority. He was besieged in March, 1745 A. D., Safar 1158 A. H., in a fortress called Bankar and 'Aoulā and taken prisoner, but was released after some time, and a jāgīr conferred on him. The emperor Muhammad Shāh died in April 1748. A. D. 1161 A. H. and 'Alī Muhammad Khān some time after him in the same year at 'Aoulā, which he had ornamented with numerous public and private edifices. He left four sons, viz., Sa'd-ullāh Khān, Abdullāh Khān, Faiz-ullāh Khān and Dūnde Khān. Sa'd-ullāh Khān succeeded to his father's possession being then twelve years old. *Vide* Sa'd-ullāh Khān.

'**Ali (Mulla)**, ملا علي, Muhaddis or the traditionist whose poetical name was "Tārī", died in the year 1573 A. D., 981 A. H., and Mullā 'Alam wrote the chronogram of his death.

'**Ali Murad Khan**, علي مراد خان, a king of Persia of the Zand family. He succeeded to the throne after the death of Sādīk Khān in March, 1781 A. D., and assumed the title of wakīl. He reigned over Persia five years and was independent of the government two years prior to this period. Persia during this time, enjoyed a certain degree of peace. He continued to confine his rival 'Akā Muhammad Khān to the province of Māzandarān. He died in 1785 A. D.

'**Ali Murad**, (Mīr) present chief of Khairpūr (1869).

'**Ali Naki**, امام علي نقی, (Imām) was the tenth Imām of the race of 'Alī, and the son of Imām Muhammad Taqī who was the ninth Imām. He was born in the year 828 A. D., 213 A. H., and died on the 17th of June, 869 A. D. 3rd Rajab, 255 A. H. His tomb is in Sarmānrae (which is also called Sāmira) in Baghdād, where his son Muhammad Askari was also buried afterwards.

'**Ali Naki Khan**, نواب علي نقی خان, (Nawāb) the father-in-law and prime minister of Wājīd 'Alī Shāh, the last king of Lukhnau. He died at Lukhnau of cholera about the 1st December, 1871, 17th Ramzān, 1278 A. H.

'**Ali Naki**, علي نقی, Diwān of Prince Murad Bakhsh, son of Shālyahī, whom he slew with his own hand.

'**Ali Nawedi**, علي نودی, a poet and pupil of Shāh Tāhir Andjānī, came to India, where he was patronized by Abūl Fatha Husain Nizām Shāh I. For some time he was in disgrace with his patron and changed his Takhallus or poetical name from Nawedī to Nā-unaidī (or hopeless). He died in 1567 A. D., 975 A. H., at Ahmadnagar in the Dakhan.

'**Ali Quli Beg**, *vide* Shāh Afghān Khān.

'**Ali Shahab Tarshizi**, علي شهاب ترشیزی, a poet who was a native of Tarshish. He flourished in the reign of Shāh-rukh Mirzā, and found a patron in his son Muhammad Jogī, in whose praise he wrote several panegyrics. He was co-temporary with the poet Azurī, who died A. D. 1462, 866 A. H.

'**Alisher**, امیر علیشیر, (Amīr) surnamed Nizām-uddīn, was the prime minister of the Sultān Husain Mirzā ruler of Khurāsān. He sprang from an illustrious family of the Jaghtai or Chaghtai tribe. His father Gajkina Bahādūr, held one of the principal offices of government during the reign of Sultān Abūl Kāsim Bābar Bahādūr, a descendant of Amīr Taimūr. His grandfather, by his mother's side, was one of the principal Amīrs of Sultān Bāikara Mirzā, the grandfather of Sultān Husain Mirzā. Alisher attached himself originally to Sultān Abūl Kāsim Bābar Mirzā, who was greatly attached to him, and called him his son. After his death he retired to Mash-had and continued his studies there; which place he subsequently quitted for Samarkand, on account of the disturbances which broke out in Khurāsān, and applied himself diligently to the acquirement of knowledge in the college of Khwāja Fazl-ullāh. When Sultān Husain Mirzā became uncontrolled ruler of Khurāsān, he requested Sultān Ahmad Mirzā, at that time ruler of the countries beyond the Oxus, to send 'Alisher to him. On his arrival, he was received with the greatest distinction, and raised to the highest posts of honor. 'Alisher's palace was open to all men of learning: and notwithstanding that the reins of government were placed in his hands, in the midst of the weightiest affairs, he neglected no opportunity of improving both himself and others in the pursuit of knowledge. He was not only honored by his own Sultān and his officers, but foreign princes also esteemed and respected him. After being employed in the capacity of diwān and prime minister for some time, love of study induced him to resign, and bidding a final adieu to public life, he passed the remainder of his days in composing Turkish and Persian works, of which Sām Mirzā recounts the names of no less than twenty-one. Daulat Shāh the biographer, Mīrkhūnd and his son Khūndamīr, the historians, dedicated their works to him, and amongst other men of genius who were cherished by his liberality may be mentioned the celebrated poet Jāmī. His collection of Odes in the Chaghtai or pure Turkish dialect, which he wrote under the poetical name of Nawāī, amounts to 10,000 couplets, and his parody of Nizāmī's five poems, containing nearly 30,000 couplets, is universally admired by the cultivators of Turkish poetry, in which he is considered to be without a rival. In the Persian language also he wrote a collection of Odes, under the poetical name of Fānī or Fanāī, consisting of 6,000 distichos. 'Alisher was born in the year 1440 A. D., 844 A. H., and died on Sunday the 6th of December, 1500 A. D., 15th Jamād I, 908 A. H., five years before his royal friend and master Sultān Husain Mirzā. Khūndamīr has recorded the year of his death in an affectionate chronogram: "His highness the Amīr, the asylum of divine guidance, in whom all the marks of mercy were conspicuous, has quitted the thorny brake of the world, and fled to the rose-garden of pity. Since the

'light of mercy' has descended on his soul, those words represent the year of his departure." One of his works is called "Mujālis-ul-Nafīes."

'**Ali Tabar**, شهزاده علي طبار, (Prince) was the son of prince 'Azim Shāh, and grandson of the emperor 'Alamgīr. He died in the year 1734 A. D., 1147 A. H.

'**Ali Waez**, علي واعظ, the son of the famous Husain Wāez Kāshifī of Hirāt. *Vide* 'Alī son of Husain Wāez.

'**Ali Wardi Khan**, علي وردی خان, also called Alahwardī Khān, which see.

'**Ali Yezdi**, علي یزدی, *vide* Sharaf-uddīn 'Alī Yezdī.

Alexander the Great, *vide* Sikandar Zul-karnyn.

Al-Farghani, الفارغاني, surname of Ahmad ibn Kathīr or Kāṣir, an Arabian astronomer of the ninth century, author of an introduction to astronomy. *Vide* Farghānī.

Al-Faryabi, الفاريابي, *vide* Fāryābī.

Al-Ghazzali, الغزالي, *vide* Ghazzālī.

'**Alha and Udal**, آله و اودل, princes of Mahōba. There

is a heroic ballad sung or recited by the Hindū sepoys in a kind of monotonous, but not unmusical sort of chaunt, accompanied by a sotto voce beat of the dhōl, which rise to a crescendo in the pause between the verses. Whoever has resided in a military cantonment must have frequently observed the sepoys, when disengaged from military duty, collected in small knots, listening to one of the party reciting some poem or tale to a deeply interested audience. The subject of this lay is the prowess of 'Alhā', the rājā of Mahōba, a town in Bundelkhand, of which extensive ruins remain. The hero is described as the terror of the Muhammadans; his triumphs over whom are attributed not only to his own valour, but the favor of the goddess Kālī, whom he had propitiated by the offering of his life. There are many songs, it is said, of this prince, and his brother Udal, a warrior of equal estimation; but they are preserved only traditionally by the Powārs, and their amateur students. The verses are in Bhakha.

Al-Hadi, الهادي, the fourth khalīf of the house of 'Abbās succeeded his father al-Mahdī on the 4th of August, 785 A. D., 23rd Muharram, 169 H., to the throne of Baghdād. He reigned one year and one month, and having formed a design to deprive his younger brother Harūn-al-Rashīd of his right of succession and even to assassinate him, was poisoned by his prime minister about the month of September 786 A. D., Rabi' I, 170 A. H. On his death his brother the celebrated Harūn-al-Rashīd ascended the throne.

Al-Hakm, also called ibn Abdāl Hakm, an Arabian author who (according to the chronological arrangement of the Arab authorities by Howard Vyse and Dr. Sprenger, in the former's second volume of 'The Pyramids of Gizah') lived about 1450 A. D., or six hundred years after the death of the khalīf al-Mamūn of Baghdād, but by a manuscript note recorded by a gentleman of the British Museum, (1868) it appears that al-Hakm was nearly contemporary with that prince who flourished between 813 and 842 A. D. Al-Hakm writes that the Great Pyramid in Egypt was built by a certain antediluvian king Saurid, and filled by him chiefly with celestial spheres and figures of the stars; together with the perfumes used in their worship; and that khalīfa al-Mamūn found the body of a man deposited, with jewels, arms, and golden writing, in the coffer, when he broke into the king's chamber of the Great Pyramid. But neither Abū Mūshar Jāfar bin Muhammad Balkhi, who wrote in about 890 A. D. nor ibn Khurdalbeh, in 920 A. D. have one word about al-Mamūn,

or any opening of the pyramid. But when we descend to Masaūdī, in 967 A. D. he, after an astonishing amount of romancing on what took place at the building of the pyramids 300 years before the Flood,—mentions that, not al-Mamūn, but his father, khalīfa Harūn-al-Rashīd, attempted to break into the Great Pyramid; and after penetrating 20 cubits, found a vessel containing 1000 coins of the finest gold, each just one ounce in weight, and making up a sum which exactly repaid the cost of his operations; at which, it is added, he greatly wondered. About the year 1170 A. D. or 340 years after al-Mamūn's age, that prince is mentioned by Abū Abd-ullah Muhammad bin Abdur Rahmān Alkaiṣī, who states that he was informed that those who went into the upper parts of the Great Pyramid in the time of al-Mamūn, came to a small passage, containing the image of a man in green stone, and within that a human body with golden armour &c. &c.

Al-Hasan, الحسن, an Arabian who wrote on optics, about the year 1100 A. D.

Alif bin Nur Kashani, الف بن نورکاشاني, author of another "Matla'-ul-Anwār", besides the one of the same name written by Mullā Husain Wāez. This is a complete history of Muhammad, his descendants, with Memoirs of the khalīfs.

Aljaitu, الجایتو, a Tartar king of Persia, who assumed the title of Muhammad Khudā Baudā on his accession to the throne, which see.

Al-Kadir Billah, القادر بالله, the twenty-fifth khalīf of the Abbaside family, was the son of Is-hāk the son of Muqtadir Billah. He ascended the throne of Baghdād after the dethronement of al-Fayz in 991 A. D., 381 A. H. He was a contemporary of Sultān Mahmūd of Ghaznī; reigned 41 lunar years and 3 months, and died in 1031 A. D., 422 A. H. He was succeeded by al-Kāem-bi-amr-illāh.

Al-Kadiri or Kadiri, القادري, a sect of Muhammadans. These are a branch of the Mu'tazillīs, and differ in their opinions from the orthodox Musalmāns, in that they deny God's decree, and assert free will; affirming that the contrary opinion makes God the author of evil.

Al-Kaim Billah or Al-Kaim-bi-amr-illah, بالكه القائم, surnamed Abū Ja'far Abdullāh, the 26th khalīf of the house of 'Abbās. He succeeded his father Kādir Billah to the throne of Baghdād in 1031 A. D., 422 A. H., reigned 44 lunar years and 8 months, and died in 1075 A. D., 467 A. H., which was soon after Sultān Malikshāh the Suljūkī had ascended the throne of Persia, and as that monarch was the real master of the empire, the nomination of a successor was deferred till he was consulted. He deputed a son of his prime minister Nizām-ul-Mulk to Baghdād with orders to raise al-Muqtadī the grandson of al-Kāim to the (nominal) rank of the commander of the faithful.

Al-Kaim, القائم, second khalīf of the Fātimite race of Barbary; he succeeded his father Obaid-ullah al-Mahdī A. D. 924, 312 A. H. During his reign we read of nothing remarkable, except the revolt of Yezid ibn Kondat, a man of mean extraction. Al-Kāem reigned nearly 12 years and died in A. D. 945, 334 A. H. His son Isma'il al-Mansūr succeeded him.

Al-Kahir Billah, القاهر بالله, the nineteenth khalīf of the race of the Abbasides, and the third son of al-Mo'tazid Billāh, succeeded his brother al-Muqtadīr to the crown of Baghdād in October, 932 A. D., Shawwāl, 320 A. H. He had reigned only one year five months and twenty-one days, when his wazīr ibn Maḳla deprived him of his sight with a hot iron on Wednesday the 23rd April, 934 A. D.,

6th Jamad I, 322 A. H. and raised al-Rází Billah the son of Muktaḍir to the throne. It is said that al-Kábir, after this, as long as he lived, was obliged to beg for charity in the mosque of Baghdád, calling out to the people that assembled there, "Have pity and give charity to one, who had once been your khalifa."

'Al-Kama, **عليقه**, son of Kys was one of the pupils of Abd-ullah bin Masa'ud, and an eminent man. He died in 681 A. D., 61 A. H.

Al-Khassaf, **الخصاف**, *vide* Abú-Bakr Ahmad bin-'Umar al-Khassaf.

'Allama Dawani, *vide* Dawani.

'Allama Hilli, **شيخ علامه حلي**, (Shaikh) the great Shia lawyer, whose full name is Shaikh al-'Allama Jamál-ud-din Hasan bin Yúsf al-Mutakbir Hilli, was the author of the "Khuláṣat-ul-Akwál" a biography of eminent Shí'as. His chief works on the subject of traditions, are the *Uṭṭiqá al-Ya'ṭhír*, the *Ma'árah al-Anwár* and the *Durar-wa-al-Marján*. He died in 1326 A. D., 726 A. H. *Uṭṭiqá* Jamál-ud-din Hasan bin Yúsf.

'Allami, *vide* Afzal Khán.

'Allami, **علاامي**, the poetical name of Shaikh Abú Fazl the favorite wazír and secretary of the emperor Akbar.

'Allami Shirazi, **علاامي شيرازي**, or the philosopher of Shiráz, a very learned man, so generally called that his proper name is almost forgotten. He is the author of a celebrated collection of facts on pure and mixed mathematics, entitled *Durar-ul-Táj*.

Al-Mahdi, **المهدي**, the third khalíf of the race of Abbás, succeeded his father Abú Ja'far al-Mansúr to the throne of Baghdád, and was inaugurated on Sunday the 8th of October, 775 A. D., 6th Zil-hijja, 158 A. H. From the accession of al-Mahdí to the year 781 A. D., 161 A. H., the most remarkable event was the rebellion of al-Makna (or al-Makanna) which see. All this time war had been carried on with the Greeks, but without any remarkable success on either side. But after the suppression of the rebellion of al-Makna, the khalíf ordered his son Harún-al-Rashíd to penetrate into the Greek territories with an army of 95,000 men. Harún, then, having entered the dominions of the empress Irene, defeated one of her commanders that advanced against him; after which he laid waste several of the imperial provinces with fire and sword, and even threatened the city of Constantinople itself. By this the empress was so terrified, that she purchased a peace with the khalíf by paying him an annual tribute of 70,000 pieces of gold, which for the present at least, delivered her from the depredations of these barbarians. After the signing of the treaty, Harún returned home laden with spoils and glory. This year (i. e. the 164th year of the Hijri or 781 A. D.) according to some of the oriental historians, the sun one day a little after his rising, totally lost his light in a moment without being eclipsed, when neither any fog nor any cloud of dust appeared to obscure him. This frightful darkness continued till noon, to the great astonishment of the people settled in the countries where it happened. Al-Mahdí was poisoned, though undesignedly, by one of his concubines, named Hasana. She had designed to destroy one of her rivals whom she imagined to have too great an ascendancy over the khalíf, by giving her a poisoned pear. This the latter, not suspecting anything, gave to the khalíf, who had no sooner eaten it than he felt himself in exquisite torture, and soon after expired. This event took place on the eve of Thursday the 4th of August, 785 A. D., 23rd Muharram, 169 H. in a village called Ar Rád in the dependencies of Māsabadán. He was succeeded by his eldest son al-Hadí.

Al-Mahdi, **المهدي**, a khalíf of Barbary, *vide* Obeid-ullah al-Mahdí and Muhammad al-Mahdí.

Al-Makna, or al-Makanna, **المقنع**, a famous impostor of Khurásán who lived in the reign of al-Mahdí the khalifa of Baghdád. His true name was Hakam ibn Hásham, and had been an under secretary to Abú Muslim governor of that province. He afterwards turned soldier, and passed thence into Máwarunnahr, where he gave himself out as a prophet. The name of al-Makna, as also that of al-Burkaf, that is, the veiled, he received from his custom of covering his face with a veil or girdle mask, to conceal his deformity; he having lost an eye in the wars, and being otherwise of a despicable appearance, and a stammerer; though his followers pretended he did this for the same reason that Moses did, *viz.*, lest the splendor of his countenance should dazzle the eyes of his beholders. In some places he made a great many proselytes, deluding the people with a number of juggling tricks which they swallowed as miracles, and particularly by causing the appearance of a moon to rise out of a well for many nights together; whence he was also called in the Persian tongue, Sáizinda Máh, or the Moon-maker. This wretch, not content with being reckoned a prophet, arrogated to himself divine honors; pretending that the Deity resided in his person. He had first, he said, assumed the body of Adam, then that of Noah and subsequently of many other wise and great men. The last human form he pretended to have adopted was that of Abú Muslim a prince of Khurásán, from whom it proceeded to him. At last this impostor raised an open rebellion against the khalíf, and made himself master of several fortified places in Khurásán, so that al-Mahdí was obliged to send one of his generals with an army against him about the year 780 A. D., 163 H. Upon the approach of the khalifa's troops, al-Makna retired into one of his strong fortresses which he had well provided for a siege. But being closely besieged by the khalifa's forces, and seeing no possibility of escaping, he gave poison in wine to his whole family and all that were with him in the castle; when they were dead, he burnt their bodies, together with all their furniture, provisions, and cattle; and lastly he threw himself into the flames. He had promised his followers, that his soul should transmigrate into the form of an old man riding on a greyish coloured beast, and that after so many years he would return and give them the earth for their possession; which ridiculous expectation kept the sect in being for several years. English readers will remember the use made of this story by the author of Talla Rookh.

Al-Mamun, **المأمون**, surnamed 'Abdulláh, was the seventh khalíf of the race of the Abbasides, and the second son of Harún-al-Rashíd. He was proclaimed khalíf at Baghdád on the 6th October, 813 A. D., 6th Safar, 198 A. H., the day on which his brother al-Amín was assassinated. He conferred the government of Khurásán upon Táhir ibn Husain his general, and his descendants with almost absolute and unlimited power. This happened in the year 820 A. D., 205 A. H., from which time we may date the dismemberment of that province from the empire of the khalifs. During the reign of this khalíf nothing remarkable happened; only the African Moslems invaded the island of Sicily, where they made themselves master of several places. Al-Mámún conquered part of Crete, had the best Greek writers translated into Arabic, and made a collection of the best authors. He also calculated a set of astronomical tables and founded an academy at Baghdád. In Khurásán he made Tús, at that time the capital of the kingdom, his place of residence. Under his patronage Khurásán became the resort of learned men; and the city of Tús, the great rival of Baghdád. He died of a surfeit on the 18th of August, 833 A. D., 17th Rajab 218 A. H., after a reign of 20 years and some months in Asia Minor, aged 48 years, and was buried at Tarsus a city on the frontiers

of Asia Minor. His wife named Búrán, daughter of Hasan ibn Sahl his prime minister, outlived him 50 years, and died on Tuesday the 22nd September, 884 A. D., 27th Rabi' I., 271 A. H., aged 80 years. Al-Mámún was succeeded by his brother al-Mo'tasim Billah.

Al-Mansur, المنصور, 2nd khalif of Barbary of the Fatimite race, *vide* Ismá'il, surnamed al-Mansúr.

Al-Mansur, المنصور, whose former name was Abú Ja'far, was called al-Mansúr, the victorious, by his overcoming his enemies. He was the second khalif of the noble house of Baní Abbás or Abbasides, and succeeded to the throne of Baghdád after the death of his brother Abú Abbás surnamed al-Saffáh, in 754 A. D., 136 A. H. He was opposed by his uncle, 'Abdulláh son of Alí, who caused himself to be proclaimed khalif at Damascus, but was defeated by al-Mansúr's general, Abú Muslim. He laid the foundation of the city of Baghdád on the banks of the Tigris in 762 A. D. and finished it four years after. He was a prince of extraordinary talent and taste, and an ardent lover of science and literature. He got the Pahlawí copy of Pilpay's Fables translated into Arabic. In the year 775 A. D., 158 A. H., the khalif set out from Baghdád in order to perform the pilgrimage to Mecca; but being taken ill on the road, he expired at Bír Maimún, whence his body was carried to Mecca; where, after 100 graves had been dug, that his sepulchre might be concealed, he was interred, having lived, according to some 63, according to others 68 years, and reigned 22 lunar years. He is said to have been extremely covetous, and to have left in his treasury 600,000,000 dirhams, and 24,000,000 dinars. He is reported to have paid his cook by assigning him the heads and legs of the animals dressed in his kitchen, and to have obliged him to procure at his own expence all the fuel and vessels he had occasion for. He was succeeded by his son al-Mahdí. A Christian physician, named Bactishua, was very eminent at the court of al-Mansúr, who understanding that he had an old infirm woman for his wife, sent him three beautiful Greek girls and 3,000 dinars as a present. Bactishua sent back the girls and told the khalif that his religion prohibited his having more than one wife at a time; which pleased the khalif so much, that he loaded him with presents, and permitted him, at his earnest request, to return to his own country of Khurásán.

Al-Mo'tamid Billah, المعتضد بالله, the fifteenth khalif of the house of Abbás, was the son of al-Mutwakkil Billah. He was raised to the throne of Baghdád by the Turks after the murder of al-Muhtadi in 870 A. D., 256 A. H. This year the prince of the Zanjiáns, Alí or al-Habib, made incursions to the very gates of Baghdád, doing prodigious mischief wherever he passed. In the year 874 A. D., Ya'kúb-bín-Lys having taken Khurásán from the descendants of Táhir, attacked and defeated Muhammad ibn Wásil (who had killed the khalif's governor of Fars, and afterwards made himself master of that province) seizing on his palace, where he found a sum of money amounting to 40,000,000 dirhams. In the year 879 A. D., 265 A. H., Ahmad ibn Túlan rebelled against the khalif and set up for himself in Egypt. There were now four independent powers in the Moslem dominions, besides the house of Umyya in Spain; *viz.* The African Moslems, or Aghlabites, who had for a long time acted independently; Ahmad ibn Túlan in Syria and Egypt; Ya'kúb ibn al-Lys in Khurásán, and al-Habib in Arabia and Irák. In the year 883 A. D., 270 A. H., al-Habib was defeated and slain by al-Muwafik the khalif's brother and coadjutor, who ordered his head to be cut off, and carried through a great part of that region which he had so long disturbed. In the year 891 A. D., 278 A. H. the Karmatians first made their appearance in the Moslem empire, and gave almost continual disturbance to the khalifs and their subjects. Al-Mo'tamid reigned 22 lunar years 11 months

and some days, and died in the year 892 A. D., 279 A. H. He was succeeded by his nephew al-Mo'tazid Billah the son of al-Muwafik.

Al-Mo'tasim Billah, المعتصم بالله, was the fourth son of Harún-al-Rashíd, and the eighth khalif of the house of Abbás. He succeeded to the throne by virtue of his brother al-Mámún's express nomination of him to the exclusion of his own son al-'Abbas, and his other brother al-Kásim, who had been appointed by Harún-al-Rashíd. In the beginning of his reign 833 A. D., 218 A. H., he was obliged to employ the whole forces of his empire against one Bábak, who had been for a considerable time in rebellion in Persia and Persian Irák, and had taken upon himself the title of a prophet. He was, how ever, defeated and slain. In the year 838 A. D., 223 A. H., the Greek emperor Theophilus invaded the khalif's territory, where he behaved with the greatest cruelty, and by destroying Sozopetra the place of al-Mo'tasim's nativity, notwithstanding his earnest entreaties to the contrary, occasioned the terrible distinction of Amorium. He is said to have been so robust, that he once carried a burden of 1,000 pounds weight several paces. As the people of Baghdád disturbed him with frequent revolts and commotions, he took the resolution to abandon that city, and build another for his own residence. The new city he built was first called Símicia, and afterwards Sarmantia, (for that which gives pleasure at first sight) and stood in the Arabian Irák. He was attached to the opinion of the Matasidites who maintain the creation of the Kurán; and both he and his predecessor cruelly persecuted those who believed it to be eternal. Al-Mo'tasim died on Thursday the 5th January, 842 A. D., 18th Rabi' I., 227 H. He reigned 8 years 8 months and 8 days, was born in the 8th month (Shaban) of the year, was the 8th khalif of the house of Abbás, ascended the throne in the 218th year of the Híjra, died on the 18th of Rabi' I., lived 48 years, fought 8 battles, built 8 palaces, beget 8 sons, and 8 daughters, had 8,000 slaves, and had 8,000,000 dinars, and 80,000 dirhams in his treasury at his death, whence the oriental historians gave him the name of al-Musanman, or the Octonary. He was the first khalif that added to his name the title of *Billah*, equivalent to the *Dei Gratia* of Christian sovereigns. He was succeeded by his son al-Wáthik or Wásik Billah.

Al-Mo'tazid Billah, المعتضد بالله, the son of al-Muwafik, the son of al-Mutwakkil Billah, was the sixteenth khalif of the race of Abbas. He came to the throne of Baghdád after the death of his uncle al-Mo'tamid Billah in 892 A. D., 279 A. H. In the first year of his reign, he demanded in marriage the daughter of Khamarawia, Sultán or khalif of Egypt, the son of Ahmad ibn Túlan; which was agreed to by him with the utmost joy, and their nuptials were solemnized with great pomp in the year 895 A. D., 282 A. H. He carried on a war with the Karmatians, but very unsuccessfully, his forces being defeated with great slaughter, and his general al-Abbás taken prisoner. The khalif some time after his marriage granted to Harún, son of Khamarawia, the perpetual prefecture of Awásam and Kinnisrin, which he annexed to that of Egypt and Syria, upon condition that he paid him an annual tribute of 45,000 dinars. He reigned 9 years 8 months and 25 days, and died in 902 A. D., 289 A. H. His son al-Muktad Billah succeeded him.

Al-Mughira, المغيرة, the son of Sayyid and governor of Kúfa in the time of Mu'áwía the first khalif of the house of Umyya. He was an active man, and of very good parts; he had lost one of his eyes at the battle of Yersnouk, though some say that it was with looking at an eclipse. By the followers of Alí he was accounted to be of the wrong party, and one of the chief of them. For thus they reckon, there are five elders on Alí's side; Muhammad, Alí, Fátima, Hasan and Husain; and to these are opposed, Abú Bakr, 'Umar, Mu'áwía, Amrú and al-

Mughira. He died in the year 670 A. D., 50 A. H., at Kufa. A great plague had been raging in the city, which made him retire from it; but returning upon its violence abating, he nevertheless caught it, and died of it.

Al-Muhtadi, المقتدى, the fourteenth khaliḥ of the Abbāsids, was the son of one of al-Wāthik's concubines named Karib, who is supposed by some to have been a Christian. Al-Muhtadi was raised to the throne of Baghdad after the dethronement of al-Mutta'iz Billāh in 869 A. D., 255 A. H. The beginning of his reign is remarkable for the eruption of the Zanjians, a people of Nubia, Ethiopia and the country of Caffres, into Arabia, where they penetrated into the neighbourhood of Basra and Kufa. The chief of this gang of robbers, was 'Alī ibn Muhammad ibn 'Abdūl Rahmān, also called al-Habib, who falsely gave himself out to be of the family of 'Alī ibn 'Abū Tālib. This made such an impression upon the Shīas in those parts, that they flocked to him in great numbers; which enabled him to seize upon the cities of Basra and Ramla, and even to pass the Tigris at the head of a formidable army. In the year 870 A. D., 256 A. H., al-Muhtadi was barbarously murdered by the Turks who had raised him to the throne. He reigned only eleven months and was succeeded by al-Mo'tamid.

Al-Mukhtar, المختار, a celebrated Muhammadan chief who had been all the generals of the khaliḥs Yazīd, Marwān, and 'Abdūl Mālik, and had made himself sole master of Babylonian Irak, whereof Kufa was the capital. He persecuted all those he could lay his hands on, who were not of Hussein's party; he never pardoned any one of those who had declared themselves enemies to the family of the prophet, nor those who, as he believed, had dipped their hands in Hussein's blood or that of his relations. He sent an army against 'Ubd-ullāh the son of Zayād, who was sent by the khaliḥ 'Abdūl Mālik towards Kufa with leave to plunder it for three days, and slew him in battle in August, 686 A. D., Muharram, 67 A. H. al-Mukhtar was killed at Kufa in a battle fought with Mis'ud the brother of 'Abdullāh the son of Zuber, governor of Basra, in the month of April, 687 A. D., Ramzan 67 A. H., in the 67th year of his age. It is said that he killed nearly 50,000 men.

Al-Muktadi Billāh, المقتدى بالله, surnamed 'Abūl Kāsim 'Abd-ullāh, the son of Muhammad, and grandson of al-Kāem Billāh, was raised to the throne of Baghdad after the death of his grandfather in 1075 A. D., 467 A. H., by orders of Sultān Malikshāh Saljūki who was then the real master of the empire. He was the 27th khaliḥ of the race of Abbas, reigned 19 lunar years and 5 months and died in 1091 A. D., 487 A. H. His death induced Barkayārak the Saljūki, the reigning Sultān of Persia, whose brother Mahmūd had died about the same period, to go to Baghdad, where he confirmed al-Mustazhir the son of the late khaliḥ as his successor, and was himself hailed by the new lord of the faithful, as Sultān of the empire.

Al-Muktadir Billāh, المتقدر بالله, the eighteenth khaliḥ of the house of Abbās, was the son of al-Mo'tazid Billāh. He succeeded his brother al-Muktafi to the throne of Baghdad in 908 A. D., 295 A. H. He reigned 24 lunar years 2 months and 7 days, and was murdered by a eunuch on the 29th October, 932 A. D., 25th Shawwal, 320 H. He was succeeded by his brother al-Kābir Billāh.

Al-Muktafi Billāh, المكتفي بالله, was the seventeenth khaliḥ of the house of Abbās who reigned in Baghdad. He succeeded his father al-Mo'tazid Billāh in 902 A. D., 289 A. H., and proved a warlike and successful prince. He gained several advantages over the Karmatians, but was not able to reduce them. The Turks, however, having invaded the province of Māwarunnahr, were defeated with great slaughter; after which al-Muktafi carried on a

successful war against the Greeks, from whom he took Seleucia. After this he invaded Syria and Egypt, which provinces he recovered from the house of Ahmad ibn Tulun in 905 A. D., 292 A. H.; he then renewed the war with success against the Greeks and Karmatians. Al-Muktafi died in 908 A. D., 295 A. H., after a reign of about six years and a half. He was the last of the khaliḥs who made any figure by their warlike exploits. His successors al-Muktadir, al-Kābir and al-Kāzi, were so distressed by the Karmatians and numberless usurpers who were every day starting up, that by the 325th year of the Hijri 957 A. D., they had nothing left but the city of Baghdad.

Al-Muktafi Bi-amr-illah, المقتفى بأمر الله, the son of al-Mustazhir was the 31st khaliḥ of the house of Abbās. He succeeded his nephew al-Kāshid in A. D. 1136, 530 A. H., reigned about 24 lunar years and died in 1160 A. D., 555 A. H., leaving his kingdom to his son al-Mustajid.

Al-Mustaa'li Billāh, المستعلى بالله, the sixth Fatimite khaliḥ succeeded his father al-Mustanṣar Billāh in the government of Egypt and Syria. During his reign, the power of that dynasty was impaired, and its authority weakened, their political influence having ceased in most of the Syrian cities, and the provinces of that country having fallen into the possessions of the Turkmen on one hand, and the Franks on the other. This people (the Crusaders) entered Syria and encamped before Antioch in the month of October, 1097 A. D., Zil-qada 490 A. H.; they obtained possession of it on the 20th June, 1098, 16th Rajab, 491 A. H.; the following year they took Maaratun Noman, and in the month of July, 1099, Sha'ban, 492 A. H., they became masters of Jerusalem, after a siege of more than 40 days. This city was taken on a Friday morning; during the ensuing week, a great multitude of Moslems perished, and upwards of 70,000 were slain in the Masjid al-Aksā (or mosque of Umar) — al-Mustaa'li was born at Cairo on the 24th August, 1076, 20th Muharram, 469 A. H., proclaimed khaliḥ on Thursday the 28th of December, 1094, 18th Zil-hijja 487 A. H., and died in Egypt on the 10th December, 1101 A. D., 16th Safar, 495 A. H. His son Amār bi Ahkām-ullāh 'Abū 'Alī Mansūr succeeded him.

Al-Mustaa'sim Billāh, المستعصم بالله, surnamed 'Abū

Ahmad 'Abdullāh, was the thirty-seventh and last khaliḥ of the race of Abbās. He succeeded his father al-Mustanṣar to the throne of Baghdad in 1142 A. D., 640 A. H. In his time Halakū Khān Tartar, emperor of the Mughals and grandson of the great conqueror Changiz Khān, besieged Baghdad for two months, and having taken that place, seized al-Mustaa'sim and his four sons whom he put to a most cruel death with 800,000 of its inhabitants. Halakū Khān was very desirous of seizing upon Baghdad, and of adding the whole kingdom of Mesopotamia to his already vast and numerous conquests; but, partly on account of his own scruples, and partly from fear of offending the prejudices of his Sunni followers, who were all of the same faith with the khaliḥ, he refrained for a time from entering the sacred dominion of one who was considered as the head of their holy religion, and the true representative of their beloved prophet. But the glorious days of the house of Banī Abbās had already been numbered, the effeminate Mustaa'sim had personal vices enough to lead to and excuse the final extinction of his race! Ibn al-Kama, his prime minister (who hated him more than any other of his oppressed subjects) from within, and Nasir-uddin Tusi, the preceptor of the Mughal prince (who owed him an old grudge) from without, urged the conqueror to the gates of Baghdad. Nasir-uddin had a few years before been at Baghdad, seeking shelter from persecution, when he was introduced to Mustaa'sim, the latter asked him to what country he belonged? "Tusi,

please your holiness", answered Nasir-uddin. "Art thou of the asses, or of the oxen of Tús?" said the khalif (meaning the two principal branches of the Shia faith—Akhhariis and Usúlis). Mortified as the illustrious refugee was at this inhospitable insult, he still submissively answered, "Of the oxen of Tús, please your highness." "Where, then, are thy horns?", said the insolent buffoon. "I have them not with me", replied Nasir-uddin, "but, if your holiness permit, I will go and fetch them." "Make haste, hence, then, thou deformed animal!", said the khalif, "and never again appear in my presence in so imperfect a state!" Nasir-uddin kept his promise well, for, at the moment when Baghdad was on the point of being surrendered, and the khalif driven to the last extremity, he sent him a message to the effect that the ox of Tús was at the gate with *his horns*, and inquiring, when it would please his holiness to receive him? Nasir-uddin had in the city another old offender, whom he was anxious also to chastise. This was ibn Hájib, also one of the khalif's ministers, and a person of great reputation for his learning; but being an Arabian Sunni, and a very bigoted one too, he had behaved still more cruelly than his master to the distressed Persian Shia when he sought protection at Baghdad. Ibn Hájib having been seized with depression of spirits, the physicians had recommended him (and the priests had granted him dispensation) to take, occasionally, a little wine. This happened when Nasir-uddin was at Baghdad. One day, ibn Hájib feeling himself particularly melancholy, and having, in consequence, taken a larger dose than usual, he became unusually merry, and requested Nasir-uddin to accompany him on the Tigris. Having reached the middle of the stream, he stopped the boat, and produced the several volumes of Nasir-uddin's works, which the learned refugee had presented to the khalif—some of them in the original manuscript, and not yet transcribed, and in the presence of their anxious author, he throw them all, one after another, into the river, with such spiteful force, that the water was splashed about in every direction; when turning himself, on each occasion, to his mortified guest, he exclaimed with a sarcastic smile of triumph, "How wonderfully it bubbles!" When the turn of Nasir-uddin came, he, too, gave full vent to his revenge. He ordered ibn Hájib to be cased up to his neck, in an ox's hide, just taken off the animal, and, having filled the skin with air, he hid it for a few hours in the sun, till it became quite dry, and sounded like a drum. Then the victor advanced close to his half exhausted enemy, gave him a kick of triumph, and, as he rolled on the ground, exclaimed, "How wonderfully it rattles!" This melancholy event took place on Sunday the 10th of February, 1258 A. D., 4th Safar, 656 A. H., from which time Baghdad was added to the other conquered provinces of this proud emperor. Al-Mustaa'sim reigned 15 lunar years and 7 months.

Al-Musta'in Billah, المستعين بالله, the son of Muhammad, the son of al-Mo'tasim Billah was the twelfth khalif of the race of Abbás. He ascended the throne of Baghdad in 862 A. D., 248 A. H., after the death of his cousin or brother al-Mustanasir Billah, but was forced to abdicate the throne in 866 A. D., 252 A. H., by his brother al-Mo'tiz Billah, who afterwards caused him to be privately murdered.

Al-Mustakfi Billah, المستكفي بالله, was the 22nd khalif of the Abbaside family, and the son of al-Muktafi the son of al-Mo'tazid Billah. He succeeded his uncle al-Muttaki in 945 A. D., 333 A. H., reigned in Baghdad one year and four months, and was deposed by his wazir in 946 A. D., 334 A. H. After him al-Mutaa' Billah was raised to the throne.

Al-Mustansir Billah, المستنصر بالله, the son of Táhir, was the fifth khalif of Egypt of the Fátimite race. He succeeded his father A. D. 1036, and with the assistance of a Turk named Basásiri, conquered Baghdad and im-

prisoned al-Káem Billah about the year 1054 A. D., and for a year and half was acknowledged the only legitimate chief of all the Musalmáns. Basásiri was defeated and killed by Tughrul Beg A. D. 1059, 487 A. H. *End* Basásiri. Al-Mustanasir died in 1094, having reigned 60 years; and was succeeded by his son al-Mustaa'li Billah Abul Kásim.

Al-Mustansir Billah I, المستنصر بالله, the eleventh khalif of the race of Abbás, ascended the throne of Baghdad after the murder of his father al-Mutawakkil in December 861 A. D., Shawwal, 247 A. H., and had reigned only six months, when he was cut off by the hand of death in 862 A. D., 248 A. H. He was succeeded by his cousin al-Musta'in Billah.

Al-Mustansir Billah II, المستنصر بالله, surnamed Abul Ja'far al-Mansur, ascended the throne of Baghdad after the death of his father al-Táhir, in 1226 A. D., 623 A. H. He was the 36th khalif of the house of Abbás, reigned about 17 years, and died in 1242 A. D., 640 A. H., leaving his kingdom to his son al-Mustaa'sim Billah the last of the khalifs.

Al-Mustanjid Billah, المستنجد بالله, the thirty-second khalif of the race of Abbás, succeeded to the throne of Baghdad after the death of his father al-Muktafi, in 1160 A. D., 555 A. H., reigned 11 lunar years and died in 1171 A. D., 566 A. H., when his son al-Mustazi succeeded him.

Al-Mustarshid Billah, المسترشد بالله, the twenty-ninth khalif of the Abbaside family, succeeded his father al-Mustazhir to the throne of Baghdad in 1118 A. D., 512 A. H. It is related by ibn Khallikán that when Sultan Mas'ud the son of Muhammad the son of Maliksháh Saljúki was encamped outside of the town of Marágha in Azarbaiján, al-Mustarshid was then with him, and on Thursday the 28th or according to ibn Mustaffi, the 14th or 28th Zil'kade 529 A. H. (corresponding with the 24th August or 7th September, 1135 A. D.) a band of assassins broke into the khalif's tent and murdered him. Al-Mustarshid reigned 17 lunar years and some months, and was succeeded by his son al-Ráshid Billah.

Al-Mustazhir Billah, المستظهر بالله, the son of al-Muktadi, was the twenty-eighth khalif of the dynasty of Abbás. He was placed on the throne of Baghdad after the death of his father in 1094 A. D., 487 A. H., by Barkyarak Saljúki, the Sultan of Persia. He reigned 25 lunar years and some months, and at his death which happened in the year 1118 A. D., 512 A. H., he was succeeded by his son al-Mustarshid.

Al-Mustazi Bi-amr-illah, المستضي بامر الله, the thirty-third khalif of the Abbaside family, succeeded his father al-Mustanjid to the throne of Baghdad in 1171 A. D., 566 A. H. He reigned about seven years and died in 1179 A. D., 575 A. H., when his son al-Násir Billah succeeded him.

Al-Mutaa'zz Billah, المتعزز بالله, the son of al-Mutawakkil, was the thirteenth khalif of the race of Abbás. He deposed his brother al-Mustafin in 866 A. D., 252 A. H., and having caused him to be murdered privately, ascended the throne of Baghdad. He did not, however, long enjoy the dignity of which he had so iniquitously possessed himself, being deposed by the Turkish Militia (who now began to set up and depose khalifs as they pleased) in the year 869 A. D., 255 A. H. After his deposition, he was sent under an escort from Sarr Manrao to Baghdad, where he died of thirst and hunger, after a reign of three years and about seven months. The fate of this khalif was peculiarly hard: the Turkish towns had mutinied for their pay; and al-Mutaa'zz not having money to satisfy their demands, applied to his mother named Kabsha for 50,000 dinars. This she refused, telling him that she had

no money at all, although it afterwards appeared that she was possessed of immense treasure. After his deposition, however, she was obliged to discover them, and even deposit them in the hands of the new khalif al-Muhtadi. They consisted of 1,000,000 dinars, a bushel of emeralds, and another of pearls, and three pounds and three quarters of rubies of the colour of fire.

Al-Mutia' Billah, المطيع بالله, the twenty-third khalif of the race of Abbās was the son of al-Muhtadir Billāh. He ascended the throne of Baghdād after al-Mustakfi in 946 A. D., 334 A. H., reigned 29 lunar years and 4 months and died in 974 A. D., 363 A. H. His son al-Taya' succeeded him.

Al-Muttaki Billah, المتقي بالله, the son of al-Muhtadir was the twenty-first khalif of the dynasty of Abbās. He succeeded his brother al-Rāzī Billāh to the throne of Baghdād in 941 A. D., 329 A. H., reigned 3 years 11 months and 15 days and died in 945 A. D., 333 A. H. He was succeeded by his nephew, al-Mustakfi the son of al-Muhtadi.

Al-Mutwakkil, 'Al-allah, المتوكل على الله. This was the name and title assumed by Abūl Fazl Ja'far on his accession to the throne of Baghdād. He was the tenth khalif of the house of Abbās, and the son of al-Mo'tasim Billāh. He succeeded his brother al-Wāthik or Wāsik in the year 847 A. D., 232 A. H., and began his reign with an act of the greatest cruelty. The late khalif's wazīr having treated al-Mutwakkil ill in his brother's lifetime, and opposed his election to the khilāfat, was on that account now sent to prison, and afterwards thrown into an iron furnace lined with spikes or nails heated red hot, where he was miserably burnt to death. During this reign nothing remarkable happened, except wars with the Greeks, which were carried on with various success. He was very intolerant, especially of the Jews and Christians, on whom he heaped many indignities. He did not stop there. In his imbecility and ferocity he forbade the pilgrimage to Karbala, and caused the sacred repository of the ashes of Husain and the other martyrs interred there to be razed. He reigned 14 years 9 months and 9 days, and was assassinated and cut into seven pieces on the 24th December, 861 A. D., 17th Shawwal, 247 A. H., at the instance of his son al-Mustanasar who succeeded him.

Al-Muwaffk Billah, الموفق بالله, the son of al-Mutwakkil Billāh, the khalif of Baghdād and brother and coadjutor of the khalif al-Ma'tamid, to whom he was of much service in his battles against his enemies. He died of the elephantiasis or leprosy in the year 891 A. D., 278 A. H., and while in his last illness, could not help observing, that of 100,000 men whom he commanded, there was not one so miserable as himself. His son Mo'tazid, after the death of his brother al-Mo'tamid in 892 A. D., succeeded to the throne of Baghdād.

Al-Muwyiyid (Isma'il), الموفق اسمعيل, whose name is spelt in Lempriere's Universal Biographical Dictionary, "Alumbudad", and in Watkin's Biographical Dictionary "Almuvadad", was an Arabian historian, who gave a chronological account of the Saracen affairs in Sicily from 842 to 904 A. D. This MS. is in the library of the Escorial, in Spain, and a Latin version of it is inserted in Muratori's *Rerum Italicarum Scriptores*.

Al-Muzani, المزي, vide Abū Ibrāhīm Isma'il.

Al-Nasir Billah, الناصر بالله, or al-Nasir-uddin Allah, the son of al-Mustazī succeeded his father to the throne of Baghdād in 1179 A. D. He professed the Shī'a faith, and after a long reign of 46 lunar years and 11 months, died in the year 1225 A. D. He was the 34th khalif of the house of Abbās, and was succeeded by his son al-Tāhir Billāh.

Alp Arsalan, الب ارسلان, (which means in the Turkish language "the valiant lion") was a king of Persia of the Saljūkiān dynasty, and the son of Dāūd Beg Saljūki. He succeeded his uncle Tughral Beg in 1063 A. D., 465 A. H., married the sister of the khalif Kāem Billāh, and his name, after that of the khalif, was pronounced in the public prayers of the Muhammadans. He was a warlike prince; and, having spoiled the Church of St. Basil in Cæsarea, defeated Romanus Diogenes, emperor of the Greeks in 1068 A. D., 460 A. H., who was seized and carried to the conqueror. Alp Arsalan demanded of his captive, at the first conference, what he would have done if fortune had reversed their lot. "I would have given thee many a stripe", was the imprudent and virulent answer. The Sultān only smiled and asked Romanus what he expected would be done to him. "If thou art cruel", said the emperor, "put me to death. If vain-glorious load me with chains, and drag me in triumph to thy capital. If generous, grant me my liberty." Alp Arsalan was neither cruel nor vain-glorious, he nobly released his prisoner, and gave all his officers who were captives dresses of honor, and sent them away. Alp Arsalan after a reign of more than nine years was stabbed about the 15th of December, 1072 A. D., 30th Rabī' I, 465 A. H., by a desperate Khwārizmian, whom he had taken prisoner and sentenced to death. He was buried at Marv in Khurāsān, and the following is the translation of the inscription engraved on his tomb: "All ye who have seen the glory of Alp Arsalan exalted to the heavens, come to Marv, and you will behold it buried in the dust." He was succeeded by his son Malikshāh.

Alp Arsalan, who is by some called Apal Arsalan, was the son of Atsiz, a Sultān of Khwārizm, whom he succeeded in A. D. 1166, 551—557 A. H. and died in 1162 A. D.

Alptakin or Alptagin, البتكين, vide Alaptakin.

Al-Rashid or Harun al-Rashid, هارون الرشيد, the celebrated hero of the Arabian Nights, was the fifth khalif of the race of Abbās and son of al-Mahdī, he succeeded his eldest brother al-Hādī to the throne of Baghdād in 786 A. D., 170 A. H. This was one of the best and wisest princes that ever sat on the throne of Baghdād. He was also extremely fortunate in all his undertakings, though he did not much extend his dominions by conquest. In his time the Moslem empire may be said to have been in its most flourishing state, though, by the independency of the Moslems in Spain, who had formerly set up a khalif of the house of Umyya, his territories were not quite so extensive as those of some of his predecessors. He possessed the provinces of Syria, Palestine, Arabia, Persia, Armenia, Natolia, Media or Azurbējan, Babylonia, Assyria, Sindh, Sijistan, Khurāsān, Tabristān, Jurjān, Zābulistān, Mawarunnahr, or great Bukhāria, Egypt, Libya, Mauritania &c., so that his empire was by far the most powerful of any in the world, and extended farther than the Roman empire ever had done.

In the beginning of the year 802 A. D., 186 A. H., he divided the government of his extensive dominions among his three sons in the following manner: To al-Amin the eldest, he assigned the provinces of Syria, Irāk, the three Arabias, Mesopotamia, Assyria, Media, Palestine, Egypt, and all the part of Africa extending from the confines of Egypt and Ethiopia to the Straits of Gibraltar, with the dignity of khalif; to al-Māmun the second, he assigned Persia, Kirmān, the Indies, Khurāsān, Tabristān, Kābulistān and Zabulistān, together with the vast province of Māwarunnahr, and to his third son al-Kāsim, he gave Armenia, Natolia, Jurjān, Georgia, Circassia, and all the Moslem territories bordering upon the Euxine sea. As to the order of succession, al-Amin was to ascend the throne immediately after his father's decease; after him, al-Māmun; and then al-Kāsim, whom he had surnamed al-Mo'tasim.

The most considerable exploits performed by this khalif were against the Greeks, who by their perfidy pro-

voked him to make war upon them, and whom he always overcame. In the year 803 A. D., 187 A. H., the khalif received a letter from the Greek emperor Nicephorus, commanding him to return all the money he had extorted from the Empire Irana, or expect soon to see an imperial army in the heart of his territories. This insolent letter so exasperated Hárún, that he immediately assembled his forces and advanced to Heraclea, laying the country, through which he passed, waste with fire and sword. For some time also he kept that city straitly besieged; which so terrified the Greek emperor that he submitted to pay an annual tribute.

In the year 804 A. D., 188 A. H., war was renewed with the Greeks, and Nicephorus with a great army attacked the khalif's forces with the utmost fury. He was, however, defeated with the loss of 40,000 men, and received three wounds in the action; after which the Moslems committed terrible ravages in his territories, and returned home laden with spoils. The next year Hárún invaded Phrygia; defeated an imperial army sent to oppose him, and having ravaged the country, returned without any considerable loss. In the year 806, 190 A. H., the khalif marched into the imperial territories with an army of 135,000 men, besides a great number of volunteers and others who were not enrolled among his troops. He first took the city of Heraclea, from which he is said to have carried 16,000 prisoners; after which he made himself master of several other places, and, in the conclusion of the expedition, he made a descent on the island of Cyprus, which he plundered in a terrible manner. This success so intimidated Nicephorus, that he immediately sent the tribute due to Hárún, the withholding of which had been the cause of the war; and concluded a peace upon the khalif's own terms. Charlemagne respected his character, and Hárún in token of his friendship presented to the European prince a clock, the mechanism and construction of which were regarded among the prodigies of the age. Hárún reigned 23 years and died in Khurásán on the eve of Saturday the 24th March, 809 A. D., 3rd Jamad II. 193 A. H., and was buried at Tús which is now called Mashhad. He was succeeded by his eldest son al-Amin.

Al-Rashid Billah, الرّاشد بالله, the thirtieth khalif of the Abbasides succeeded his father al-Mustarshad in August or September, 1135 A. D., Zil'kad, 529 A. H., and died in the year 1136 A. D., 530 A. H. He was succeeded by al-Mu'tafi the son of al-Mustazahir.

Al-Razi, see Rázi.

Al-Razi Billah, الرّاضى بالله, the son of al-Mu'tadir and the twentieth khalif of the house of Abbás, was the last who deserved the title of the Commander of the Faithful. He was raised to the throne of Baghdád, after the dethronement of his uncle al-Káhir Billáh by the wazir ibn Ma'la in April 934 A. D., Jamad I, 322 A. H. In the year 936, the khalif finding himself distressed on all sides by usurpers, and having a wazir of no capacity, instituted a new office superior to that of wazir, which he entitled Amir-ul-Umra. This great officer, Imád-ud-daula Alí Boya, was trusted with the management of the finances in a much more absolute and unlimited manner than any of the khalif's wazirs ever had been. Nay he officiated for the khalif in the great mosque at Baghdád, and had his name mentioned in the public prayers throughout the kingdom. In short the khalif was so much under the power of this officer, that he could not apply a single dinar to his own use without the leave of the Amir-ul-Umra. In the year 937 A. D. the Moslem empire so great and powerful, was shared among the following usurpers:

The cities of Wasat, Basra, Kúfa with the rest of the Arabian Irák, were considered as the property of the Amir-ul-Umra, though they had been in the beginning of the year seized upon by a rebel called al-Baridi, who could not be driven out of them.

The country of Fars, Faristan, or Persia properly so called, was possessed by Imad-ud-daula Alí ibn Boya, who resided in the city of Shíráz.

Part of the tract denominated al-Jabal, together with Persian Irák, which is the mountainous part of Persia, and the country of the ancient Parthians, obeyed Rukn-ud-daula, the brother of Imad-ud-daula, who resided at Isfahán. The other part of the country was possessed by Washmakín the Dlamite.

Dayár Rabiá, Dayár Biki, Dayár Modar, and the city of Mousal, acknowledged for their sovereign a race of princes called Hamdanites.

Egypt and Syria no longer obeyed the khalifs, but Muhammad ibn Táji who had formerly been appointed governor of those provinces.

Africa and Spain had long been independent.

Cicily and Crete were governed by princes of their own.

The provinces of Khurásán and Málvárunnahr were under the dominions of al-Nasr ibn Ahmad, of the dynasty of the Samánians.

The provinces of Tabristán, Jurjan or Georgia, and Mázinarán, had kings of the first dynasty of the Dlamites.

The province of Kirmán was occupied by Abú Alí Muhammad ibn Elyia al-Sámání, who had made himself master of it a short time before. And

Lastly, the provinces of Yemana and Bahryn, including the district of Hajr, were in the possession of Abú Táhir the Karmatian.

Thus the khalifs were deprived of all their dominions, and reduced to the rank of sovereign pontiffs; in which light, though they continued for some time to be regarded by the neighbouring princes, yet their power never arrived to any height. In this low state the khalifs continued till the extinction of the Khiláfat by Halákú Khán the Tartar in the year 1258 A. D., 656 A. H.

Al-Rázi Billáh reigned 7 years 2 months and 11 days and died in 941 A. D., 329 A. H. He was succeeded by his brother al-Muttaki.

Al-Saharawi, الصحراوي, vide Abúl Kásin.

Al-Saffah, السّفّاح, surname of Abúl Abbás, the son of Muhammad, the son of Alí, the son of 'Abdulláh, the son of Abbás the uncle of the prophet. He was proclaimed khalifa by the inhabitants of Kúfa on Friday the 29th of November, 749 A. D., 13th Rabi II, 132 A. H., upon which a battle took place between him and Marwán II the last khalifa of the house of Umyya or Omniades, in which the latter was slain, 6th of August, 750 A. D., 26th Zil-hijja, 132 A. H. Al-Saffáh after this victory investing himself with sovereign power, laid the foundation of the dynasty of the Abbasides, which continued to be transmitted to his family from father to son for 524 lunar years, during a succession of 37 khalifs, till they were dispossessed by Halákú Khán the Tartar king of Persia in 1258 A. D., 656 A. H. By the elevation of the house of Abbás to the dignity of khiláfat, begun that glorious period during which Arabic and Persian literature reached its highest perfection. With some few exceptions these khalifas were the noblest race of kings that ever adorned the throne of sovereignty. Abúl Abbás died, after a reign of more than four years, of the small-pox, on Sunday the 9th of June, 764 A. D., 13th Zil-hijja 136 A. H., and was succeeded by his brother Abú Ja'far Almansúr.

List of the khalifas of the race of Abbás who reigned at Baghdád.

1. Al-Saffáh or Abúl 'Abbás al-Saffáh.
 2. Al-Mansúr.
 3. Al-Mahdí son of al-Mansúr.
 4. Al-Hadí, son of Mahdí.
 5. Al-Rashid or Hárún al-Rashid son of Mahdí.
 6. Al-Amin, son of Hárún.
 7. Al-Mamún, son of Hárún.
- Ibrahim son of Mahdí, competitor.

8. Al-Mo'tasim Billāh, son of Hārūn.
9. Al-Wāthik or Wāsik, son of Mo'tasim.
10. Al-Mutwakkil.
11. Al-Mustansar Billāh.
12. Al-Mustafī Billāh.
13. Al-Mo'tā Billāh.
14. Al-Muktadī Billāh.
15. Al-Mo'tamid.
16. Al-Motamid Billāh.
17. Al-Muktafi Billāh.
18. Al-Muktadir Billāh.
19. Al-Kāhī Billāh.
20. Al-Rāzī Billāh.
21. Al-Muttafi Billāh.
22. Al-Mustakfi Billāh.
23. Al-Mutla Billāh.
24. Al-Tāyā Billāh.
25. Al-Rādir Billāh.
26. Al-Kāem bi-amr-ullāh.
27. Al-Muktadī Billāh.
28. Al-Mustazahir Billāh.
29. Al-Mustarashid Billāh.
30. Al-Ruhhid Billāh.
31. Al-Muktafi bi-amr-ullāh.
32. Al-Mustanjid Billāh.
33. Al-Mustazī bi-amr-ullāh.
34. Al-Nāsir Billāh.
35. Al-Tāhir bi-amr-ullāh.
36. Al-Mustansar Billāh II.
37. Al-Mo'tasim Billāh, the last khalf.

Al-Tahir bi-amr-illah Muhammad, **ناصر الله محمد**, succeeded his father al-Nāsir Billāh to the throne of Baghdad in 1225 A. D., 622 A. H. He was the thirty-fifth khalf of the house of Abbās, reigned 9 months and 11 days and died in 1226 A. D., 623 A. H. His son al-Mustansar II succeeded him.

Al-Taya' (or al-Tayī') Billah, **الطابع داله**, the son of al-Mutī' Billāh was the twenty-fourth khalf of Baghdad. He succeeded his father in 974 A. D. reigned 17 years and 4 months, and was deposed by Bahā-ud-daula in 991 A. D., when Kādir Billāh the son of Is-hāq the son of Mukṭadir was raised to the throne.

Altīmsh, **التشم**, *vide* Shams-uddīn Altīmsh.

Al-Walid, **الوليد**, *vide* Walid.

Al-Wathik or al-Wasik Billah, **الواق**, the ninth khalf of the family of the Abbasides succeeded his father al-Mo'tasim Billāh on the 5th January, 842 A. D., 18th Rabi I, 227 A. H., to the throne of Baghdad. The following year, he invaded and conquered Sicily. Nothing remarkable happened during the rest of his reign. He reigned 5 lunar years 7 months and 3 days, and died in 847 A. D., 232 A. H. He was succeeded by his brother al-Mutwakkil.

'Alwi, **علوي**, poetical name of Shaikh Wajī uddīn, which see.

'Alwi, **علوي**, poetical name of Mīr Tāhir 'Alwī who died at Kashmir previous to the year 1723 A. D., 1138 A. H. He is the author of a diwan and a Masnawī, the latter contains the story of the blacksmith and the cotton cleanser, called *Kissac Haddād wa Hāllāj*.

'Alwi Khan (Hakim), **علوي خان**, a physician, who was invited from Persia by the emperor Muhammad Shāh and died at Dohli in 1748 A. D., 1161 A. H. His title was Mo'tmid-ul-Malūk Sayyid 'Alwī Khān Hakīm. He is the author of a medical work called "*Jāma'-ul-Jawā'-ma*."

'Amad, **عماد**, 'Amād Shāh, 'Amād-uddīn &c. *vide* Imād, Imād Shāh &c.

'Ama'-ak or Uma'-ak Bukhari, **امعق**, *vide* Abūl Na-jīb-al-Bukhārī.

Amanat, **امانت**, poetical name of Sayyid Aghā Hasan son of Aghā Raswī, author of a Diwān.

Amanat 'Ali, **امانت علي**, (Maulwī) author of a small work entitled "*Bahār Ajam*", containing 121 letters written by him to different persons, in pure Persian.

Amanat Khan Mirak, **امانت خان ميرك**, title of Mīr Ma'in-uddīn Ahmad Khān Khwāfī, a native of Khwāf in Khurāsān. He was a nobleman of high rank in the time of the emperor 'Alamgīr, and died in the year 1684 A. D., 1096 A. H., at Aurangābād. He is the author of the work called "*Shariat ul-Islām*."

Amanat Khan, **امانت خان**, title of Mīr Husain, son of Amānat Khān Khwāfī. He was honored with the title of his father about the year 1688 A. D., 1100 A. H., by the emperor 'Alamgīr, and raised to the rank of a nobleman. He held different offices under that emperor and died at Surat A. D. 1699, 1111 A. H.

Amanat Khan, **امانت خان**, a celebrated Nastālīq writer, who in the eleventh year of the reign of the emperor Shāh Jahān wrote the inscriptions on the Tāj at Agra.

Amani, **ميراماني**, (Mīr) of Kābul died in 981 A. H. or 1573 A. D.

Amani, **اماني**, poetical name of Mirzā Amān-ullāh the eldest son of Mahabat Khān. He flourished in the time of the emperor Shāh Jahān, and died in the year 1637 A. D., 1047 A. H. He is the author of a diwān. *Vide* Khān Zamān Bahādur and Mahābat Khān.

Aman-ullah, **حافظ امان الله**, (Hāfiz) of Benares was an author and Kāzī of Lakhnau in the time of the emperor 'Alamgīr. He died in 1721 A. D., 1133 A. H.

Aman-ullah Husaini, **امان الله حسيني**, author of an Insha which goes by his name, "*Inshāc Amān-ullāh Husainī*."

Ahmad Shah Abdali, **احمد شاه ابدالي**, on his seventh invasion of Hindustan arrived at the Satlaj in 1764, A. D. Amar Singh waited on him, but was ordered to shave his head and beard before entering the royal presence. By a nazarana or present of a lac of Rupees, he purchased permission to appear boarded and unshorn, and received investiture with the title of Maha Raja Rājagān Mahindar Bakashr, which title is now borne by the head of the Patiala family.

Amar Singh, **امر سنگه**, rājā of Patiala, was the son of Sardal Singh who survived his father Rājā Ala Singh two or three years. Ahmad Amar Singh *vide* Rana Amar Singh.

Amar Singh Rana, son of Rama Pallal Singh of Chittore, died in 1028 A. H.

Amar Singh, **امر سنگه**, son of Gaj Singh, a rajpūt chief of the tribe of Rāthor. He killed Salābat Khān Mīr Bakhshī in the 17th year of Shāh Jahān in the presence of the emperor, on Thursday evening the 25th of July, 1644 O. S., 30th Jamādī I, 1054 H., and was by the order of the emperor pursued and cut to pieces after a gallant defence near one of the gates of the fort of Agra, which is to this day called Amar Singh Darwāza or Amar Singh Gate. An account of this prince's early history will be found in Tod's *Rājasthān*.

Amar Singh, امر سنگہ, of Benares whose poetical name was Khushgō, held a government appointment in the Koel district. He compiled a short history of Akbar's palace and of the Tāj of Agra and put the Bahār Dānish into verse and called it Tarjuma Bahār Dānish. This book is to be distinguished from the Izhar Dānish, an Urdū Translation of Bahār Dānish by Mullazāda at Palnar.

Amar Singh, (Rana) son of Rana Purtab Singh vide Rana Sankar.

Ambaji Ingliā, a rāja of Gwalior who was living in 1803.

Amin, امين, the sixth khalif of the house of Abbās. Vide al-Amin.

Amin, امين, poetical name of Shāh Amīn-uddin of Azīm-ābād who flourished about the year 1715 A. D., 1127 H., and left a diwān of Ghazals &c.

Amina Begum, امينه بيگم, vide Ghasīfī Begum.

Amin Ahmad or **Amin Muhammad Razi**, امين رازي

the author of the Biographical Dictionary called "Haft Aklim." (The seven climates.) This book, which he finished in the time of the emperor Akbar in 1594 A. D., 1002 A. H., contains a short description of the seven climates of the Temperate Zone, and the Topography of their principal cities; with memoirs of the illustrious persons and eminent poets which each has produced.

Amin-uddin Khan, Nawab of Lohari, one of the eldest and most worthy of the chiefs of Dehli. He died on the 31st of December, 1869 A. D., aged 70 years. His eldest son Mirzā 'Ala-uddin Khān succeeded to his estates at Saharū, on the 11th of January 1870.

Amini, اميني, poetical name of Amir Sultān Ibrāhīm, a contemporary of Khwāja 'Asafī who died in 1620 A. D. 926 A. H. Amini wrote a chronogram on that occasion.

Amin-uddin, امير امين الدين, (Mir) a poet and a great jester, was contemporary with the poets Moulana Alī Kāhī and Khwāja Alī Shahāb.

Amin-uddin, امير يعين الدين, (Amir) vide Yemin-uddin (Amir) and Tughrāi.

Amin-ud-daula Abul Jin, امين الدوله ابوالجين, surnamed the Samaritan, was a physician and had been wazīr to Mālik Sūlah Ima'īl. He was strangled at Cairo in 1250 A. D., 648 A. H., and there were found in his house, amongst other precious articles, about 10,000 volumes of valuable works, copied by the most celebrated calligraphers.

Amin-ud-daula Khan, امين الدوله خان, a rebel, was blown from the mouth of a gun on the 3rd August, 1857, at Agra.

Amir bi Ahkam Allah, امير با احكام الله, surnamed Abū Alī Mansūr seventh khalif of the Fatimite dynasty of Egypt, succeeded his father al-Mustaa'li Billāh in December 1101. From this time to the reign of 'Azid li-dīn Allah, during which period five khalifs ascended the throne of Egypt, the history of that country affords little else than an account of the intestine broils and contests between the wazīrs or prime ministers, who were now become so powerful, that they had in a great measure stripped the khalifs of their civil power, and left them nothing but a shadow of spiritual dignity. Those contests at last gave occasion to a revolution, by which the race of Fatimite khalifs were totally extinguished. Vide 'Azid li-dīn Allah.

Amir, امير, poetical name of Amir-ud-daulā Nasir Jang commonly called Mirza Mendhū, son of Nawab Shuja-ud-daulā and brother to Nawab Asaf-ud-daulā.

Amiran Shah, اميران شاه, vide Mirān Shāh.

Amira Singh Tappa, امير سنگه تپه, a chief of Nipāl.

He was the highest in rank and character of all the military chiefs of Naipāl. In 1814 during his campaign against Sir David Ochterlony in the Kamāon hills, he evinced equal valour and patriotism.

Amir Barid, I, امير برید, the son of Kāsim Barid whom

he succeeded in the government of Ahmadābād Bidar in 1504 A. D., 910 A. H. During his rule the king Sultān Mahmūd Shāh Bahmanī died in 1517, A. D. 923 A. H., when Amir Barid placed Sultān 'Alā-uddin III, on the throne, and after his death Sultān Kalīm Ullāh, who being treated with great rigour by the Amir, fled from Bidar to Ahmadnagar, where he died shortly after. With Kalīm Ullāh ended the dynasty of the Bahmanī kings of Dakhn. Amir Barid reigned over the territories of Ahmadābād Bidar with full power more than 25 years, and died at Daulatābād in 1542 A. D., 949 A. H. He was buried at Ahmadābād Bidar, and succeeded by his son Alī Barid.

Amir Barid, II, امير برید ثاني, succeeded to the government of Ahmadābād Biwar after deposing his relative Alī Barid Shāh II in 1609 A. D., and was the last of the Barid Shāhī dynasty.

Amiri, اميري, the poetical name of Maulāna Sultān Muhammad, a distinguished man who lived in the time of Shāh Tahmasp Safwī I. He praised this sovereign in his poems, and is the translator of Amir Alī Sher's Tazkira, called "Majlis-ul-Nafāes", from Turki into Persian. He is also the author of the "Bostān ul-Khayāl."

Amir Khan, اميرخان, title of Mīr Abūl Wafā, the eldest

son of Mīr Kāsim Khān Namkin, was a nobleman in the time of the emperors Jahangir and Shāh Jahān. At the time of his death he was governor of Thatta, where he died A. D. 1647, 1057 A. H., aged more than 100 years. His former name was Mīr Khān, but having made a present of one lac of rupees to Shāh Jahān, he was honored with the title of Amir Khān.

Amir Khan, اميرخان ميرميران, surnamed Mīr Mirān, the

son of Khalīf-ullāh Khān Yezdī, was a nobleman of high rank in the time of the emperors Shāh Jahān and 'Alamgir, and a great favorite of the latter. He died at Kābul on the 28th April, 1698 A. D., 27th Shawwāl 1109 H., and the emperor conferred the title of Amir Khān on his son.

Amir Khan, نواب اميرخان, (Nawāb) entitled U'mdat-ul-

Mulk, was the son of the principal favorite of the emperor 'Alamgir, of the same name, and a descendant of the celebrated Shāh Na'mat-ullāh Wafī. He was himself a favorite of the emperor Muhammad Shāh; was appointed governor of Allahabad in 1739 A. D., 1152 A. H., and recalled to court in 1743 A. D., 1156 A. H. He was naturally free of speech, and the emperor, fond of his repartee, had allowed him more license in conversation than was consistent with respect to his own dignity, when he was on business with the emperor, which by degrees disgusted Muhammad Shāh and made him wish his removal from office. He was consequently, with the consent of the emperor, stabbed with a dagger by a person who had been discharged from his service, and fell down dead on the spot. This circumstance took place on Friday the 26th December, 1746. 23rd Zil-hijja, 1159 H. He was buried after four days in the sepulchre of Khalīf-ullāh Khān his grandfather, which is close to the Sarāe of Rūh-ullāh Khān at Dehli. His poetical name was Anjām. He composed chiefly logographs, and has left Persian and Rekhta Poems.

Amir Khan, امير خان, the famous chief of the Pindaris and ancestor to the present Nawab of Tonk. He was originally in the service of Jaswant Rao Holkar, who becoming insane in 1806 and incapable of the administration of his own affairs, this Muhammadan chief endeavoured to establish an ascendancy at his court, but soon left it with the army he commanded to pursue the separate object of his own ambition, and became the chief of the Pindaris. Treaty was ratified with him by the British Government on the 19th December, 1817. He had on various pretexts avoided the ratification of the engagements which his agent had concluded with the resident of Delhi, but the movement of troops to his vicinity, and their occupation of positions which left him only the option between engaging in an unequal conflict and signing this treaty, induced him to adopt the safer course. He was confined in the possession of all the territories he held from the Holkar family, but compelled to surrender his large trains of artillery to the English Government, and to disband that great body of plunderers which had been for more than two years the scourge of Málwa and Rájputána. Amir Khán died A. D. 1834, 1250 A. H.

Amir Khan, امير خان, whose proper name was Mir Khán, but was changed by the emperor 'Alamgir by adding in add to it into Amir Khán. On a spot of seven bighas of ground, he had built his house close to the place called Guzar Tijara including the madalla of Chhipitolá. In the first year of the emperor 'Alamgir he was appointed governor of the fort of Sháhjahanabad, and in the 11th year of the reign of the emperor he was appointed Subadar of Kábul.

Amir Khan Sindhi, اميرخان سندي, title of Mir Abdul Karim, son of Amir Khán the son of Mir Abul Kásim Namkin. He was employed in various offices during the reign of 'Alamgir, Bahádur Sháh and Farrukh-siyar, and died some time before the accession of Muhammad Sháh to the throne of Delhi.

Amir Khoand, امير خواند, *vide* Mir Khúnd or Khawind Sháh.

Amir Khusro, امير خسرو, *vide* Khusro (Amir).

Amir Mahmud, فخر الدين امير محمود, a native of Fa-roomud, surnamed Fakhr-uddin and commonly called Ibn-Yemin, was the son of Amir Yemin-uddin entitled Málík-ul-Fuzlá, i. e., the prince of the learned. Amir Mahmúd was an excellent poet and died on Saturday the 29th of January, 1368 A. D., Jumáda II, 769 A. H., in Persia. He is mentioned in Dr. Sprenger's Catalogue, p. 67, to have died in 749 Hijri corresponding with 1348 A. D., and in the Tazkira Paulat Shahi it is mentioned, that he died in 745 A. H., 1344 A. D. He has left a Diwán.

Amir Mirza, نواب امير ميرزا, (Nawáb) was the son of George Hopkins Walters, a pensioned European Officer, who with his family, consisting of a wife, two daughters and one son, had established himself in Lakhnau as a merchant, many years ago. After his death his family through the intrigues of one Bakhsh Ali Khán, embraced the Muhammadan religion, and the younger daughter not long after was consigned to the Seraglio of king Nasir-uddin Hydar and became one of the queens of that monarch, under the title of Wilayeti Mahal, or the King's European consort. The elder daughter also received the name and title of Ashraf-un-nisa Begam. She remained unmarried all her life. The brother Joseph Walters received the name of Amir Mirzá. He was brought up as a Musalmán of the Shí'a sect, and always took a pride in showing himself as an orthodox follower of the Crescent. After Wilayeti Mahal's death, her elder sister Ashraf-un-nisa Begam succeeded to her estate, consisting of Government Securities valued at 1,14,00,000 rupees besides

jewellery, moveable and immoveable property of considerable value. In 1832 Ashraf-un-nisa died, and was succeeded by Amir Mirzá her brother, who, squandered almost the whole property by his reckless prodigality. Amir Mirzá died on the 10th of January, 1870, in his 66th year.

Amir Mo'izzi, امير معزي, a celebrated poet of Samarkand who served under Sultán Malik Sháh and Sultán Sanjar Saljúkí, and was honored with the title of Málík-ush-Shu'rá, or the Royal Poet. He was accidentally killed by an arrow shot by the latter prince. His Diwán contains 15,000 verses. His death happened in the year 1147 A. D., 542 A. H. His proper name was Amir Ali.

Amir Shahi, امير شامي سبزداري, of Sabzwár, a poet who flourished in the time of Sháhrukh Mirzá about the year 1436 A. D. *Vide* Sháhi (Amir).

Amir Taimur, امير تیمور صاحبقران, styled Sáhíb Kírán, because he reigned more than 30 years. He is also called Timurlang (Tamerlane) from some defect in his feet; was born at Kush in ancient Sogdania on Tuesday the 9th April, 1336, A. D. 27th Sha'bán, 736 A. H. Some say he was the son of a shepherd, and others, that he was descended in a right line from Kájuli Bahádur, son of Tánana Khán, of the same lineage with Changer Khán the celebrated conqueror of Persia. His father's name was Amir Turaghái and mother's Takína Khátún; however, his obscurity was soon forgotten in the glory of his exploits. Distinguished by his courage and unbounded ambition, he gained a number of faithful adherents, and seized the city of Balkh, the capital of Khurásán, and having put to death Amir Husain the ruler of that place, whose sister he had married, he ascended the throne on Wednesday the 10th of April, 1370 A. D., 12th Ramzán, 771 A. H. He then subdued Kandahár, Persia, and Baghdád, and seconded by an enthusiastic army, he penetrated to India, took Delhi on Tuesday the 17th December, 1398 A. D., 7th Rabi' II, 801 A. H., with its immense treasures, and returned to punish Baghdád that shook off his yoke. The offending city was given up to pillage, and 80,000 of her inhabitants put to the sword. Now master of the fairer part of Asia, he interfered, at the request of the Greek emperor, in the affairs of Báiazid (Bajazet) emperor of the Turks, and commanded him to abandon the siege of Constantinople. The message roused the indignation of Báiazid; he marched against the new enemy, and was defeated by him in Phrygia, after a battle of 3 days, on Friday the 21st of July, 1402 A. D., 19th Zil-hijja, 804 A. H. Báiazid fell into the hands of the emperor, and was carried about in mockery in an iron cage. To these conquests Taimúr added Egypt and the treasures of Cairo, and then fixed the seat of his empire at Samarkand, where he received the homage of Manuel Paleologus, emperor of Constantinople, and of Henry III, King of Castile, by their ambassadors. Taimúr was preparing fresh victories by the invasion of China, when death stopped his career on Wednesday the 18th of February, 1405 A. D., 17th Sha'bán, 807 A. H., in the 36th year of his reign, aged 71 years, and was buried at Samarkand. He was the first who founded the dynasty of the Mughul emperors of Delhi. After his death he received the title of "Firdaus Makáni," i. e., "May paradise be his place of residence." He had four sons, viz., Jahángir Mirzá, Umar Shaikh Mirzá, Mirán Sháh and Sháhrukh Mirzá. Tamerlane on his death-bed named his grandson Pír Muhammad son of Jahángir Mirzá, the universal heir of all his dominions; but the contempt with which his will was treated after his death, was equal to the veneration which had been paid to his authority during his life. The Sultán Khalí, another of his grandsons, immediately took possession of the capital of Samarkand, and proclaimed himself emperor. Pír Muhammad did not live long enough to assert his rights, but was assassinated six months after the death of

his grandfather. After his death, Sháhrúkh Mirzá the youngest of the two surviving sons of Tamerlane, succeeded to the inheritance assigned for Pír Muhammad.

List of the kings of Samarkand of the race of Amir Taimúr.

Khalí Sultán, the son of Mirán Sháh.

Sháhrúkh Mirzá, son of Amir Taimúr.

Ala-ud-daula Mirzá.

Ulugh Beg Mirzá, son of Sháhrúkh.

Mirzá Babar who subsequently conquered Dehli and became the first emperor of the Mughuls in India.

Mirzá Abdul-Latif.

Mirzá Sháh Muhammad.

Mirzá Ibrahim.

Sultán Abú Sayyid.

Mirzá Yádgár Muhammad.

Amir Yemin-uddin, اميريمين الدين, entitled Málik-ul-Fuzlá, i. e., the prince of the learned, was a Turk and an excellent poet. He flourished in the time of Sultán Muhammad Khudá Banda, and died in 1324 A. D., 724 A. H., *vide* Tughardi.

Amili, آملي, a poet who is the author of a *Díwán*. This person appears to be the same with Shaikh Baha-uddin Amili.

Amina, آمنه, the wife of 'Abdullah, and mother of Muhammad the prophet of the Musalmáns. She was the daughter of Wahab the son of 'Abdul Manáf. She is represented as the most beautiful, prudent and virtuous lady of her tribe, and consequently the most worthy of such an extraordinary person as 'Abdullah. She died six years after the birth of her son Muhammad, about the year 577 A. D.

Amjad 'Ali Shah, امجد علي شاه, was the son of Muhammad 'Ali Sháh whom he succeeded on the throne of Lakhnau as king of Oudh with the title of Suriá Jáh, on the 17th of May, 1842, 5th Rabi' II, 1258 A. H., and died on the 16th March, 1847 A. D., 26th Safar, 1263 A. H. He was succeeded by his son Wájid 'Ali Sháh, in whose time Oudh was annexed to the British Government on the 7th of February, 1856 A. D.

'Ammar ibn Hissan, عمار ابن حسان, was 'Alí's general of the horse, and was killed in battle fought by 'Alí against Mu'áwia the first khalif of the house of Umaia, in the month of July, 657 A. D., Safar, 37 A. H. He was then about 90 years of age, and had been in three several engagements with Muhammad himself. He was one of the murderers of Usmán the 3rd khalif after Muhammad.

Amra-al Kais, امراء القيس, the son of Hajar, one of the most illustrious poets the Arabians had before Muhammadanism. He is one of the seven poets whose poems have, for their excellency, been hung in the temple of Mecca. These poems were called "Muallakat," (suspended), and as they were written in letters of gold, they were also called "Muzahhibát." The names of these seven celebrated poets, are Amra-al-Kais, Tarafa, Zuhír, Labid, Antár, Amrú and Haráth.

Amra-al-Kais is the same person who is commonly called Majnún, the lover of Laila, and Labid was his friend and master. *Vide* Lover of Majnun and Laila translated into English.

Amrit Rao, امرت راو, a Mahrattá chief who had been placed on the masnad of Púná by Holkar in 1803 A. D., but deposed by the British and a pension of 700,000 rupees was assigned for his support annually. He was the son of Raghunáth Rao commonly called Raghoba. For some time he resided at Banaras and then in Bundelkhand; and died at the former station in 1824, A. D.

Amru bin Mug'wia, عمرو بن مغوية, an ancient Arabian poet whose collection of poems are to be found in the Royal Library at Paris, No. 1120.

'Amrú ibn Al-'As, عمرو ابن العاص, a celebrated Muhammadan, at first the enemy and afterwards the friend of Muhammad, of whom it is reported by tradition, that Muhammad said, "There is no truer Musalman, nor one more steadfast in the faith than 'Amrú." He served in the wars of Syria, where he behaved with singular courage and resolution. Afterwards Umr the khalif sent him into Egypt, which he reduced in 641 A. D., 20 A. H., and became lieutenant of the conquered country. Usmán continued him in that post four years, and then removed him; whereupon he retired to Palestine, where he lived privately till Usmán's death. Upon this event, he went over to Mu'áwia upon his invitation; and took a great part in the dispute between 'Alí and Mu'áwia. The latter restored him to the lieutenantancy of Egypt, and continued him in it till his death, which happened in 663 A. D., 43 A. H. Before he turned Muhammadan, he was one of the three poets who were famous for writing lampoons upon Muhammad, in which style of composition 'Amrú particularly excelled. There are some fine proverbs of his remaining, and also some good verses. He was the son of a courtesan of Mecca, who seems to have numbered some of the noblest of the land among her lovers. When she gave birth to this child, the infant was declared to have most resemblance to 'As, the oldest of her admirers, whence, in addition to his name of Amrú, he received the designation of Ibn-al-'As.

'Amru, عمرو بن سعيد, the son of Sa'id was a cousin of the khalif 'Abdul-Malik. In the year 688 A. D., 69 A. H., the khalif left Damascus to go against Mis'ab the son of Zuhar, and appointed Amrú to take care of Damascus, who seized upon it for himself, which obliged 'Abdul-Malik to return. After three or four days the khalif sent for him and killed him with his own hand.

'Amru bin Lais, عمرو بن ليث, brother of Ya'kúb ibn Lais, whom he succeeded in the government of Khurásán, &c., in 878 A. D., 265 A. H., and ruled over those countries for 23 years. He was at last seized by Amir Isma'il Sámaní in 900 A. D., 288 A. H., and sent to Baghdád where he was confined for some time; his execution was the last act of the Khalif Al-Mo'tazid, who gave orders for it a few months before his own death in 901 A. D., 289 A. H. He was blind of one eye. With Amrú fell the fortunes of his family. His grandson Táhir, struggled for power in his native province: but after a reign of six years, during which he conquered Fárs, his authority was subverted by one of his own officers, by whom he was seized and sent prisoner to Baghdád. The only other prince of the family of Baní Lais that attained any eminence, was a chief of the name of Khuláf, who established himself in Sistán and maintained his power over that province till the time of Sultán Mahmúd of Ghazni, by whom he was defeated and made prisoner.

Amurath, names of several emperors of Turkey written so by English writers, being a corruption of Murád, which see.

Anandpal, انندپال, son of Jaipál I, rájá of Láhor whom he succeeded about the year 1001 A. D., and became tributary to Sultán Mahmúd of Ghazni. He died about the year 1013, and was succeeded in the government by his son Jaipál II.

Anarkali, اناركلي, a famous lady, who lived in the time of the emperor Jahángir. Her mausoleum is at a place called Anárkali in Láhor, which is now used as a church. Different stories are told concerning the name Anárkali by which the mausoleum as well as the bazár in its vicinity is known. According to some, it was the name of a

princess in Jahāngir's time, while others say, that Anár-kulī was a beautiful handmaid with whom Jahāngir fell in love, and who, on Shāh Jahān becoming aware of it, was buried alive. These stories may or may not be true, but this much is at least certain, that the woman, after whose name the building is called, lived in the time of the emperor Jahāngir or Shāh Jahān, that Jahāngir or some other prince was madly in love with her, and that her death took place under such mournful circumstances, as broke the heart of the fond lover, and led him in the height of his passion and love for the princess who was no more, to compose the following couplet, and have it engraved on her tombstone: "Oh could I see again the face of my angel, for ever would I repeat thanks to the Almighty."

Anand Rao, Gaikwar, انند راو گیکوار, a Marhattā chief of Baroda, with whom the English Government, had in 1812 concluded a subsidiary alliance. Before the treaty he was a nominal dependant of the Peshwa.

Anas, آنس, a poet of Arabia.

'Andalib, اندلیب, vide Khwāja Nāsir.

Anis, انس, poetical name of Mohan Lal, which see.

Anisi Shamlu, انیس شاملو, a poet named Yūl Kulī Beg.

He was an intimate friend and constant companion of prince Ibrahim Mirzā, a grandson of Shāh Isma'il Safwī, consequently took the takhallus of Anisī. When 'Abdullah Khān Uzbek took Hirāt he made a proclamation in his army, that the life of Anisī be spared, and treated him with great respect. He came to India and received a salary of 50,000 rupees, and a jagir. He died at Barhānpūr in 1605 A. D., 1011 A. H., and has left a Diwān and a Masnawī called Mahmūd Atāz.

Ang or Ungh Khan, a king of the Tūt Tartars who resided at Karakorum, and to whom the celebrated Jangez Khān was at one time a tributary. He is also called Prester John by the Syrian Missionaries. Jangez Khān having thrown off his allegiance, a war ensued, which ended in the death of Ang Khān in 1202 A. D.

Anjam, انجام, the poetical name of Nawāb Umdat-ul-Mulk Amīr Khān, vide Amīr Khān.

Anup Bai, انوپ بائی, the wife of the emperor Jahāndār Shāh, and mother of Alangir II, king of Delhi.

Anushtakin, انوشکتین, the cup-bearer of Sultān Sanjar, and father of Sultān Kutb-uddīn Muhammad of Khwārizm.

Ans bin Malik, آنس بن مالک, vide Abu Hamza bin Nasr-al-Ansārī.

'Ansuri, عنصری, a poet of the court of Sultān Mahmūd Vide Unsurī.

Antar, انتار, one of the seven Arabian poets, whose poems were hung up in the temple of Mecca in golden letters and from that circumstance were called Mu'allakāt (suspended), or Muzahhibāt (golden). The first volume of the history of Antar, called "the Life and Adventures of Antar," was translated into English and published in December 1818, in England. Vide Amra-al-Kais.

Anwari, انوری, a famous Persian poet surnamed Ashad-uddīn. He formerly took for his poetical name, "Khāf-wari," but he changed it afterwards to "Anwari." From the superiority of his poetical talents, he was called the king of the poets of Khurāsān. He was a native of Abiward in Khurāsān, was the favorite of Sultān Sanjar Saljūki, and the rival of the poet Rashidī surnamed Watwāt, who espoused the cause of Atsiz the Sultān of Khwārizm. Whilst the two princes were engaged in war, the two poets assailed one another by rhymes sent

on the point of arrows. He is also said to have been the greatest astronomer of his age. It so happened in the year 581 or 582 A. H., September, 1186 A. D., that there was a conjunction of all the planets in the sign of Libra; Anwari predicted a storm which would uproot trees and destroy every building. When the next day arrived, it was perfectly calm, and there was not a whole year so little wind, that the people were unable to winnow their corn. He was therefore accused for his predictions as an astrologer, and was obliged to fly to Balkh where he died in the reign of Sultān Alāuddīn Takash in 1200 A. D. 596 A. H. His death is mentioned in the Khulāsat-ul-Asha'ir to have taken place in 587 A. H. and others have written 592 A. H. Anwari, when very young, was sitting at the gate of his college called Mansūriya in Tūs, when a man richly dressed rode by him on a fine horse, with a numerous train of attendants; upon his asking who it was, he was told, that it was a poet belonging to the court. When Anwari reflected on the honor conferred on poetry, for which art he had a very early bent, he applied himself to it more ardently than ever, and having finished a poem, presented it to the Sultān, who approved the work and invited him to his palace, and raised him even to the first honors of the State. He found many other poets at court, among whom were Salmān, Zahīr and Rashidī, all men of wit and genius. Anwari has left us a collection of highly esteemed poems, on various subjects called Diwān Anwari. Verses from his poems are quoted by Sa'di in his Gulistān.

Anwari Khan, انوری خان, a corruption of Abū Raihān, which see.

Anwar-uddin Khan, انور الدین خان, nawāb of the Karnatic, a soldier of fortune, who had attained power by treacherous connivance to the murder of the legitimate heir, a child whose guardian he had been appointed by Nizām-ul-Mulk. He at first served under one of the emperors of Delhi, and was appointed governor of Korā Jahānābād. Ill success, or perhaps ill conduct, preventing him from being able to pay the usual revenues of his government to the throne, he quitted it privately, and went to Ahmadābād, where Ghāzi-uddīn Khān the father of Nizām-ul-Mulk, gave him a post of considerable trust and profit in the city of Sūrat. After the death of Ghāzi-uddīn, his son who had succeeded in the Subādari of the southern provinces, appointed him Nawāb of Yalor or Volor and Rājmandrum, countries which he governed from 1725 to 1741 A. D., and in 1744 he was appointed governor of the Karnatic. He was killed in battle fought against Muzaffar Jang the grandson of Nizām-ul-Mulk, on the 23rd of July 1749 O. S., 1162 A. H., who took possession of the Karnatic. Anwar-uddīn was then 107 years old. His eldest son was made prisoner and his second son Muhammad Alī fled to Trichinopoly. A heroic poem called "Anwar Nāma," in praise of this Nawāb was written by Abdi, in which the exploits of Major Lawrence, and the first contests between the English and French in India, are recorded with tolerable accuracy. (Vide Sa'adat-ullah Khān.) His son Muhammad Alī was confirmed by Nawāb Nasir Jang in the government of the Karnatic in 1750, A. D.

Aohad Sabzwari, خواجہ اوحید سبزواری, (Khwāja) poetical name of Khwāja Fakhr-uddīn, a physician, astronomer and poet of Salzwär. He died A. D. 1463, 868 A. H., aged 81 lunar years, and left a Diwān in Persian containing Ghazals, Kasidas, &c.

Aohadi, اوحیدی, the poetical name of Shaikh Aohad-uddīn of Isfahān or Maragha, a celebrated Persian poet who put into verse the "Jām-i-Jam," a book full of Muhammadan spirituality, which he wrote in imitation of the Hadika of Sanā'i; he also wrote a Diwān containing verses. He was liberally rewarded by Arghūn Khān, the king of the

Tartars. He was a pupil of Aohad-uddin Kirmání; died in 1337 A. D., 738 A. H., and was buried at Marégha in Tabreiz.

Aohad-uddin Isfahani, اوحادالدين اسفهانى, (Shaikh) a Persian poet, *vide* Aohadi.

Aohad-uddin Kirmani, اوحادالدين كرمانى, (Shaikh) author of the "Misbah-ul-Arwáh." He flourished in the reign of Al-Mustanasar Billáh, khalif of Baghdád, and died in the year 1298 A. D., 697 A. H. His poetical name is Hámid. He was a cotemporary of Shaikh Sa'di of Shiráz.

Aohad-uddin, اوحادالدين, the surname of the celebrated Anwarí, which see.

Aoji, اوجى, a poet who died in 1640 A. D., 1050 A. H.

Aurang, اورنگ, name of a lover whose mistress was Gulchehra.

Aurangabadi Begam, اورنگابادى بيگم, one of the wives of the emperor Aurangzob 'Alamgir.

Aurangzob, اورنگزيب, the son of Sháh Jahán emperor of Dehli. On his accession to the throne, he took the title of 'Alamgir, agreeably to the custom of the Eastern princes, who always assume a new one on that occasion. *Vide* 'Alamgir.

Apa Sahib, آبا صاحب, a nephew of Rághójí Bhonsla II, and cousin to Parsarám Bhonsla, commonly called Bálá Sáhí, rája of Nágpúr or Berár. The latter succeeded his father in March 1816, but being an idiot and unfit to rule, 'Apá Sáhí assumed the chief authority under the title of Regent, and had the sole conduct of the public affairs. Although he was in a great degree indebted for his elevation to the English Government, he early evinced a disposition as inconsistent with the gratitude which he owed to that State, as with the obligations of good faith. It was also discovered that he had secretly murdered his predecessor Bálá Sáhí (Parsarám) in order to obtain that elevation which he had so disgraced. He was consequently seized in the beginning of the year 1818, and brought to the Residency, where he continued in confinement till directed to be sent under a strong escort to the Company's territories. When arrived at Raichora, a village within one march from Jabulpúr, he contrived by bribing some of his guards, to make his escape. It is believed that, after having for a short period found a refuge in Asirgarh, he fled to the Panjáb where he remained a miserable dependant on the charity of Rája Ranjit Singh. After the dethronement of 'Apá Sáhí, the grandson of Rághójí Bhonsla was raised to the masnad of Nágpúr. *Vide* Partáp Singh Naráyan.

Apa Sahib, آبا صاحب, also called Shalyi, third brother of Partáp Singh Naráyan, rája of Satára. After the dethronement of his brother in 1839, he was placed on the masnad of Satára by the British Government, and died on the 5th April, 1848. Before his death he expressed a wish that he might adopt as a son, a boy by name Balwant Ráo Bhonsla, it was, however, determined to annex Satára.

'Arabshah, عرب شاه, author of a history of Amír Tuimúr (Tamerlane) called "Ajáeb-ul-Makdúr," and of a treatise on the unity of God. He was a native of Damascus, where he died in 1450 A. D., 854 A. H. He is also called Ibn 'Arabsháh, and Almuad Ibn Arabsháh.

Aram Bano Begam, آرام بانو بيگم, a daughter of the emperor Akbar, who died in the 40th year of her age in 1624 A. D., 1033 A. H., during the reign of Jahángír her brother, and is buried in the mausoleum of Akbar at

Sikandra in Agra. Her tomb is of white marble. Her mother's name was Bibí Daulat Shad, and her sister's name Shakr-un-nisa Begam.

Aram Shah, آرام شاه, (Sultán) king of Dehli, succeeded his father Sultán Kutb-uddin Aibak in 1210 A. D., 607 A. H., and had scarcely reigned one year when he was deposed by Altimsh, (the adopted son and son-in-law of Kutb-uddin) who assumed the title of Shams-uddin Altimsh.

Araru, آرارو, a zamindár of Korá in the province of Alláhábád, was of the tribe of Khichar, who taking advantage of the weakness of the empire, slew Nawáb Ján Nisár Khán (brother to the wazír's wife), chakladár of that district in 1731 A. D., 1144 A. H., upon which 'Azim-ulláh Khán the son of the deceased was sent with an army to chastise him, but the zamindár took refuge in his woods, and for a long while eluded his pursuer, who, tired out, returned to Dehli, leaving his army under the command of Khwárizm Beg Khán. Aráru, emboldened by the Nawáb's retreat, attacked and slew the deputy; upon which the wazír Kamar-uddin Khán applied for assistance to Burhán-ul-Mulk Sa'adat Khán Subadár of Oudh, for the reduction of the rebel. Sa'adat Khán marched against Aráru in 1735 A. D., 1148 A. H., killed him in a battle and sent his head to the emperor Muhammad Sháh. The skin of his body was flayed off, and sent stuffed with straw to the wazír.

Ardai Viraf, اردى وراف, a poet of the Magian religion, who lived in the time of Ardisher Bábagán king of Persia, and is the author of the "Ardai Viráf Nama" which he wrote in the Zend, or the original Persian language. See Nousherwán Kirmání.

Ardisher Babakan, اردشير بابكان, or Bábagán, the son of Bábak, was, we are told a descendant of Sásán the son of Bahman and grandson of Isfandiár. He was the first king of the Sásanian dynasty. His father Bábak, who was an inferior officer in the public service, after putting to death the governor appointed by Ardawán (Artabanus) made himself master of the province Pars. The old man survived but a short time. His son Ardisher, after settling the affairs of Pars, not only made himself master of Isfábán, but of almost all Irák before Ardawán, who was the reigning prince, took the field against him, about the year 223 A. D. The armies met in the plains of Hurmuz, where a desperate battle ensued, in which Ardawán lost his crown and his life; and the son of Bábak was hailed in the field with the proud title of Sháhán Sháh, or King of kings. He was contemporary with Alexander Severus the Roman emperor. Ardisher (whom the Roman historians call Artaxerxes) having reigned 14 years as absolute sovereign of Persia, resigned the government into the hands of his son, Sháhpúr, called by the Romans, Sapor or Sapores, in the year 238 A. D.

The following is a list of the kings of Persia of the Sásanian race.

- | | |
|-------------------|----------------------------|
| 1. Ardisher. | 16. Hurmuz or Hurmuzd III. |
| 2. Sháhpúr I. | 17. Firóz. |
| 3. Hurmuzd I. | 18. Balas or Palash. |
| 4. Bahrám I. | 19. Kubád. |
| 5. Bahrám II. | 20. Jámásp. |
| 6. Bahrám III. | 21. Naushorwán (Kasra). |
| 7. Narsí. | 22. Hurmuzd. |
| 8. Hurmuzd II. | 23. Khusró Parwez. |
| 9. Sháhpúr II. | 24. Shoróya. |
| 10. Ardisher II. | 25. Ardisher III. |
| 11. Sháhpúr III. | 26. Shahriár. |
| 12. Bahrám IV. | 27. Túrán or Páran Dukht. |
| 13. Yazdijard I. | 28. Azarmí Dukht. |
| 14. Bahrám Góh. | 29. Farukhzád Bakhtíár. |
| 15. Yazdijard II. | 30. Yazdijard III. |

Ardisher اردشیر, or Artaxerxes II succeeded his father Soter II in 359 A. D. and sat on the throne of the empire some years, during which period he was the most successful monarch. He was deposed in 384 A. D. by his brother Shapur III, who succeeded him.

Ardisher اردشیر, (or Artaxerxes, III, a king of Persia, of the Sasanian race, who reigned about the year 629 A. D. at Sheroyā.

Ardisher Darazdest اردشیر درازدست, an ancient king of Persia, the Artaxerxes Longimanus of the Greeks, surnamed Bahman, was the son of Isfandiār. He succeeded his grandfather, Gashtasp, as king of Persia in 464 B. C. He is celebrated for the wisdom he displayed in the internal regulation of his empire. In the commencement of the reign of this monarch, the celebrated Rostam was slain by the treachery of his brother. This prince is named Ahasnerus in Scripture, and is the same who married Esther, and during the whole of his reign showed the greatest kindness to the Jewish nation. The long reign of this monarch includes that of two or more of his immediate successors, who are not noticed by Persian writers. According to them, he ruled Persia 112 years, and was succeeded by his daughter Queen Humāi.

Arghun Khan ارغون خان, the son of Abākā Khān and grandson of Halākū Khān, was raised to the throne of Persia after the murder of his uncle Ahmad Khān, surnamed Nekōdār, in August, 1284 A. D., Jamād I, 683 A. H. His reign was marked by few events of consequence. He recalled the celebrated Shams-ud-dīn Muhammad Shāh Diwān his father's wazīr, who, disgusted with court, had retired to Isfahān: but this able minister was hardly re-established in his office, before his enemies persuaded the prince that he had actually poisoned his father; and the aged wazīr was in the same year made over to the public executioner. Amīr Būkā, the rival of Shams-ud-dīn, rose, upon his fall, to such power that he was tempted to make a grasp at the crown: but he was unsuccessful, and lost his life in the attempt. Arghūn Khān died on Saturday the 10th of March, 1291 A. D., 5th Rabi' I, 690 A. H., after a reign of 6 years and 9 months, and was succeeded by his brother Kaijaptū or Kaikhatū.

Arghun Shah Jani Kurbani ارغون شاه جانی قربانی, (Amīr) who reigned in Naishapūr and Tūs about the year 1337 A. D., and was defeated by the Sarbadals of Sabzwār.

'Arif عارف, the poetical name of the son of Ghulām Husain Khān. He was an excellent Urdū poet of Dehli, and died in 1852 A. D., 1268 A. H.

'Arif عارفی (Maulānā) a Persian poet who flourished in the time of the wazīr khwāja Muhammad bin Is-hāk, and wrote a work in his name called "Dah Nāma." He lived in the 9th century of the Hijrī era.

'Arif عارفی (Maulānā) son of Mubārīk Muskhara, was a learned Musalmān, and was living in 1580 A. D., 988 A. H., when he wrote a chronogram on the death of Kāsim Kāhī who died in that year, during the reign of the emperor Akbar.

Arjumand Bano Begam ارجمند بانو بیگم, entitled Mumtāz Mahāl (now corrupted into Tāj Mahāl, and Tāj Bibī) was the favorite wife of the emperor Shāh Jahān, and daughter of 'Asaf Khān, wazīr, the brother of the celebrated Nūr Jahān Begam. She was born in the year 1592 A. D., 1000 A. H., and married to the prince Mirzā Khurram (afterwards Shāh Jahān) in 1612 A. D., 1021 A. H., by whom she had several children. She died in

child-bed a few hours after the birth of her last daughter, named Duhar Arā, on the 7th of July, 1631 O. S., 17th Zil-hijja 1040 A. H., at Burhānpūr in the Dakhan, and was at first buried there in a garden called Zainābād, and afterwards her remains were removed to Agra, where a most splendid mausoleum was built over her tomb, all of white marble decorated with mosaics, which for the richness of the material, the chasteness of the design, and the effect at once brilliant and solemn, is not surpassed by any other edifice either in Europe or Asia. It was completed in 1645 A. D., 1055 A. H., and is now called the "Tāj," or "Tāj Mahāl," which is said to have cost the enormous sum of £750,000. The chronogram of her death contains in the word "Gham," or Grief. She was also called Kudsia Begam.

Arjun Singh ارجن سنگه, was one of the three sons of Rāja Mānsingh. Vide Ain Translation, I, 485.

Arpa Khan ارپا خان, one of the princes of the Tartar family, was crowned king of Persia after the death of Abū Saīd Khān Bahādūr, in November, 1335 A. D., 736 A. H. He reigned five months and was killed in battle against Mūsī Khān in 1336 A. D., who succeeded him. Vide Abū Saīd Khān Bahādūr.

Arsalan Khan ارسلان خان, title of Arsalān Kulī, the son of Alahwardī Khān I, was a nobleman in the service of the emperor Alamgir, and was living about the year 1696 A. D., 1108 A. H.

Arsalan Shah ارسلان شاه, the son of Sultān Mas'ūd III of Ghaznī. He murdered his brother Sherzād in 1115 A. D., 509 A. H., and having ascended the throne, he imprisoned all his other brothers excepting Bahrām Shāh, who fled to Khurāsān and sought assistance of Sultān Sanjar his uncle. Sanjar in the year 1118 A. D., 512 A. H., marched to Ghaznī and in a battle defeated Arsalān Shāh, who made his escape to Lāhor but was soon after taken prisoner and put to death, when Bahrām Shāh ascended the throne.

Arsalan Shah ارسلان شاه, a king of Khwarizm and son of Atsiz. Vide Alp Arsalān.

Arsalan Shah Saljuki ارسلان شاه سلجوقي, the son of Tughral II, and grandson of Sultān Muhammad, brother to Sultān Sanjar. Arsalān Shāh died in January, 1176 A. D., 571 A. H. His son Tughral III who succeeded him, was the last Sultān of the family of the Saljūkides who reigned in Persia.

'Arsh-Ashaiani عرش آشیانی, the title given to the emperor Akbar I, after his death.

'Arshi عرشی, whose proper name was Mīr Muhammad Momin, was a brother of Mīr Sāluh Kashifī the son of Mīr Abdullāh Mushkīn Kālam Husainī, who was a celebrated calligrapher under Jahāngir. Arshī is the author of a poem called "Shāhid-Arshī," composed in the year 1659 A. D., 1070 A. H., also of another work entitled "Mehr wa Wafā," and of a Diwān.

Artaxerxes, vide Ardisher.

Arzami Dukht ارزمی دخت, a queen of the Persians, whose general named Mohrān being killed in a battle against the Saracens, she was deposed by the people, who placed Yezdijard III upon the throne in her stead, a young man of the royal family. But this did not much mend the matter, the government of the new king of theirs, being even more inauspicious than that of the queen; for in her reign the confines of the empire were only invaded, but in his, all was entirely lost, and the whole kingdom and country of the Persians fell into the hands of the Musalmāns. The accession of Yezdijard is

placed by Sir John Malcolm in 632 A. D., 11 A. H., but Major Price fixes it in 635 A. D., 14 A. H. *Vide* Túrán-dukht.

Arzani Begam, ارزانی بیگم, was the daughter of Shahriar who was married, in the 16th year of Jahángir's reign, to Mihr-un-nisá the daughter of Nur Jahán. *Vide* Ain Translation, I, 331.

Arzu, آرزو, the poetical name of Siráj-ud-dín AM Khán, which see.

Asa Ahir, آسا اھیر, a shepherd chief, who built the fortress of Aságarh in the Dakhan in the 14th century; he had some 2000 retainers. The hill had long before been encircled by a wall to protect the cattle, and it was to employ the poor that Asá constructed instead of the fortifications which still remain beyond all comparison, the strongest native built fortress in India. Asá was put to death by Malik Nasir, the Muhammadan chief of Khandais, who possessed himself of the stronghold by treachery, and completed the fortifications. Two centuries later Aságarh and all Nimar were conquered by Akbar and incorporated with the Mughal empires. It was taken by the British in 1817.

Asad, اسد, the poetical name of Mirzá Asad-ulláh Khán usually called Mirzá Nousháh. His ancestors were of Samarkand, but he was born at Agra; but was brought up and lived at Dehli where he rose to great fame as a poet and writer of the Persian language, whilst his compositions in Urdu were not less admired. He won the favour of Bahádur Sháh, the last king of Dehli, who conferred upon him the title of Nawáb and appointed him royal preceptor in the art of poetry. He is the author of a Persian Inshá, a Masnawí in praise of 'Alí, and a Diwán in Persian and another in Urdu. Both have been printed. He was in 1852 A. D., sixty years of age, living at Dehli, and was engaged in compiling a history of the Mughal emperors of India. His poetical name is Ghálíb, which see. He died in the year 1869, 1285 A. H.

Asadi Tusi, اسد طوسی, a native of Túsín the province of Khurásán, and one of the most celebrated Persian poets at the court of Sultán Mahmúd of Ghazní, whom the Sultán often intreated to undertake the Sháh Náma, but he excused himself on account of his age. His best work is supposed to be lost. He was the master of Firdausí, who afterwards composed the Sháh Náma. It is said that Firdausí on his departure from Ghazní requested him to finish the Sháh Náma which was yet incomplete, and that Asadí composed that part of the poem between the Arabian conquest of eastern Persia under the khalif 'Umar, to the end, consisting of 4,000 couplets. The year of Asadí's death is unknown, but it appears from the above circumstance, that he was living in 1010 A. D., 401 A. H., in which year Firdausí departed from Ghazní. The most celebrated of the other works of Asadí now extant, is his dispute between Day and Night, a translation of which in English verse is to be found in the "Rose Garden of Persia," by Louisa Stuart Costello, published, London, 1845.

Asad Khan, نواب اسد خان, (Nawab) entitled Asáf-ud-daula and Jumlat-ul-Mulk, was descended from an illustrious family of Turkmans. His father who fled from the oppressions of Sháh Abbas of Persia into Hindústan, was raised to high rank by the emperor Jahángir with the title of Zulfikár Khán, and married to the daughter of a new relation to his empress Núr Jahán. His son Asad Khán (whose former name was Ibrahim) was very early noticed by Sháh Jahán, who married him to a daughter of his wazir 'Asaf Khán, and promoted him to the office of second Bakhshí, which he held till the 15th year of 'Alamgir (1671 A. D.) when he was

raised to the rank of 4,000, and a few years afterwards to the office of wazir and highest order of nobility, &c. &c. thousand. In the reign of Bahádur Sháh he was appointed Wakil Mutlak (an office superior to wazir), and his son Isma'íl made Mir Bakhshí or chief paymaster with the title of Amír-ul-Umra Zulfikár Khán; but on the accession of Farrukhsíar, he was disgraced, his estates seized, and his son put to death. Since that period, he lived upon a scanty pension in a sort of confinement, but much respected by all ranks. He died in the year 1717 A. D., 1129 A. H., aged 90 lunar years, and was buried with great funeral pomp at the expense of the emperor, in a mausoleum, erected by his father for the family.

Asad-ullah al-Ghalib, اسد الله الغالب, the conquering lion of God, an epithet of Alí the son-in-law of Muhammad.

Asad-ullah Asad Yar Khan, اسد الله اسدیار خان, (Nawáb), he lived in the time of the emperor Muhammad Sháh, and died in 1745 A. D., 1158 A. H. His poetical name was Insán, which see.

Asad-ullah Khan, میرزا اسد الله خان, (Mirzá) *vide* Asad, and Ghálíb.

Asaf, آصف, a native of Kumm in Persia, who came to India in the reign of the emperor Sháh Jahán, and is the author of a Diwán.

Asafi, خواجه آصفی, (Khawája) son of Khawája Na'mat-ulláh, was an elegant poet. Asafi is his poetical name, which he took on account of his father having served in the capacity of wazir to Sultán Abú Sa'id Mirzá; for, they say, that Asaf or Asaph of the Scriptures, was wazir to king Solomon. He was one of the contemporaries and companions of Jámi, and took instructions from him in the art of poetry. He died about the month of August, 1520, A. D., 16th Shaban 926 A. H., aged more than 70, and was buried at Hirát; but according to the work called Khulásat-ul-Asha'ir, he died in 920 A. H. He is the author of a Diwán or book of Odes called Diwán Asafi, and a Masnawí in the measure of "Makhzan-ul-Asrar."

Asaf Jah, آصف جاہ, the title of the celebrated Nizám-ul-Mulk of Haidarábád.

Asaf Khan I, آصف خان, surnamed Abdul Majid, was a nobleman in the time of the emperor Akbar, who in 1565 A. D., 973 A. H., distinguished himself by the conquest of Garrakóta, a principality on the Nerbada, bordering on Bundelkhand. It was governed by a queen or Rání named Durgáwatí, who opposed the Muhammadan general in an unsuccessful action, and when seeing her army routed and herself severely wounded, she avoided falling into the hands of the enemy by stabbing herself with a dagger. Her treasures, which were of great value, fell into the hands of Asaf Khán; he secreted a great part, and the detection of this embezzlement was the immediate cause of his revolt. He was, however, subsequently pardoned, and after the conquest of Chittour, that country was given to 'Asaf Khán in jagír.

Asaf Khan II, آصف خان, title of Khraj-Ghayas-ud-dín Alí Quiwání, the son of Aqá Mullánd uncle to Asaf Khán Jáfar Beg. He held the Bakhshigari in the time of the emperor Akbar, and after the conquest of Gujrat in 1573 A. D., 981 A. H. in which he distinguished himself, the title of Abbás Khán was conferred on him. He died at Gujrat in 1581 A. D., 989 A. H., and after his death his nephew Mirzá Jáfar Beg was buried with the title of Asaf Khán.

Asaf Khan IV, **آصف خان**, commonly called **Asaf Khan**, the son of Mirzá Badí'uz-Zamán, a nobleman of Aká Mullá Kawáim. He was born at Káshmir, and came to India in his youth 1577 A. D., 985 A. H. At the recommendation of his uncle Mirzá Ghajás-ud-Din, who was a nobleman at the court of the emperor Akbar, and bore then the title of Asaf Khán, was received with honor, and after the death of his uncle the office of **Wazir** was conferred on him with the title of Asaf Khán, 1581 A. D., 989 A. H. He was an excellent poet, and was one of the many that were employed by the emperor in compiling the "**Táríkh-i Akbari**," and after the assassination of Mullá Ahmad in 1588 A. D., 996 A. H. the remainder of the work was written by him up to the year 997 A. H. He is also called **Asaf Khán Mirzá Ja'far Bakhshi Begi**, and is the author of a poem called "**Shirín wa Khushró**." The office of chief **Diwán** was conferred on him by the emperor in 1598 A. D., 1007 A. H., and in the reign of Jahángír, he was raised to the high post of **wazír**. He died in the year 1612 A. D., 1021 A. H. In his poetical compositions he used the name of Ja'far. One of his sons who also bore the name of Ja'far became an excellent poet and died in the time of 'Alamgír, A. D. 1682, 1094 A. H.

Asaf Khan IV, **آصف خان**, the title of 'Abúl Hasan, who had several other titles conferred on him at different times, such as **Yá'tkáá Khán**, **Yemín-ud-daula**, &c., was the son of the celebrated **wazír** **Yá'tmád-ud-daula**, and brother to **Núr Jahán Begam**. After his father's death in 1621 A. D., 1030 A. H., he was appointed **wazír** by the emperor Jahángír. His daughter **Arjumand Bano Begam** also called **Mumtáz Mahal**, was married to the prince **Sháh Jahán**. 'Asaf Khán died at **Láhór** in the 15th year of **Sháh Jahán** on the 10th November, 1641 O. S., 17th **Shabán**, 1051 A. H., aged 72 lunar years, and was buried there on the banks of the **Ráwí** opposite to the city of **Láhór**. Besides **Mumtáz Mahal**, he had four sons: viz., **Sháista Khán**; **Mirzá Masih** who was drowned in a drunken frolic in the river **Behat** in **Kashmír**; **Mirzá Husain**, of moderate abilities, and little note; and **Sháhnawáz Khán** who rose to much reputation and distinction.

Asaf-ud-daula, **آصف الدوله**, a title of **Asad Khán**, which see.

Asaf-ud-daula, **نواب آصف الدوله**, (**Nawáb**) the elder son of **Nawáb Shujá'ud-daula** of **Audh**, after whose death in January 1775 A. D., **Zil-qada** 1188 A. H., he succeeded to his dominions, and made **Lakhnau** the seat of his government, which formerly was at **Faizábád**. He died, after a reign of 23 lunar years and seven months, on Friday the 21st of September, 1797 A. D., 28th **Rabí I**, 1212 A. H., and was buried in the **Imám Bárá** at **Lakhnau** of which he was the founder. His eldest adopted son, **Wazír Ali Khán**, agreeably to his request, was placed on the **masnad**, but was after four months deposed by **Sir John Shore**, then **Governor of Calcutta**, and **Sa'ádat Ali Khán**, the brother of the deceased, raised to the **masnad**. **Asaf-ud-daula** is the author of a **Diwán** in **Urdú** and **Persian**.

Asalat Khan, **اصالت خان**, title of **Mír Abdul Hádí son of Mír Mirán Yezdí**, was a nobleman in the service of the emperor **Sháh Jahán**. He died in the year A. D. 1647, 1057 A. H.

Asalat Khan, **اصالت خان**, title of **Mirzá Muhammad son of Mirzá Budí'á of Mashhad**. He came to India in the 19th year of **Sháh Jahán** 1646, A. D., 1055 A. H., and was raised to the rank of 5,000 by the emperor 'Alamgír, in whose time he died 1666, A. D., 1076 A. H.

Assam or **Atham**, **اثم**, poetical name of **Hafiz-ulláh**, which see.

Asar, **اثر**, poetical name of **Akhúnd Sháfá'í** or **Shafia'í** of **Shiráz** who died at **Lár** in the year 1701 A. D., 1113 A. H., and left a **Diwán** containing 10,000 verses.

Asar, **اثر**, poetical name of **Nawáb Husain Ali Khán**, son of **Amír-ud-daula Haidar Beg Khán**. He is the author of a **Diwán**.

'Asi, **عامي**, the poetical name of **Ghulám Sarwar**, author of the **Káf Náma**, which consists of (**Ghazals**, all the verses of which end in **Káf**, hence the name; another peculiarity is that the first letter of every verse of the first **Ghazal** is **Alif**, of the second **Be**, of the third **Te**, &c., a **ghazal** for every letter of the alphabet.

Asir, **اسير**, poetical name of **Sayyid Gúlzar Ali**, the son of **Nazir**, a poet of **Agra**. He is the author of an **Urdú Diwán**, and is still living in **Agra**, (1878).

Asir, **اسير**, commonly called **Mirzá Jalál Asir**, a celebrated poet of **Persia** and a relation of **Sháh Abbás the great**. He flourished about the year 1600 A. D., never came to India, and is the author of a **Diwán** in **Persian**. He died in 1630 A. D., 1040 A. H.

Asir-ud-din Akhsikati, **اسير الدين اخسيكتي** a native of **Akhsikat** a city in the province of **Farghána**, was an excellent poet and contemporary with **Khákání**. He died in A. D., 1211, 608 A. H. He spent the greatest part of his life at the courts of the **Atábaks**, and stood in high favor with **Arsulán Sháh**, the son of **Tughral**, **Eldiguz** and **Kizil Arsulán**.

Asir-ud-din Aomani or **Aamani**, **اسير الدين اوماني**, a poet of **Hamdán**, who was a pupil of **Nasir-ud-din Túsi**. He is the author of a **Diwán** in **Persian** and **Arabic**.

Asir-ud-din ibn-Umar al-Abhari, **ابن عمر الابهري**, **اسير الدين**, author of the "**Kashf**," "**Zubda**," and "**Hidáya**," which is also called **Hidáyet-ul-Hikmat**, the **Guide to Philosophy**. He died in 1344 A. D., 745 A. H.

Asghar, **اصغر حسين خان**, **Husain Khán (Nawáb)** of **Furrukhabád** in 1874 went to **Bombay** intending to proceed to **Mecca** on a pilgrimage.

'Ashrati, **عشرتي**, vide **Ishrati**.

Asha'ri, **اشعري**, the surname of one of the most celebrated doctors among the **Musalmán**s, named **Abúl Hasan Ali bin-Isma'il**. He died in 936 or 941 A. D., 324 or 329 A. H.

'Ashik, **عاشق**, poetical name of **Mahdí Ali Khán**, grandson of **Nawáb Ali Mardán Khán**. He is the author of 3 **Diwáns** in **Urdú**, two in **Persian**, a book called **Hamla Haidari** and several works.

'Ashik, **عاشق**, poetical name of **Shaikh Núr-ud-din Muham-mad**, the author of the **Masnaví** called "**Aish wa Tarab**," **Enjoyment and Merriment**, composed in 1668 A. D., 1079 A. H.

'Ashik Pasha, **عاشق پاشا**, a **Turkish** poet, who was born at **Hirshari**, in the reign of **Sultán Orkhan** the successor of **Othman**, and died at no very advanced age, in the reign of **Murád I**. He was, says **Von Hormuz**, one of the richest **Shaikhs** of his time, but lived nevertheless the life of a simple **darvesh**, from conscientious motives. His **Diwán** or great work, in imitation of **Jalal-ud-din Rumi's** is a collection of mystical poetry exceeding ten thousand distichs, and divided into ten books, each book into ten parts.

'Ashik, عاشق, poetical name of Mauláná Abúl Khair of Khwárizm, which see.

Ashk اشك, poetical name of Muhammad Khalí-ullah Khán, which see.

Ashna, آشنا, poetical name of Mirzá Muhammad Táhir who had the title of Ináit Khán. He was a son of Nawáb Zafar Khán Ihsán, and died in 1666 A. D., 1077 A. H. His complete work is called "Kullíyat 'Ashná," in which Kasídas are to be found in praise of Sháh Jahán and Dará Shikóh.

Ashna, آشنا, the poetical name of Ghaiás-ud-dín who died in A. D. 1662, 1073 A. H.

Ashob, آشوب, the poetical name of Muhammad Bakhsh, a poet who flourished in Audh during the reign of Asaf-ud-daula and his father Shujáu'-ud-daulá. He is the author of a Diwán.

Ashraf, اشرف, or Darwesh Ashraf. He flourished under Baisanghar's son, and has left a Diwán.

Ashraf Ali Khan Koka, اشرف علي خان كوكه, vide Fighán.

Ashraf, اشرف, poetical name of Mirzá Muhammad Sa'íd of Mázandarán, son of Mullá Muhammad Kána'. He came to India and was appointed to instruct Zebun Nisá Begam, the daughter of the emperor 'Alangir. He died at Múngair. He is the author of a Diwán and several Masnawis.

Ashraf, اشرف, the poetical name of Muhammad Hasan, son of Sháh Muhammad Zauán of Allahábád. He was probably alive in 1852 A. D., and is the author of a Masnawí called "Ma'dan Faiz."

Ashraf Khan, اشرف خان, title of Mirzá Muhammad Ashraf the son of Islám Khán Mashhadí. In the reign of Sháh Jahán, he held the rank of 1500, and the title of Ya'timád Khán. In the time of 'Alangir he was raised to the rank of 3000 with the title of Ashraf Khán, and died five days after the conquest of Bijápur on the 17th September, 1686 A. D., 9th Zil-ka'da, 1097 A. H.

Ashraf Khan, اشرف خان, whose proper name was Muhammad Asghar, was a Sayyad of Mashhad, and held the office of Mir Munshi in the time of the emperor Akbar. He wrote a beautiful hand, and was an excellent poet. He composed a chronogram on the death of Muhammad Yúsaf in 1562 A. D., 970 A. H., another on the completion of the mosque of Shaikh Salím Chishtí at Fathapúr Sikrí in 1571 A. D., 979 A. H., and one on the conquest of Súrát by Akbar on the 1st of January, 1573, A. D., 25th Sha'lán, 980 A. H. He accompanied Munaim Khán Khánkhánán to Bengal and died at Lakhnautí in the year 1575 A. D., 983 A. H. At the time of his death he held the rank of 2,000.

Ashraf, اشرف, a chief of the Afgháns of the tribe of Ghil-zai, who was elected on the 22nd of April 1725 O. S., by the Afgháns as successor of his cousin or uncle Mahmúd, another chief of the same tribe, who had usurped the throne of Persia in the time of Sultán Husain Safwí whom he kept in confinement. A hraf on his accession murdered the latter, and sent his corpse to be interred in Kumm. He was defeated by Nádir Kulí (afterwards Nádir Sháh) in 1729 A. D., 1142 A. H., who placed Sháh Tahmásp II, son of Sultán Husain on the throne. Ashraf was afterwards seized and murdered by a Billoch chief between Kirmán and Kandahár in January, 1730 A. D., 1143 A. H., and his head sent to Sháh Tahmasp.

'Ashrat, عشرت, vide Ishrat.

'Ashrati, عشرتي, name of a poet, vide Ishratí.

'Asif Khan, vide Asaf Khán.

'Asimi, عاصمي, an Arabian poet who lived in the time of Khwájá Nizám-ul-Mulk, and wrote beautiful panegyrics in his praise.

'Asjudi, عسجدی, a powerful poet at the court of Sultán Mahmúd of Ghazni, was a native of Marv, and one of the scholars of 'Unsari. He evinced in his works much genius; but they are scarce, and the greatest part of them are lost.

Askaran, راجه اسكرن, (Rájá) brother of Rájá Bihári Mal Kachhwáha. He served under the emperor Akbar for several years, and died some time after the year 1588 A. D., 996 A. H. After his death, his son Ráj Singh was raised to high rank and honors.

'Askari, امام عسكري, (Imám) vide Hasan Askari.

'Askari, ميرزا عسكري, (Mirzá) third son of the emperor Bábar Sháh. On the accession of his eldest brother Humáyún to the throne of Díhli, the district of Sarkár Sambhál was conferred on him as jagir. He was subsequently kept in confinement for some time on account of his rebellious conduct by Humáyún on his return from Persia. He afterwards obtained permission to go on a pilgrimage to Mecca, but died on his way across the deserts of Arabia in the year 1554 A. D., 961 A. H. He left one daughter who was married to Yúsaf Khán, an inhabitant of Mashhad.

Asmai, اصمعي, surname of Abú Sa'íd Abdul Madik bin Kureb, which see.

'Asmat, عصمت, or Isnat, poetical name of Khwájá Asmat-ullah of Bukhára. He was descended from a noble family of Bukhára tracing his ancestry to Ja'far, the son of Abú Tálib the father of Ali. He was successful in all kinds of poetical composition; and flourished in the time of prince Mirzá Khán, the grandson of Anúr Taimúr, whom he instructed in the art of poetry. He died in the year 1426 A. D., 829 A. H., and has left a Diwán consisting of 20,000 verses.

'Asmat-ullah, عصمت الهه, vide Asmat.

'Asmat-ullah, علا عصمت الهه, (Mullá) of Saháranpúr, was the author of the work called "Shurrah Khulásat ul-Hisáb." He died in 1626 A. D., 1035 A. H.

Asoka, اسوكه, the son of Bindusára, and grandson of Chandragupta rájá of Pataliputra in Magadha. He reigned for about 40 years, until the year 223 B. C. His reign is most important. Numerous inscriptions made by his order have been discovered in various parts of India.

'Assar, عسار, (oil-presser) the poetical name of Shams-ud-dín Muhammad. He was a native of Tabrez, and author of a romantic poem called "Mehr wa Mushtari," the Sun and Jupiter, which he completed on the 20th February, 1377 A. D., 10th Shawwál, 778 A. H., and died in the year 1382 A. D., 783 A. H.

Aswad, اسود, or Al-Aswad, vide Musailima.

'Ata, عطا, the poetical name of Shaikh Atá-ulláh a pupil of Mirzá Bedil. He died at Díhli in 1723 A. D., 1135 A. H.

Atabak, اتابك, or Atabig. This is a Turkish title, formed from the word Atá, father or tutor, and Beg, lord; and

signifies a governor or tutor of a lord or prince. From the time of the decline of the dynasty of Saljûk to the conquest of Persia by Hâkâk Khân (which occupies a period of more than a century,) that country was distracted by the contests of a number of petty princes, or governors, called Atâbaks; who taking advantage of the weakness of the last monarchs of the race of Saljûk, established their authority over some of the finest provinces of the empire. One of the most distinguished of these Atâbaks, was Eldiguz, a Turkish slave, whose descendants reigned over 'Azurbejân. The Atâbaks of Fars were descended from Salghur, a Turkish general. *vide* Eldiguz and Salghur, also 'Imad-ud-din Zangi. There were four dynasties of these Atâbaks.

Atabak Abu Bakr, **اتابك ابو بكر**, the son of Atâbak Muhammad, the son of Eldiguz, succeeded his uncle Kizal Arsalân as prime minister to Tughrâl III Saljûk, in 1191 A. D., 587 A. H. He appears to have contented himself with the principality of 'Azurbejân, and fixed his residence at Tabrez. His long reign was only disturbed by one war with his brother Kutluk, in which he was victorious. Kutluk fled into Khwârizm and encouraged Ala-ud-din Tâkush to advance against Tughrâl III whom he defeated and slew in 1191 A. D., 590 A. H. Abû Bakr died in 1210 A. D., 607 A. H., and was succeeded by his brother Atâbak Muzaffar.

Atabak Abu Bakr bin-Sa'd bin-Zangi, **ابن زنگي**, **اتابك ابو بكر بن سعد**, *vide* Sunkar.

Atabak 'Ala-ud-daula, **اتابك علاء الدولة**, the son of Atâbak Sâm, one of the Atâbaks of Istahan of the race of the Dilamites. He died in 1227 A. D., 624 A. H., aged 81 years.

Atabak Eldiguz, **اتابك بلدگوز**, *vide* Eldiguz.

Atabak Muhammad, **اتابك محمد**, was the eldest son of Eldiguz, whom he succeeded as prime minister in 1172 A. D., 568 A. H. When Tughrâl III a prince of the Saljûkiun dynasty (who was a child of seven years of age) was placed on the throne in 1176 A. D., Muhammad, who was his uncle, became the actual ruler of Persia. This chief after enjoying power 13 years died in March, 1186 A. D., Zil-hijja 581 A. H., in which year the conjunction of all the planets took place. He was succeeded by his brother, Kizal Arsalân.

Atabak Muzaffar, **اتابك مظفر**, the son of Atâbak Muhammad. He succeeded his brother Abû Bakr in 1210 A. D., 607 A. H., and not only inherited Azurbejân, but a considerable part of 'Irâq. He enjoyed this power 15 years; after which 'Azurbejân was invaded and conquered by Sultân Jalâl-ud-din the monarch of Khwârizm A. D. 1225, 622 A. H. Muzaffar shut himself up in the fort of Alanjak, where he died; and with him perished the power of the family of Eldiguz.

Atabak Muzaffar-ud-din Zangi, **اتابك مظفر زنگي**, a prince of Shiraz, and brother of Sunkar, which see.

Atabak Sa'd bin-Zangi, *vide* Sunkar.

'Ata Husain Khan, **عطا حسين خان**, whose poetical name was Tahâin, is the author of the "Nautarz Murassa," an Urdû translation of the "Chahâr Darweah." He flourished in the time of Nawâb 'Asaf-ud-daula of Lakhnau, about the year 1776 A. D., 1189 A. H. As a specimen of the Urdû language the Nautarz Murassa was rendered objectionable for students, by his retaining too much of the phraseology and idiom of the Persian and Arabic. On this account a simple version was executed by Mir Amman of Dihli in 1802 A. D., 1217 A. H., which is styled the "Bâgh-o-Bahâr," *vide* Tahâin.

Atal, **اتل**, a name assumed by Mîr Abdul Jalî of Dehli in his poetical compositions, who gave out that he was by inspiration the pupil of Ja'far Zafallî, and wrote poetry in Persian and Arabic.

'Ata Malik, **عطا ملك**, *vide* Atâ-ud-din surnamed 'Atâ Malik.

Atash, **آتش**, poetical name of Khwâja Haidar Ali of Lakhnau, who is the author of two Diwâns or books of Odes consisting of Persian and Urdû verses. He died in 1847 A. D., 1263 A. H.

'Ata-ullah, **عطا الله**, surname of several Musalmân authors, but particularly of Tâj-ud-din Muhammad bin-Ahmad bin-Atâ-ullah, who is the author of a book entitled "Hakam-ul-Atia" which treats on Musalmân law, and is to be found in the Royal Library at Paris, No. 672. There is one Atâ-ullah who is the author of a dictionary called "Firdaus-ul-Lughât."

'Ata-ullah, **عطا الله**, bin-Muhammad-al-Husainî Naishâpûrî, author of the "Rauzat-ul-Ahbâb," containing the history of Muhammad, of his companions, and of the twelve Imâms. This book was written at Hirat and dedicated to Amîr 'Alisher in 1494 A. D., 899 A. H. He is also called Amîr Jamâl-ud-din Atâ-ullah. He also wrote another work on the art of writing poetry, entitled "Kitâb Takmil-us-Sanaa't" dedicated to the same Amîr in which he calls himself 'Atâ-ullah bin-Muhammad-al-Husainî Naishâpûrî. He was wazîr to Sultân Husain Muza of Hirat, and died in the beginning of the year 917 A. H.

At-har or **Athar Khan**, **اطهر خان**, the son of Amîr Nizâm-ud-din Razwî; he was a native of Bukhâra, and came to India in the time of the emperor 'Alamgir, where he collected his poems into a Diwân.

'Ashir-ud-din, **اشير الدين**, pronounced by the Indians Asîr-ud-din, which see.

Atma, **اطمعة**, poet whose proper name is Abû Is-hâk Hallâj, which see.

Atsiz, **اتسز**, one of the Sultâns of Khwârizm called Atsiz ibn-Auk by Ibn Khallikân. Tutush or Turtush son of Alp Arsalân, who was lord of the countries to the east of Syria, caused him to be arrested, and having put him to death on the 21st of October 1078, A. D., 11th Rabî II, 471 A. H., took possession of his kingdom.

Atsiz, **اتسز**, a Sultân of Khwârizm called by ibn-Khallikân, Atsiz the son of Kutub-ud-din Muhammad the son of Anushtakin. He was cotemporary with Sultân Sanjar Saljûkî, with whom he had several battles. He died in 1166 A. D., 6th Jamad II, 561 A. H., and was succeeded to the throne by his son Alp Arsalân who is also called Apa Arsalân. He died in 1162 A. D., 19th Rajab, 557 A. H.

Atsiz, **اتسز**, son of Ala-ud-din Hasan Jahân Sôz, king of Ghôr. He reigned after Bahâ-ud-din Sâm, and was killed in a battle against Tâj-ud-din Eldûz prince of Ghazni some time about the year 1211 A. D., 608 A. H. He was the last of the kings of Ghôr of this branch.

'Attar, **عطار**, poetical name of Farîd-ud-din Attâr, which see.

Aurangzeb, **اورنگزيب**, a name of the emperor 'Alamgir, which see.

Avank Khan, **اورنگ خان**, or Ung Khân, a prince of the tribe of Karit or Kirit, a tribe of Mughals or Oriental Tartars, who made profession of the Christian religion.

He was surnamed **Málík Yúhanná** or king John. From the name of this prince we have made John the Priest, who was stripped of his dominions by Changoiz Khán in 1202 A. D., 599 A. H. They have since applied the name of John the Priest or Prestre John, to the king of Ethiopia, because he was a Christian. Avank Khán is by some authors called Avant Khán. He was a very powerful sovereign, and the greatest part of Tartary was tributary to him; but he was defeated and put to death by Changoiz Khán.

Aven Rosch, *vide* Ibn Rashid.

Avenzur, *vide* Abdul Malik bin-Zohr.

Averroes, *vide* Ibn Rashid.

Avicenna, *vide* Abú Sina.

Aweis Karani, **اويس قزويني** (Khawája) an upright Muslimán of the Súfi sect, who had given up the world, used to say to those that sought him, "Do you seek God? If you do, why do you come to me? And if you do not seek God, what business can I have with you?" He was an inhabitant of Yeman and of the tribe of Káran. He was slain in a battle fought by Ali against Mu'áwía I. in 657 A. D., 17th Shawwál, 37 A. H. This man had never seen Muhammad, and yet the Muslimáns say, that when he heard that Muhammad had lost a tooth in battle, and not knowing which, he broke all his teeth.

Aweis Jalayer, **سلطان اويس جلاير** (Sultán) succeeded his father Amír Hasan Buzurg as king of Baghdád in July 1356, A. D., Rajab 757 A. H., and after a reign of nearly nineteen lunar years died on Tuesday the 10th October, 1374 A. D., 2nd Jamad I, 776 A. H. He was succeeded by his son Sultán Husain Jalayer.

Aweis Mirza, **اويس مرزا**, a prince nearly related to Bakhara Bahádur, was nephew to Abul Gházi Sultán Husain Bahádur. He was murdered by Sultán Abú Saíd Mirzá between the years 1451 and 1457 A. D.

'Ayani, **عياني**, whose proper name was Abú Is-hák Ibráhm, probably flourished previous to the 8th century of the Hijrat. He is the author of a Masnawí called "Anbia Nāma," a history of the prophets who preceded Muhammad.

Ayaz, **اياز**, a slave of Sultán Mahmúd of Ghazni, who being a great favourite of his master, was envied by the courtiers; they therefore informed the Sultán that they frequently observed Ayáz go privately into the Jewel office; whence they presumed he had purloined many valuable effects. The next time when the slave had entered the treasury, the Sultán followed by a private door, and unobserved, saw Ayáz draw from a large chest a suit of old dirty garments with which having clothed himself, he prostrated himself on the ground and returned thanks to the Almighty for all the benefits conferred on him. The Sultán, being astonished, went to him, and demanded an explanation of his conduct. He replied, "Most gracious Sir, when I first became your Majesty's servant, this was my dress, and till that period, humble had been my lot. Now that, by the grace of God and your majesty's favor, I am elevated above all the nobles of the land, and am intrusted with the treasures of the world, I am fearful that my heart should be puffed up with vanity; I therefore daily practice this humiliation to remind me of my former insignificance." The Sultán being much pleased, added to his rank, and severely reprimanded his slanderers.

'Ayaz (Kazi), **قاضي عياني**, son of Mýsa, and author of the "Sharah Sahih Muslim," Mashárik-ul-Anwár, and several other works. He died in 1149 A. D., 544 A. H.

'Ayesha, **عائشة**, daughter of Abú Bakr, and one of the most beloved wives of Muhammad, though she bore him no child. She was his third wife, and the only one that was a maid, being then only of seven years of age. On which account (some say) her father, whose original name was Abd-ulláh, was named Abú Bakr, that is to say, the father of the virgin. An Arabian author, cited by Maracci, says, that Abú Bakr was very averse to the giving him his daughter so young, but that Muhammad pretended a divine command for it; whereupon he sent her to him with a basket of dates, and when the girl was alone with him, he stretched out his hand, and rudely took hold of her clothes; upon which she looked fiercely at him, and said, "People call you the faithful man, but your behaviour to me shows you are a perfidious one." But this story is most probably one of those calumnies against Muhammad, which were invented and found favour during the Middle Ages. After the death of her husband, she opposed the succession of Ali, and had several bloody battles with him; although violent, her character was respected, and when taken prisoner by Ali, she was dismissed without injury. She was called prophetess and mother of the faithful. She died aged 67 in the year 678 A. D., 58 A. H. Her brother Abdur Rahmán, one of the four who stood out against Yezid's inauguration, died the same year. There is a tradition that 'Ayesha was murdered by the direction of Mu'áwía I, and the following particulars are recorded. 'Ayesha having resolutely and insultingly refused to engage her allegiance to Yezid, Mu'áwía invited her to an entertainment, where he had prepared a very deep well or pit in that part of the chamber reserved for her reception, and had the mouth of it deceptively covered over with leaves and straw. A chair was then placed upon the fatal spot, and 'Ayesha, on being conducted to her seat, instantly sank into eternal night, and the mouth of the pit was immediately covered with stones and mortar. There is, however, no trustworthy authority in support of this story.

'Ayn-uddin (Shaikh), **شيخ عين الدين**, of Bijápúr, author of the "Mulhikát," and Kitáb-ul-Anwár containing a history of all the Muhammadan saints of India. He flourished in the time of Sultán Ala-uddin Hasan Bahmani.

'Ayn-ul-Mulk (Hakim), **حكيم عين الملك**, a native of Shíráz, and a well educated and learned Muslimán, was an officer of rank in the time of the emperor Akbar. He was an elegant poet, and his poetical name was Wafá. He died in the 40th year of the emperor in 1594 A. D., 1003 A. H.

'Ayn-ul-Mulk (Khwaja), **خواجه عين الملك**, a distinguished nobleman in the court of Sultán Muhammad Sháh Tughlak and his successor Sultán Fíroz Sháh Bárbak, kings of Delhi. He is the author of several works, one of which is called "Tarsil 'Ayn-ul-Mulkí." He also appears to be the author of another work called "Fatha Nāma," containing an account of the conquests of Sultán 'Alá-uddin Sikandar Sámi, who reigned from 1296 to 1316 A. D.

'Aysh, **عيش**, poetical name of Muhammad 'Askarí who lived in the reign of the emperor Sháh 'Alam.

'Ayshi, **عيشي**, a poet who is the author of a Masnawí called "Haft Akhtar," or the seven planets, which he wrote in 1675 A. D., 1086 A. H.

Azad, **آزاد**, the poetical name of Mír Ghulám Ali of Bilgarám. His father Sayyad Núh who died in 1752 A. D., 1165 A. H., was the son of the celebrated Mír Abdúl Jalil Bilgarámi. He was an excellent poet and is the author of several works in Persian, among which are

"Kasād 'Uzzā", "Sab-hat-ul-Mirjān," "Khazāna 'Amira," and "Tazkira Sarv 'Azād." He died in the year 1786 A. D., 1200 A. H.

Azad, آزاد, the poetical name of Captain Alexander Hiderley, in the service of the Rājā of Alwar. He was a good poet and has left a small *Diwān* in Urdū. His father's name is Mr. James Hiderley and his brother's Thomas Hiderley. He died on the 7th of July 1861, Zilhij 1277 A. H., at Alwar, aged 32 years.

Azad Khan, آزاد خان, governor of Kashmir of the Afghān tribe, succeeded his father Hājī Karīm Dād, a domestic officer of Ahmad Shāh Abdālī, and who was at the death of that prince advanced to the government of Kashmir by Taimūr Shāh, as a reward for quelling the rebellion of Amīr Khān the former governor. Azad Khān was only 18 years of age (in 1783) when he was governor of Kashmir, but his acts of ferocity exceeded common belief.

'Azacri, عصابرى, *vide* 'Uzzāri.

Azal, ازل, poetical name of Mirzā Muhammad Amīn who died in 1728 A. D., 1141 A. H.

'Azd-uddin (Kazi), قاضي عزد الدين, of Shirāz, author of several works, one of which is called the "Muwāḳif 'Azda," a celebrated work in Arabic on Jurisprudence. He flourished in the time of Shāh Abū Is-hāq governor of Shirāz, to whom he dedicated the above work. He died A. D. 1355, 756 A. H.

'Azd-ud-daula, عزد الدوله, a Sultān of the Boyites, succeeded his father Rukn-ud-daula in September, 976 A. D., Muharram, 366 A. H., to the government of Fars and 'Irāk, as well as in the office of wazīr or Amīr-ul-Umrā to the khaliḥ Al-Tāya Billāh of Baghdad, in the room of his cousin Izz-ud-daula the son of Maizz-ud-daula, whom he killed in battle in 978 A. D., 367 A. H. He built the mausoleum of 'Alī at Najaf Ashraf, embellished Baghdad and other places by magnificent public buildings, and died on Monday the 27th of March, 983 A. D., 8th Shawwāl, 372 A. H., aged 47 lunar years. At his death the reigning khaliḥ read the prayers at the funeral of this good and great man. His name is still fondly cherished in a country, over which he endeavoured during the reign of his father and his own, being a space of 34 years, to diffuse prosperity and joy. His power and possessions became from the moment of his death, a subject of contest between his brothers and nephews.

'Azim, عظيم, the son of Mullā Kaidī, and a nephew of Mullā Nazirī, was a Persian poet of Naishāpūr. He flourished about the year 1663 A. D., 1074 A. H., and is the author of a *Diwān*, and a Masnawī called "Fauz Azim," *vide* Azim Naishāpūrī.

'Azim Jah (Nawab), نواب عظيم جاه, Sirāj-ul-Umrā the son of Azim-ud-daula, Nawāb of the Karnatic, was installed by the British Government as Nawāb on the 3rd February, 1820. He died on the 12th November, 1825, aged 34 years.

'Azim Jah, عظيم جاه, Nawāb of Arkat, died 14th January, 1874, aged 74. He was the second son of Azim Jāh, one of the Nawābs of the Karnatic, and the uncle of the late Nawāb Ghulām Muhammad Ghaus Khān. He received a pension of 2500 rupees from the Government.

'Azim-ud-daula (Nawab), نواب عظيم الدوله, of the Karnatic, was the son of Nawāb Amīr-ul-Umrā, the brother of Umdat-ul-Umrā. On the death of Umdat-ul-Umrā, the English resolved to take the functions of government into their own hands, 'Alī Hussain the next heir refused

to comply, consequently Ayim-ud-daula the nephew of the deceased was placed on the masnad by the British Government on the 31st of August, 1801. He died on the 2nd August, 1819, A. D. His son 'Azim Jāh was installed as Nawāb of the Karnatic on the 3rd February, 1820, A. D. In 1698, he allowed the Company to purchase the zamīndarship of Sutanuti, Calcutta and Govind-pūr.

'Azim-ul-Umra, عظيم الامرا, minister of the Nizām of Hydrābād. He succeeded Rukn-ud-daula about the year 1794 A. D.

'Azim-ullah Khan, عظيم الله خان, says Mr. Sheppard in his Narrative of the Mutiny, was a charity boy, having been picked up, together with his mother, during the famine of 1837-38, when they were both in a dying state from starvation. The mother being a staunch heathen, she would not consent to her son being christened. He was adopted in the Kanpūr Free School under Mr. Patan, School Master. After 10 years, he was raised to be a teacher. After some years he attached himself to the Nawāb, who sent him to England for the purpose of making a last appeal. Failing in his endeavours, he returned to India breathing revenge in his heart.

'Azimush Shan, عظيم انشان, second son of the emperor Bahādur Shāh of Dehlī. He was appointed by his grandfather, the emperor 'Alamgir, governor of Bengal; he made Patna the seat of his government and named it Azimābād. On the news of his grandfather's death, leaving his own son Farrukhsiar (afterwards emperor) to superintend the affairs of that country, he came to Agra, and was present in the battle which took place between his father and his uncle 'Azim Shāh in June 1707, A. D., 1119 A. H. He was slain in the battle which ensued after his father's death between Jahāndār Shāh and his other brothers in the month of February 1712, O. S., Muharram 1124, A. H. His second son Muhammad Karīm was taken prisoner after the battle, and murdered by order of Jahāndār Shāh who ascended the throne.

'Aziz, عزيز, whose proper name was Abdāl Azīz Khān, was a native of Dakhan. He is the author of a *Diwān*, also of a prose composition called "Gulshān Rang."

'Aziz Koka (Mirza), مرزا عزيز كوكه, the foster-brother of the emperor Akbar, *vide* 'Azim Khān, the son of Khān 'Azim commonly called Anka Khān.

'Aziz-ullah Zahidi, عزيز الله زاهدي, author of a Masnawī which he composed in the year 1407 A. D., 810 A. H. He is commonly called Aziz.

'Azid le din-allah-bin-Yusaf-bin-Hafiz, بن حافظ, *عازد لدين الله بن يوسف*, the eleventh and last khaliḥ of

Egypt of the Fatimite dynasty, succeeded his father Fāz-bi-nasr-allāh 'Isā bin-Zāfir in the year 1158 A. D., 553 A. H. But the state of affairs in Egypt was now tottering to its fall. The descendants of 'Alī from the death of Al-Musta'ali Billāh A. D. 1101, had become puppets in the hands of their wazīr or Amīr-ul-Jayūsh (generalissimo), who wielded all the regal authority of the state: two Amīrs, Dargam and Shāwar, had contested in arms this high dignity; and the latter, defeated and expelled from Egypt, sought refuge and aid from Nūr-uddīn styled Malīk-ul-'Adil Nūr-uddīn Mahmūd, the celebrated ruler of Syria. The sovereign of Damascus eagerly embraced the opportunity of obtaining a footing in Egypt, and in 1163 A. D., 558 A. H., despatched a force under Asad-ud-dīn Shirakoh (the brother of Aiyūb) and his nephew Sālah-uddīn to reinstate Shāwar; whose rival called in the Christians of Palestine to his support: but oro Amauri (the brother and successor of Baldwin II) could

enter Egypt, Dargam had been overpowered and slain by Shirakoh, who replaced Sháwar in his former power. But Sháwar, faithless alike to friend and foe, now entered into arrangements with the Franks in order to elude the fulfilment of his engagements with Núr-uddín; and Shirakoh, after maintaining himself for some time in Belbes against the joint forces of Jerusalem and Egypt, was compelled to enter into a convention with Amauri and evacuate the country. But he was soon recalled by Sháwar to deliver him from the vengeance of his new allies to whom he had proved as perfidious as to those of his own faith; Cairo was closely besieged by the Franks, and the Fatimite khalif 'Azid le-din-Allah sent the hair of his women, the extreme symbol of Oriental distress, to implore the succour of Núr-uddín (1168 A. D.). Shirakoh again entered Egypt with an army, forced Amauri to retreat, and after beheading the double traitor Sháwar, installed himself in the twofold office of wazir to the Fatimite khalif, and lieutenant of Egypt in the name of Núr-uddín; but dying the same year, was succeeded in his dignities by his famous nephew Salah-uddín, who after the death of Núr-uddín in May, 1173 A. D., Shawwal, 569 A. H., became the sole master of Egypt and Syria. The khalif 'Azid died in 1171 A. D., 567 A. H., and the name of the Abbasside khalif Mustazí was substituted in the public prayers till the death of Núr-uddín.

'Azim, اعظم, poetical name of Siráj-ud-daula Muhammad Ghaus Khán, Nawáb of the Karnatic.

'Azim, اعظم, poetical name of Sayyad 'Azim 'Alí of Allahábád, author of a Diwán in Urdu, composed in 1855 A. D.

'Azim Ali (Mir), مير اعظم علي, of Agra, author of a Sikandar Náma in Urdu verse, translated from the one in Persian, in 1844 A. D.

'Azim Humayun, اعظم همايون, vide Adil Khán Fárúqí II.

'Azim Humayun Shirwani, اعظم هماون شرواني, a nobleman of the court of Sultán Sikandar Sháh Lodi. He was imprisoned by Sultán Ibráhím and died in prison.

'Azim Khan, اعظم خان, or Khán 'Azim, an officer of state in the time of Humáyún and Akbar, emperor of Delhi. He was commonly called Anka Khán, surnamed Shams-uddín Muhammad, was the father of Mirzá Aziz Kóka who also afterwards held the title of 'Azim Khán. He was a native of Ghazni, and formerly served under Prince Kámrán Mirzá. It is said that he saved the life of Humáyún, or had been of some service to him after his defeat by Sher Sháh at Kanauj; for which service he was handsomely rewarded by that emperor after his having recovered the kingdom. He accompanied the emperor to Persia, and as his wife Jijí Begam became the wet-nurse of Akbar, the emperor's son, he was consequently called Anka Khán. He was the first person that was honored with the rank of "Haft Hazári," or Seven Thousand, by Akbar. The office of Wakil Mutlak, which was taken away from Máham Anka, was also conferred on him; on which account, Adham Khán Kokaltásh, the son of Máham Anka, took offence, and assassinated Khán 'Azim on Monday the 18th of May, 1562 A. D., 12th Ramzan, 969 A. H., in a room adjoining to that occupied by the emperor. Adham Khán was immediately bound hand and foot, by order of the emperor, and thrown down headlong from a window of the court at Agra, where this circumstance had taken place, and crushed to death. The remains of Khán 'Azim were sent to Delhi, and buried in the vicinity of the Dargáh of Nizám-uddín Auliá, where a mausoleum was erected over his grave by his son Mirzá Aziz Kóka which is still to be seen at Delhi. Máham Anka died with grief one month after the death of his son Adham Khán. The tomb of Adham Khán, who is also buried at Delhi, is called Bhúl Bhulián.

'Azim Khan, اعظم خان, the inhabitants of the town of Asimgarh, which is near Jaunpúr, say that the fortress and town of Asimgarh was founded by a person who belonged to the family of the Rájás of that place, and who was forced by the emperor Jahángir to become a Muhammadan and received the title of Azim Khán.

'Azim Khan, اعظم خان, commonly called Mirzá Aziz Kóka or Kokaltásh, was the son of 'Azim Khán or Khán 'Azim. He was called Kóka or Kokaltásh on account of his being foster-brother and playmate of Akbar; for his mother whose name was Jijí Begam, was Akbar's wet-nurse. He was one of the best generals of the emperor, who, in the 16th year of his reign conferred on him the title of 'Azim Khán. He held the government of Gujrát for several years together, and being absent from the presence from a long period, was summoned to court by Akbar in 1592 A. D., 1001 A. H., but as that chief had always entertained the wish to proceed on a pilgrimage to Mecca, and his friends representing to him that the king was displeased with him, and merely sought an opportunity to imprison him, he placed his family and treasure on board a vessel, and on the 13th of March, 1594 O. S., 1st Rajab, 1002 A. H., set sail for Hijáz without leave or notice. In a short time, however, he found his situation irksome in that country, and returned to India, where he made his submission, and was restored at once to his former place in the emperor's favor and confidence. He died at Ahmudábád Gujrát in the 19th year of the reign of Jahángir 1624 A. D., 1033 A. H. His remains were transported to Delhi and buried close to his father's mausoleum, where a splendid monument was erected over his tomb all of marble. It consists of 64 pillars, and is called by the people "Chamsat Khambh."

'Azim Khan, اعظم خان, title of Mír Muhammad Báqir, the brother of 'Asaf Khán Jafar Beg. In the second year of the reign of the emperor Jahángir 1606 A. D., 1015 A. H., he was honored with the mansab of 1000 and title of Iádat Khán. In the first year of Sháh Jahán, 1628 A. D., 1037 A. H., the rank of 2000 was conferred on him with the office of Wizárat Kull; in the third year of his reign he received the title of 'Azim Khán. He was appointed at different times governor of Bengal, Allahábád, Gujrát and latterly of Jaunpúr, where he died in 1649 A. D., 1059 A. H., aged 76 lunar years, and was buried there. After his death the title of 'Azim Khán was conferred on his eldest son, who was slain in the battle which took place between Dará Shikoh and his brother Alamgir in 1658 A. D., 1068 A. H., at Agra. His second son Mír Khalíl was honored with the title of Khán Zamán. During the government of this viceroy in Bonga 1634 A. D., the English obtained permission to trade with their ships in Bengal by the emperor Sháh Jahán, but were restricted to the port of Pipley where they established their factory.

'Azim Khan Koka, اعظم خان كوكه, the title of Muzaffar Husain commonly known by the appellation of Fidáí Khán, a title conferred on him by the emperor Sháh Jahán. His elder brother held the title of Khán Jahán Bahádúr Kokaltásh, and were both foster-brothers to the emperor Alamgir. Fidáí Khán was honored with the title of 'Azim Khán by Alamgir about the year 1678 A. D., 1086 A. H., and appointed governor of Bengal in 1676 A. D., 1087 A. H., which situation he held for a whole year and died on his way to Behar on the 21st April, 1678 O. S., 9th Rabi I, 1089 A. H.

'Azim Khan, اعظم خان, ex-amír and a brother of Sher Ali Khán, Amír of Kabul, died at Sháh Rúd on the 6th of October, 1869.

'Azim Naishapuri, اعظم نيشاپوری, author of a Diwán found in the Library of Típú Sultán.

'Azam Sháh, **آزم شاه**, the third son of the emperor Akbar, was born on the 11th July, 1559 O. S., 25th Sha'ban, 968 A. H. After his father's death (his eldest brother Badár Sháh being then at Kabul) he was crowned in the garden of Sháhjhar at Ahmadabad in the Dakhn on the 4th March, 1570 O. S., 10th Zil-hijja 1118 A. H., but was soon after slain, together with his two sons Badár Bakht and Walájah, in a battle fought against his eldest brother at Jajowan between Agra and Dholpur. This circumstance took place on Sunday the 8th of June, 1570 O. S., 18th Rabi' I, 1119 A. H., three lunar months and eighteen days after his father's death. His mother's name was Bano Begum, the daughter of Sháhnaváz Khán. He was buried in the mausoleum of Humáyun at Delhi. His two youngest sons who survived him were 'Alí Babar and Ladaí Dill.

'Azmat-ullah, **عظمت الله**, (or Uzmat-ullah) Sháh, author of the 'Mushar ul-Astar, being a long dissertation on the nature of the divinity, the soul, and other abstruse subjects on Sufism.

'Azra, **عذرا**, name of the celebrated mistress of Wánuk.

Azrakí, **حكيم ازرمي**, commonly called Hakim Arzaki, or Azrakí, was a physician and poet. He was a native of Míra and flourished in the reign of Fajrud III Saljukí, king of Persia, in whose name he wrote several books. Azrakí died in 1150 A. D., 750 A. H. His Diwan contains nearly 2000 verses. He is also said to be the author of a work called 'Kitab Simladd'. His proper name was 'Abul Mubín 'Alí Baki Zám-ud-din, son of 'Imad Wánuk. He introduced himself into the society and confidence of the Saljukí ruler, Fajrud Sháh I, the son of whose government was Nashapur, by the composition of a most noble book which he called "Alfi Shuhra illustrated with pictures." This book appears to be a version of the Kok Shishtar. He is called Azrakí in the Journal of the Asiatic Society of Bengal for 1844, Vol. XIII Part II, p. 20 and stated to be the author of a history of Míra of which mention was made several MSS. in Europe, especially one at Cambridge which has been left there by Dr. Buckhardt who in the preface to his Travels in Arabia, professes to have largely made use of it.

Azur, **آذر**, the poetical name of Lutf 'Alí Beg, author of the Tazkira called "Atashkade Azur." He was engaged in the compilation of this work in 1765 A. D., 1179 A. H., and was alive in 1782 A. D., 1196 A. H. He never came to India.

Azuri Razi, **آذری رازی**, a native of Rei in Persia, was a celebrated poet who lived at the court of Sultán Mahmud of Ghazni. On one occasion he received a present of 14,000 dinahms from the Sultan for a short poem.

Azuri (Shaikh), **شیخ آذری**, Isfaraóní, whose original name was Jalál-uddin Hamza, was a pious Musalmán and an excellent poet. He came to Dakhn from Persia in the reign of Sultan Ahmad Sháh Wali Bahmaní, 1432 A. D., 835 A. H., and returned again to Khurasán, his native country, where he died in the year 1462 A. D., 866 A. H., aged 82 lunar years. He is the author of several works, among which are "Jawáhir-ul-Asráf," "Tughláe Humáyun," and "Samráf Fruits," which consists of four books, viz. "Almakrí Táma," "Ajáeb-ud-dunya," "Ajáeb-ul-'Ala," and "Sa'is-us-Safá." He also left a Diwán of 30,000 verses. He adopted the poetical name of 'Azuri, because he was born in the Persian month of Azur. His tomb is at Isfaraen, and was at the time of Daulat Sháh so sacred, that convicts found an asylum there from the hands of justice. He is also the author of another poetical work called "Bahman Náma." Vide 'Alí Hamza.

'Ass-uddin Abdul Aziz, **عز الدين عبد العزيز**, vide 'Ass-uddin.

B.

Baba, **بابا**, a Turkish impostor, who announced himself in 1260 A. D., as the messenger of God, and collected a number of adherents, at whose head he laid waste Natolia. He was at last overpowered and his sect dispersed; vide Babak.

Baba Afzal Kashi, **بابا افضل كاشي**, an author.

Baba Fighani, **بابا فغانی**, a poet of Persia who served under Sultán Yakub the son of Uzzan Hasan, and died in the year 1519 A. D., 925 A. H., at Khurasán. He has left a Diwan containing 6000 verses.

Baba Kaighusiz, **بابا كيدوسز** (Father without Anxiety) a dervish who flourished in the reign of Murád III, and was author of the 'Abdullih Nama.

Baba Lal Guru, **بابا لال گود**, a Hindú of the tribe of Khatris, who was a Hindi poet and flourished in the time of Jhangu. He was an inhabitant of Máwa.

Baba 'Isa, **بابا عيسى** or 'Isa Langotesband. His tomb is in Latta in Smth. The inscription gives the year 1514 A. D., 920 A. H.

Babak, **بابك**, the father of Ardsher Bábákán, which see.

Babak, **بابك**, an impostor, who first appeared in 816 A. D., 201 A. H., when he began to take upon him the title of a prophet. What his particular doctrine was, is now unknown, but his religion is said to have differed from all others then known in Asia. He gained a great number of proselytes in Azerbaijan and Persian Irak, where he soon grew powerful enough to wage war with the khalif Al-Atamun whose troops he often beat, so that he was become extremely formidable in the beginning of the khalifa Al-Mu'ta's reign. The general sent by the khalif to reduce him, was Haidar-abn Kásús, surnamed Afshin, a Turk by birth. By him Bábák was defeated with prodigious slaughter, no fewer than 60,000 men being killed in the first engagement. The next year 830 A. D., 220 A. H., he received a still greater overthrow, losing 100,000 men either killed or taken prisoners. By this defeat he was obliged to retire into the Gordian mountains, where he fortified himself in such a manner, that Afshin found it impossible to reduce him till the year 837 A. D., 222 A. H., when he was forced to surrender to Afshin upon that general's promising him pardon. But Afshin no sooner had him in his power, than he first caused his hands and feet, and afterwards his head to be cut off. Babak had supported himself against the power of the khalifs for upwards of 20 years, during which time he had cruelly massacred 250,000 people, it being his custom to spare neither man, woman, nor child of the Muhammadans or their allies.

Baba Ratan, **ابو رطانا رتن**, surnamed Abú Razá, a pious Musalmán, who is said, by Daulat Sháh, to be one of the disciples of Jesus Christ, and that he lived to an advanced age of 1400 years, and died about the beginning of the 13th century of the Christian era.

Babar Shah, **ظهير الدين محمد بابا**, surnamed Zahir-ud-din Muhammad, the ancestor of the Mughal emperors of Delhi, was the sixth in descent from Amir Taimúr (Tamerlane). His father 'Umai Shaikh Mirzá, was the son of Abú Sa'id Mirzá, the son of Muhammad Mirzá, the son of Miránsháh, the son of Amir Taimúr. His mother's name was Kutlagh Nigár, Khánam, daugh-

ter of Yúna Khán, king of Mughlístán and sister to Mahmúd Khán, a descendant of the famous Chances or Jenghiz Khán. He was born on the 15th February 1483, 6th Muharram, 888 A. H., and succeeded his father in the government of Farghána, the capital of which is Andján, in June 1494, Ramzáan, 899 A. H. During eleven years he fought several battles with the Tartar and Usbak princes, but was at last obliged to leave his country and fly towards Kábul, which place he conquered without opposition, together with Kandahár and Badakhshán. He reigned for 22 years over those countries before his conquest of India. He then proceeded to Hindústán, slew Ibrahim Husain Lodí, the Pathán king of Dehli, in a battle at Pánapat on Friday the 20th of April 1526, A. D., 7th Rajab, 932 A. H., and became the founder of the Mughal dynasty of India which ended in 1857. Babar wrote his own life in the Turkish language, called "Tárik Babar," with such elegance and truth, that the performance is universally admired. It was translated in the reign of his grandson Akbar, by Abdúl Rahím Khán, Khánkháná into Persian, and recently into English from the Jaghatai Turkí, by J. Leyden, Esq., and Wm. Erskine, Esq. This monarch ascended the throne in his 12th year and reigned 38 years, viz.: at Andján 11 years, at Kábul 22, and nearly 5 years in India, and died in Agra on Monday the 26th of December, 1530 A. D., 6th Jamád I, 937 A. H. He was at first buried in a garden on the left bank of the Jamna, then called the Núr Afshán, and now Rámábgh, from which place his remains were transported after six months to Kábul, where a splendid mausolom was built on his tomb by his great-grand-son, the emperor Sháh Jahán in 1646 A. D. His tomb on a hill near the city, surrounded by large beds of flowers, commands a noble prospect. The chronogram of the year of his death was found to consist in the words "Bahisht-rozibád," or "May heaven be his lot." After his death, he received the title of "Firdaus-Makání. He was succeeded on the throne of Dehli by his eldest son, the emperor Humáyún. His other three sons were Mirzá Kámrán, Mirzá 'Askari, and Mirzá Handál. Firishtá says, that Bábar, who was much addicted to women and wine, on occasions when he was inclined to make merry, used to fill a reservoir in a garden in the neighbourhood of Kábul, with some wine, over which was inscribed a verse to this purpose—

Give me but wine and blooming maids,
All other joys I freely spurn:
Enjoy them, Bábar, while you may—
For youth once past, will no' return.

Babar (Sultan), سلطان بابر, surnamed Abúl Kásim, was the son of Mirzá Baisanghar and grandson of Sháhrúkh Mirzá. After the death of Mirzá Ulugh Beg and his son 'Abdúl Latíf, he succeeded in January 1452, A. D., Zil-hija 855 A. H., in murdering his own brother Sultán Muhammad and establishing himself in the government of Khurásán and the neighbouring countries. A few months before his death, the comet of 1456 A. D., 860 A. H., made its appearance and alarmed the inhabitants of Khurásán. He died at Mashhad on Tuesday the 22nd of March 1457, 25th Rabí II, 861 A. H. After his death Khurásán was taken possession of by Mirzá Abú Sa'id, the grandfather of the emperor Bábar Sháh of Dehli.

Baba Soudai, vide Soudái (Bábá), بابا سوداي

Babawia, بابويه, or Bin Bábawia, father of Ibn Bábawia, vide Abúl Hasan Ali Bin-al-Husian at Kumari.

Badakhshi, بدخشي, a Persian poet who was a native of the province of Badakhshán. He flourished in the reign of the khalif Al-Muktafi, about the year 905 A. D., 294 A. H. His Diwán or collection of poems is written upon the fortunes of the great men of the court; and he says

that the varied scene in human affairs ought not to create surprise as we see that life is measured by an hour-glass, and that an hour is always above and the other below in alternate succession.

Badakhshi (Maulana), مولانا بدخشي سمرقندی, of Samarkand, flourished in the reign of Ulugh Beg Mirzá, the son of Sháhrúkh Mirzá, and is the author of a Diwán.

Badan Singh Jat, بدر سنگه جات, the son of Chátraman Jat, a rájá of Bharatpúr and the founder of the fort at Díg. He was living at the time of Nádir Sháh's invasion of India in 1739 A. D., 1152 A. H. After his death his son Súrajmal Jat succeeded him, vide Chátraman Jat.

Badaoni, بدائونی Abdúl Kadir of Badaoni.

Badi-uddin, بدیع الدین vide Sháh Madár.

Badi-uddin (Shaikh), بدیع بنع الدین, of Saháranpúr, was a disciple of Shaikh Ahmad Sarhindí. He died in the year 1632 A. D., 1042 A. H., and lies buried in the yard of the masjid erected by him at Saháranpúr.

Badi'-uzzaman Mirza, مرزا بدیع الزمان, was the eldest son of Sultán Husain Mirzá, after whose death in 1606 A. D., 912 A. H., he reigned conjointly with his younger brother, Muzaffar Husain Mirzá, over Khurásán. He was subsequently compelled by the victorious Usbaks, and the usurpation of his brother, to take refuge in 'Irak; and in the year 1514 A. D., 920 A. H., went to the court of the Ottoman Sultán, Sulím I, where, after a few months' residence, he died of the plague. He was the last of the race of Taimúr who reigned in Persia. In a work called "Ship of the Time," a Persian Anthology, there are to be found some verses of the royal poet's composition. The following is a translation of a few lines:

Since not for me thy cheek of roses shines,
My bosom like the fading tulip pines;
Who in his burning heart conceals its flame,
And mine, in absence, perishes the same.
Pour wine—and let me as I drink suppose.
I see the colours of that blushing rose;
Pour wine—and let it borrow every hue
Born in the tulip's petals wet with dew;
Till I believe thou may'st e'en yet be mine—
And let me never wake, nor that sweet dream resign.

Badr, بدر, poetical title of Gangá Parshád, a Hindú.

Badr Chaohi, بدر چاچي, surnamed Fakhr-uz-zamán, a celebrated poet of Cháh (the ancient name of Tashkand) who flourished in the reign of Sultán Muhammad Tughlak Sháh, king of Dehli, and died some time after the year 1344 A. D., 745 A. H.

Badr Muhammad, بدر محمد دهلوی of Dehli, author of the Persian Dictionary called "Adáb-ul-Fuzalá," dedicated to Kádr Khán bin Diláwar Khán, written in 1419 A. D., 822 A. H.

Badr Shirwani (Maulana), مولانا بدر شیروانی, a Musalmán scholar and poet who was contemporary with Kátibí who died in 1435 A. D.

Badr (Pir), vide Pir Badar.

Badr-uddin Aintabi, بدر الدین اینتابی, an historian who relates that the Kázi Ibn-al-Maghálí who died in 1231 A. D., 628 A. H., bequeathed a part of his vast collection of books to the library of the college founded in Cairo by Málik 'Ashraf Barsabai.

Badr-uddin (Balbaki), بدر الدین بعلبکی, a Syrian physician, who wrote a book called "Musarrah-al-Nafs." He lived in the 7th century of the Hijrah.

Badr-uddin, Isma'il-al-Tabrizi, اسمعيل التبريزي, *Isma'il al-Tabrizi*, an Arabian author, surnamed *Bāsil*.

Badr-uddin Jafurmi, بدرالدين جافرمي, an author who died in 1287 A. D., 686 A. H., in which year also died *Majd-uddin Hankar*. He was a cotemporary of *Shams-uddin Muhammad Sahih Diwan*, and of *Sa'di*.

Badr-uddin Lulu, بدرالدين لولو, ruler of *Mansur* who was living in the reign of *Hasan* Khan the Tartar in 1358 A. D., and who in his 90th year.

Badr-uddin Mahmud, بدرالدين محمود, known by the name of *Ibn-al-Kāfi Simāwana*, is the author of the *Jāma'-al-Furūḡ*, a collection of decisions on mercantile matters. He died 1420 A. D., 823 A. H.

Badr-uddin Mahmud Bin Ahmad-al-'Aini, بدرالدين محمود بن احمد العيني, author of a commentary on the "*Kanz-ul-Dakā'ik*," called "*Rama-ul-Hakā'ik*." He died in 1451 A. D., 855 A. H. He is also the author of a collection of decisions entitled the "*Massal-al-Badriya*."

Badr-uddin Muhammad Bin Abdur Rahman-al-Dairi, بدرالدين محمد بن عبدالرحمان الديري, author of a commentary on the "*Kanz-ul-Dakā'ik*," entitled "*Matlab-ul-Fā'ik*," which is much esteemed in India.

Badr-uddin Shashi Shirwani, بدرالدين شاشي شيرواني, died in 751 or 854 A. H.

Badr-uddin Sufi, بدرالدين صوفي, author of the "*Bahr-ul-Hayāt*," "the sea of life," containing many good rules for moral conduct.

Badr-uddin, بدرالدين, of *Sarhind*, author of a *Parsi* in work called *Ilazim-ul-Kuds* containing the miracles performed by *Ahmad Sarhinda*.

Badshah Bano Begam, بادشاه بانو بيگم, one of the wives of the emperor *Jahāngir*. She died in 1620 A. D., 1029 A. H.

Baghdad Khatun, بغداد خاتون, a daughter of *Amir Chobān* or *Jovian* who governed the empire of the *Tartars* in the reign of *Sultān Abū Sa'id*, the son of *Aljāitū*. Her father refusing to give her in marriage to that prince, because she had been betrothed to *Shaika Hasan Jalāiār*, was the occasion of the *Amir's* disgrace and death. *Hasan* who had married her, afterwards repudiated her, and gave her into the hands of *Abū Sa'id*. The prince publicly married her, and for some time was entirely governed by her; but being at last disturbed, and dying a short time after in 1335 A. D., 736 A. H., she was suspected to have poisoned him, and *Baidū Khan*, the successor of *Abū Sa'id*, put her to death.

Badr-un-nisa Begam, بدرالنسا بيگم, the daughter of *'Klamgir* died in March 1670 A. D., *Zi-Ka'da* 1080 A. H.

Badshah Begam, بادشاه بيگم, wife of the emperor *Jahāngir*, died in the year 1029 A. H.

Baghuri, بغوي, or *Baghahūrī*, surname of *Muhammad bin Is-hāk*, an Arabian author who wrote on moral subjects, died in the year 1280 A. D., 679 A. H.

Baghwi, بغوي, *vide* *Abū Muhammad Farā'i-ibn-Mas'ūd al-Baghwi*.

Bahadur Ali Hussini (Mir), ميربهادر علي حسيني, chief *Munshi* of the college of *Fort William*, author of the *Akhlaq Hindī*, or *Indian Ethics*, translated from a

Persian version, also of the "*Nasir Benasir*," a prose translation of the enchanting *Fairy Tale* entitled "*Sehr-ul-Bayān*" commonly called "*Mir Hasan's Masnawī*." This latter work was written by the request of *Dr. Gilchrist* in 1802 A. D., 1217 A. H., and published at *Calcutta* in 1803.

Bahadur Khan Faruki, بهادر خان فاروقي, succeeded his father *Rājā Ali Khān* in the government of *Kāshmir* in 1598 A. D., 1004 A. H. When the emperor *Akbar* a few years afterwards arrived at *Māndu*, with the avowed intention of invading the *Dakhan*, *Bahadur Khān* instead of adopting the policy of his father in relying on the honor of *Akbar*, and going with an army to co-operate with him, shut himself up in the fort of *Asir*, and commenced preparations to withstand a siege. When *Akbar* heard of these proceedings, he sent orders to the *Khānkhānān* *'Abdur Rahīm Khān*, and the prince *Dāniāl Mirzā* to continue the siege of *Ahmadnagar*, while he himself marched to the south and occupied *Burhānpūr*, leaving one of his generals to besiege *Asir*. The blockade of this fortress continued for a length of time, till it surrendered, and *Bahadur Khān*, the last of the *Mārīkī* dynasty humbled himself before the throne of *Akbar* in the year 1599 A. D., 1008 A. H., while the impregnable fortress of *Asir* with ten years' provisions and countless treasures fell into the hands of the conqueror.

Bahadur Khan Rohila, بهادرخان روهيله, son of *Darīā Khān*, was an *amir* of high rank in the reign of the emperor *Shāh Jahān*. He accompanied prince *Aurangzib* to *Kandahār*, and died there during the siege, on the 19th of July 1649 A. D., 19th *Rajab*, 1059 A. H.

Bahadur Nizam Shah, بهادر نظام شاه, the last of the *Nizām Shāhī* kings of *Ahmadnagar* in the *Dakhan*. On the death of his father *Ibrāhīm Nizām Shāh*, which took place in August 1595 A. D., *Zil-hijja* 1003 A. H., several factions arose in *Ahmadnagar*, each setting up a nominal sovereign. *Miān Manjū*, who possessed the city, and acknowledged the title of *Bahadur Nizām Shāh*, then an infant, being besieged by his competitors, invited *Sultān Murād*, son of the emperor *Akbar*, then governor of *Unjrat*, to his assistance, for which he offered to become tributary to the *Mughal* power. *Sultān Murād* embraced the proposal, and arrived before *Ahmadnagar* with a considerable army. *Miān Manjū* by this time, having overcome his rivals, repented of his offers, and prepared to oppose the prince. Having committed the city to the charge of *Nasir Khān* his deputy, and the care of *Chānd Bibī*, great aunt to *Sultān Bahadur*, he departed to raise levies, and implore the assistance of *Kutb Shāh* of *Golkanda* and *'Adil Shāh* of *Bijāpūr*. *Sultān Murād* besieged *Ahmadnagar*, on the 16th of December 1595 O. S., 23rd *Rabi* II, 1004 A. H., which was gallantly defended. Breaches were made, but were immediately repaired by the heroic conduct of *Chānd Bibī*, who covering herself with a veil, headed the troops. At length in the month of *March* 1596, *Rajab*, 1004 A. H., supplies growing scarce in the camp, and the allies of *Bijāpūr* and *Golkanda* approaching, *Sultān Murād* thought proper to accept of some offers of tribute from *Chānd Bibī*, and raise the siege. Some money was paid, and the districts in *Berar* belonging to the *Nizām Shāhī* government were ceded to the *Mughals*. In the year 1600 A. D., beginning of 1009 A. H., *Ahmadnagar* was taken by the *Mughals*, and *Bahadur Shāh* with all the children of both sexes of the royal family were taken prisoners and sent to perpetual confinement in the fortress of *Gwāliar*.

Bahadur Singh Kuchwaha, بهادر سنگه کچواھا, brother to *Sakat Singh*, died of hard-drinking in the year 1621 A. D., 1030 A. H.

Bahadur Shah, بهادر شاه افغان, an *Afghān*, succeeded his father *Mahmūd Khān* as governor of *Bengal* in the

time of Salim Sháh, and became independent and reigned five years. He was deposed in 1649 A. D., 966 A. H. and succeeded by another of the nobles of Salim Sháh named Sulaimán Kirání.

Bahadur Shah, بهادر شاه گجراتي, the

second son of Musaffar Sháh II, of Gujrát. At the time of his father's death, he was absent at Jaunpúr, but when Mahmúd Sháh his younger brother ascended the throne of Gujrát, after the murder of his eldest brother Sikandar Sháh, Bahádúr returned from thence, and having deprived Mahmúd of his kingdom, ascended the throne on the 20th of August 1626, A. D., 15th Zi-Ka'da 932 A. H. He conquered Málwá on the 26th February 1631, 9th Shabán, 937 A. H., and the king of that place, Sultán Mahínúd II, who was taken prisoner and sent to Champanir, was put to death on the road. In the year 1636 A. D., 942 A. H. Málwá was taken by the emperor Humáyún, and Bahádúr being defeated was obliged to fly towards Cambay, where, on his arrival, he heard that a fleet, in which there were between 4 or 5,000 Europeans, had arrived off the island of Diu. He immediately repaired thither with a reinforcement of troops, and on his arrival there, he ordered his barge and went to visit the admiral, with the intention of killing him; but perceiving that he was betrayed, he arose, and was attacked on all sides by the Portuguese, when a soldier struck him over the head with a sword and threw him into the water, where he was drowned. This event took place on the 14th of February 1637, 3rd Ramazán, 943 A. H., and has been commemorated in two Persian chronograms, comprising the numerals which form the date of the year when it occurred. Their meaning is this: "The Europeans were the slayers of Bahádúr," and "The king of the land became a martyr at Sea." Bahádúr Sháh was 20 years of age when he ascended the throne, reigned 11 lunar years, and was slain at the age of 31. After his death his nephew Mirán Muhammad Sháh was raised to the throne of Gujrát.

Bahadur Shah I, قطب الدين شاه عالم بهادر شاه,

surnamed Kutb-uddin Sháh 'Alam, formerly called prince Mus'azzim, was the second son of the emperor 'Alamgír I, born at Burhánpúr in the Dakhan on the 4th October 1643 O. S., 30th Rajah, 1053 A. H. At the time of his father's death, which took place at Ahmadábád, on the 21st February 1707 O. S., 28th Zi-Ka'da 1118 A. H., he being then at Kábul, his younger brother, prince 'Azim, was proclaimed sovereign of all India in perfect disregard of the late emperor's will. Prince Mus'azzim, with better reason, assumed the crown at Kábul with the title of Bahádúr Sháh; and both brothers prepared to assert their pretensions by force of arms. They assembled very large armies, and met at length at Dhaulpúr not far to the south of Agra. A bloody battle ensued on Sunday the 8th June 1707, O. S., 18th Rabí' I, 1119 A. H., in which prince 'Azim and his two grown-up sons Bedár Bakht and Wálájáh, were killed. Bahádúr Sháh reigned nearly five lunar years and died at Láhor on Monday the 18th of February 1712, O. S., 21st Muharram, 1124 A. H., in the 71st lunar year of his age. He was buried in the environs of Dehlí, near the tomb of Khwája Kutb-uddin, where he had built during his life a mosque entirely of white marble named Moti Masjid. His tomb is also built of the same stone. He received the title of "Khuld Manzil," i. e., "May his mansion be in paradise," after his death. He left four sons, viz., Ma'iz-uddin Jahándár Sháh, Azim-ush-Shán, Rafi-ush-Shán, and Jahán Sháh, among whom a battle ensued, wherein the three latter brothers were killed, and Jahándár Sháh ascended the throne.

Bahadur Shah II, ابولمظفر سراج الدين محمد بهادر شاه, the present and last king of Dehlí whose title in full is Abú'l Muzaffar Siráj-uddin Muhammad Bahádúr Sháh, a lineal descendant from Amir Taimúr; is the son of Akbar Sháh II, on whose death he succeeded him on the

28th September 1857, 28th Jumáda II, 1255 A. H. He was born on Tuesday the 24th of October 1773, 28th Shabán, 1189 A. H.; and Abú'l Muzaffar is the chronogram of his birth. His mother's name was Lá'í Bál. A stipend or pension of one lakh of rupees monthly was allowed him by the British Government. He is an excellent Persian scholar and an elegant Urdu poet, and Zafar is his poetical name. His Diván or Book of Odes was printed some years ago at Dehlí. He is supposed to be the principal instigator of the mutiny of the native troops throughout India in 1857, and is now deposed and tried, but his life has been guaranteed. In October 1858 he was sent down to Calcutta, from which place he embarked on board H. M. Ship "Megara" on Saturday the 4th December 1858, for Rangoon, accompanied by two of his wives, a son and a grandson, and thus ended the royal race of Taimúr in India. His sons Mirzá Mughal and Mirzá Khwaja Sultán, and a grandson named Mirzá 'Abú Bakr, who were known to have taken a prominent part in the atrocities attending the insurrection, were captured on the 22nd September 1857 at the tomb of Humayún, and shot on the spot. During the mutiny in 1857, Bahádúr Sháh had struck a new coin with the following inscription:—

نورزد سكه نصرت طرازی
سراج الدين بهادر شاه غازی.

Bahadur Singh (Rao), رید رآو بهادر Singh.

Bahai, بهائي, *vide* Bahá-uddin 'Amilí.

Bahar, بهار, poetical name of Tek Chand, which see.

Baha-uddin, بهاء الدين, a learned Arabian, known as a favorite of Sultán Saláh-uddin (Saladdin) and the historian of that prince's life. He flourished about the year 1190 A. D., 586 A. H. An edition of his work appeared at Leyden in 1755.

Bahar Bano, بهار بانو, Daulat-un-Nisa, and Begam Sultán, daughters of the emperor Jahángír. All of them died in their childhood.

Bahar Bano, بهار بانو, daughter of the emperor Jahángír, married to Prince Tahmuras, the son of Prince Dániál in their childhood.

Bahar Bano Begam, بهار بانو بیگم, another daughter of Jahángír, was married to Tahmúr a son of prince Dániál.

Baha-uddin, بهاء الدين بن شمس الدين, the son of Shams-uddin, the son of Fakhr-uddin. His father was the first king of the second branch of the Sultáns of Ghór. Baha-uddin was the second king, and is said to have reigned 14 years. Imám Fakhr-uddin Rázi who flourished in his time and died in 1210 A. D., 606 A. H., dedicated the work called "Risála Haiyat," or book of geometry to him. After the death of Baha-uddin, his son Jalál-uddin succeeded him. He was slain by Sultán Muhammad of Khwárizm, and appears to have been the last of this branch.

Bahadur Singh, بهادر سنگه, the only surviving son of Rájá Mán Singh Kachwaha.

Baha-uddin, بهاء الدين حاكم اصفهان, governor of Isfahán, and author of the "Muntakhab-ul-Akhdár," an abridged history of the patriarchs and prophets, also of Muhammad and his descendants, with a good description of the cities of Mecca and Madina. He flourished about the year 1271 A. D., 670 A. H.

Baha-uddin 'Amilí (Shaikh), شيخ بهاء الدين عاملی, a native of 'Amul in Persia, and son of Shaikh Husain. His poetical name is Baháí. He is the author of several works, one of which is a Masnawí or poem called "Nán-wa-Halwá," Bread and Pudding. He flourished in the time of Sháh 'Abbás the Great, king of Persia; died at Isfahán on Tuesday the 21st of August 1621, O. S., 12th

Shawwāl, 1030 A. H., and was buried, agreeably to his request, at Mashhad. Imād-uddaula Abū Talib, the prime minister of Shāh 'Abbās, found the chronogram of the year of his death in the words "Shaikh Bahā-uddin Wāc." Besides the above-mentioned Masnawī and many Arabic works, he has left a *Diwān* and a *Kashkōl*, or *Adversaria*.

Baha-uddin Muhammad, شيخ بها الدين محمد جليل

Jalāl or Jalīl (Shaikh) of 'Anīl. This person is mentioned by H. M. Elliot, Esq., in his "Historians of India," and appears to be the same with the preceding. He was a Persian mathematician, says he, and lived in the reign of Shāh 'Abbās the Great. He was celebrated among his countrymen for a supposed peculiar power which he possessed over the magi and writers of talismans, and was one of the most pious devotees of his time. His works on various subjects are much read in Persia, particularly one entitled "Kashf," or the Beggar's Wallet, being an universal miscellany of literature. The "Jāma' al-Abhāt," a complete and comprehensive treatise on Shia law, in twenty books, is generally considered as the work of Bahā-uddin Muhammad 'Anīl, but that lawyer only lived to complete the first five books, dedicating his work to Shāh 'Abbās. The remaining fifteen books were subsequently added by Nizam al-Husayn al-Sawai.

Baha-uddin Nakshband (Khawaja), الدين نقشبند

خواجہ بها, a famous learned Muslim who died on Monday the 1st of March 1389 A. D., 2nd Rabi' I, 791 A. H., and was buried at Bukhara.

Baha-uddin Nakshband (Shaikh), بها الدين نقشبند

شېخ, a celebrated saint and the founder of an Order of Sūfis, distinguished by the title of Nakshbandi. He is the author of the "Hakāt Nama," an esteemed moral poem. He died at Hamān in Persia 1453 A. D., 867 A. H. He appears also to be the author of a work on Sūfism called "Dulil-ul-'Ashiqin."

Baha-uddin Sam, بها الدين سام, son of Ghayās-uddin Mahmūd, king of Ghūr and Ghazni. He succeeded his father in 1210 A. D., 607 A. H., at the age of fourteen years, but was after three months defeated by Alā-uddin Atsiz, son of Jihān Sāz, who reigned four years in Ghūr and Ghazni, and fell in battle against Taj-uddin Elduz in 1214 A. D. Bahā-uddin Sam was, after his defeat, taken captive by the governor of Hirāt, and sent to Khwārizm Shāh, who at the time of the invasion of Chingiz Khān, threw him along with his brother into a river where both were drowned.

Baha-uddin Shirazi, بها الدين شيرازي, a celebrated Kāzī of Shirāz, who died in the year 1380 A. D., 782 A. H.

Baha-uddin Wald (Maulana), مولانا بها الدين ولد, a native of Balkh and the father of the celebrated Jalāl-uddin Maulawī Rūmī. He flourished and enjoyed distinguished honors in the time of Sultān Muhammad, surnamed Kutb-uddin of Khwārizm. He was an enthusiastic follower of the doctrine of the Sūfis, and became so celebrated as a preacher and expounder, that people flocked from all parts of Persia to hear him discourse. In the latter part of his life, he left his native country and went and dwelt at Konia (Iconium) in Asiatic Turkey, where he died about the year 1230 or 1233 A. D., 628 or 631 A. H., and his son succeeded him as the head of the sect.

Baha-uddin Zikaria (Shaikh), شيخ بها الدين زكريا, a Muhammadan saint of Multān, was the son of Kutb-uddin Muhammad, the son of Kamāl-uddin Kuroshī. He was born at Kōtkarōr in Multān in 1170 A. D., 566 A. H. After his studies he journeyed to Baghdād and became a disciple of Shaikh Shahāb-uddin Suharwardī. He after-

wards returned to Multān where he became intimate with Farid-uddin Shakarganj. He died at Multān on the 7th November, 1266 A. D., 7th Safar, 665 A. H., aged 100 lunar years, and is still considered one of the most revered saints of India. He left enormous wealth to his heirs. His son Shaikh Sadr-uddin died at Multān in 1309 A. D., 709 A. H.

Baha-uddin, بها الدين (Badr-uddin or Bogo-noddin) a

Muhammadan saint whose tomb is in the neighbourhood of Bukhara, called Mazārī Bogo-noddin. During the invasion of the Russians at that place, it is said, that a book, written in verse in the Persian language, was found in the tomb of this saint. It is said in this book that in the 82nd year of the Hijrah (1865 A. D.) the Christians will rush upon Tashkand like a river. In the 84th year (1867 A. D.) they will occupy Samarkand, and sweep it away like a prickly thorn. In the 88th year (1871 A. D.) the Christians will take Bokhara, and convert it into a level like the steppe. In the year 90th but one (1872) the Khwārizmians will run out of their own accord to meet them like children.

Bahishti, بهشتی, poetical name of Sheikh Ramzān, the son of 'Abdul Muhsin, an author who died 1571 A. D., 979 A. H.

Bahjat, بهجت, or Behjat, author of a *Diwān* which contains chiefly Ghazals, and at the end a very silly Kascada in praise of the Europeans. He was living in Lakhnau in 1797 A. D., 1212 A. H.

Bahlol, بهلول, who lived during the reign of the Khalif Hārūn-al-Rashid, was one of those people who pass amongst the Muslims either for saints or madmen. Although surnamed Al-Majnūn, or the Fool, he was possessed of a great deal of wit.

Bahloli, بهلولي, a poet whose *Diwān* was found in the Library of Tipu Sultān.

Bahlol Lodi (Sultan), سلطان بهلول لودي, a king of Dehli of the tribe of Afghāns called Lōdī. His father Mālik Kālā was the son of Ibrahim Khān or Mālik Bah-rām governor of Multān. In the year 1450 A. D., 854 A. H., Bahlōl, during the absence at Badāon of Sultān Alā-uddin, son of Muhammad Shāh, took possession of Dehli. He, however, gave place to the name of the Sultān for some time in the khutba; but when that prince promised to cede to him the empire, upon condition that he would permit him to live quietly in the possession of Badāon, Sultān Bahlōl immediately threw the name of 'Alā-uddin out of the khutba and caused himself to be crowned on the 18th of January, 1452 A. D., 25th Zil-hijja, 850 A. H. Bahlōl reigned 38 lunar years, seven months and seven days, and died on the 1st of July, 1489 A. D., 2nd Sha'bān, 891 A. H. He is buried at Dehli near the tomb of Nasir-uddin Mahmūd, surnamed Chirāgh Dehli, a Muslim saint, and was succeeded by his son Nizām Khān, who assumed the title of Sikandar Shāh.

The following is a list of the kings of Dehli of the tribe of Lōdī Afghāns.

Bahlōl Lōdī.

Sikandar Shāh, son of Bahlōl.

Ibrahim Husain, son of Sikandar who was the last of this race, and was defeated by Bābar Shāh.

Bahman, بهمن, an ancient king of Persia, better known in history by his title of Ardashir Darāzdest, which see.

Bahman Yar Khan, بهمن يار خان, son of Shāista Khān and grandson of Asaf Khān, a nobleman of the court of the emperor 'Alamgir.

Bahu Begam, بهو بيگم, the mother of Nawāb Asf-uddaula of Lakhnau. She died on the 28th December 1815.

Bahram I, بهرام, (Varanes of the Greeks), the fourth king of the Sasanian race, was the son of Hurmuz (Hormisdas) whom he succeeded to the Persian throne in the year 273 A. D. He was a mild and munificent prince, and much beloved by his subjects. The most remarkable act of his reign was, the execution of the celebrated Mání (Mani) the founder of the sect of the Manicheans. *Vide* Mání. Bahrárn reigned only three years and three months, after which he left the crown to his son Bahrárn II, about the year 276 A. D.

Bahram II, بهرام, (some authors term him the fourth of that name), was the son of Bahrárn I, whom he succeeded to the crown of Persia in 276 A. D. He reigned 17 years, and after his demise, was succeeded by his son Bahrárn III, about the year 293 A. D.

Bahram III, بهرام, succeeded his father Bahrárn II to the Persian throne about the year 293 A. D., reigned only four months, and was succeeded by his brother, Narsi, or Narses.

Bahram IV, بهرام, the twelfth king of Persia of the Sasanian race, succeeded his brother Sháhpúr (Sapores) about the year 390 A. D., and is distinguished from other princes of the same name, by his title of Kirmansháh, which he received from having, during the reign of his brother, filled the station of ruler of the province of Kirmán: and he has perpetuated it by founding the city of Kirmánsháh. He reigned, according to some accounts, eleven years: and to others fifteen. He was killed by an arrow when endeavouring to quell a tumult in his army, and was succeeded by Yezdijard I, who is called Isdigordes by the Greek authors.

Bahram V, بهرام, (or Varanes V.) the fourteenth king of Persia of the Sasanian dynasty, who is known, in Persian history, by the name of Bahrárn Gôr. He was the son of Yezdijard I, whom he succeeded to the throne of Persia in 420 A. D. The word Gôr signifies a wild ass: an animal to the chase of which this monarch was devoted; and it was in pursuit of one of these that he lost his life; having suddenly come upon a deep pool, into which his horse plunged, and neither the animal nor his royal rider were ever seen again. The first rhythmical composition in the Persian language is recorded to have been the production of Bahrárn and his mistress Dilárám. Bahrárn visited India, was contemporary with Theodosius the emperor of Constantinople, and ruled Persia eighteen years. He died in 438 A. D., and was succeeded by his son Yezdijard II.

Bahram, بهرام, an author who wrote the History of the Persia of Bombay in 1599 A. D., entitled *Kissai Sanján*.

Bahram Chobin, بهرام چوبین, or Jovián, a general of Hurmuz III, king of Persia, whom he deposed; he reigned eight months about the year 590 A. D. *Vide* Hurmuz III.

Bahram Mirza, بهرام مرزا, son of Sháh Sam'íl Safawí. He was a good poet and died in the prime of youth in 1550 A. D., 957 A. H.

Bahram Saqqa, بهرام سقا, a poet, was of Turkish extraction and belonged to the Bayát tribe. It is said that the prophet Khizr appeared to him, and a divine light filled him. He renounced the world and became a water-carrier. *Vide* Ain Translation, Vol. I, p. 581.

Bahram Sarkhasi, بهرام سرخسی, a Prosodian of Sarakhs, a town between Naishápúr and Marv.

Bahram Shah, بهرام شاه, son of Sultán Masa'úd III, ascended the throne of Ghazni by the assistance of Sultán Sanjar his uncle, after his brother Arsalán Sháh, who was

put to death in 1118 A. D., 512 A. H. Bahrárn Sháh after a prosperous reign of 35 lunar years was defeated in 1152 A. D., 547 A. H., by 'Alá-uddín Husan Ghóri, and fled to Láhor where he died the same year, and his son Khusró Sháh succeeded him in the government of Láhor. The poets Shaikh Sa'nái and Abú'l Majd-bin-'Adam-al-Ghaznawí flourished in the time of Bahrárn Sháh.

Bahram Shah, بهرام شاه, surnamed Ma'iz-uddín, was the son of Sultán Rukn-uddín Fúúz. He was raised to the throne of Delhi after the murder of Sultána Razia the queen, on Monday the 21st of April, 1210 A. D. He reigned little more than two years, and was slain by the instigation of Mahzab-uddín wazir, about the 15th of May, 1242 A. D., when Sultán 'Alá-uddín Masa'úd, another son of Sultán Altinsh, was raised to the throne. Firishla says that Bahrárn was the son of Altinsh and brother of Sultána Razia.

Bahramand Khan, بهرامند خان, son of Mirzá Bahrárn, and one of the emperor 'Alamgir's oldest nobility and his friend. After the death of Rûh-ulláh Khán, he was raised to the post of Mir Bakhshí or chief paymaster by the emperor in 1692 A. D., 1103 A. H., and died in the Dakhan on the 17th October, 1702 O. S., 5th Jumáda II, 1114 A. H. He was buried at his own request in a small tomb at Bahádurguph. He was succeeded in his office by Zulfikár Khán Nasrat Jang, who notwithstanding this appointment continued in the command of the army against the Marhattas in the Dakhan.

Bahr-ul Hifz, بحر الحفظ, (or the Sea of Memory,) is the title of Abú Usmán-bin-'Amrú who wrote a book on the manners and qualities of princes. He died 869 A. D., 255 A. H.

Baidu Khan, بايدو خان, the son of Turaghái and grandson of Halakká Khán, succeeded Kaikhatú or Kaijaptú Khán in January, 1295 A. D., Safar, 691 A. H., and enjoyed the crown of Persia only seven months; he was dethroned and slain by his nephew, Gházán Khán, the son of Arghún Khán; who was compelled to attack his uncle and sovereign to preserve himself from destruction. This event took place in October the same year, Zil-hijja 691 A. H. In English Histories he is called Batu. In 1295, at the head of half a million of Keptchak Mongols, he conquered the east of Russia, destroying Riazan, Moscow, Vladimir and other towns.

Baikara Mirza (Sultan), سلطان بايقرا مرزا, the son of Umar Shaikh Mirzá, the second son of Amír Taimúr. Baikara succeeded his brother as governor of Persia in 1394 A. D., 796 A. H. His eldest brother, Pír Muhammad Jahángir was slain in 1405 A. D., 808 A. H. Baikara Mirzá was slain by his uncle Sháhrúkh Mirzá in 1416 A. D., 819 A. H., he left a son named Mansúr, who became the father of Sultán Husain Mirzá, surnamed Abú'l Ghází Bahádúr.

Baihaki, بهیقي, surnamed Abú'l Fazl, and whose proper name is Abú Bakr Ahmad, was the son of Husain Baihaki. He is the author of the works in Arabic called "Sunan Kubra and Sughra," and of one entitled "Sha'b-ul-Imán." He died in the year 1066 A. D., 458 A. H. His collection of Traditions is also of the highest authority.

Baiju, بیجو, one of the most celebrated songsters of India, besides Náck, Gopál, and Fansin.

Bairam Khan, بیرام خان, styled Khán Khánán, or Lord of lords, was one of the most distinguished officers of the Mughal court. He was a Turkmán and descended from a line of ancestors who served for many generations in the family of Taimúr. Bairám accompanied the emperor Humáyún from Persia to India, and on the accession of

his son Akbar, he was honored with the title of Khán Khánán and the office of prime minister; and had the whole civil and military powers vested in his hands. When Akbar in 1558 A. D., 965 A. H., thought he was capable of acting for himself, he dismissed Bairám Khán from the vizárat. Bairám at first had recourse to rebellion, but being unsuccessful, was compelled to throw himself on the clemency of his sovereign, who not only pardoned him, but assigned to him a pension of 50,000 rupees annually for his support. Bairám soon after took leave of the emperor with the design of making a pilgrimage to Mecca, and had proceeded to Gujrát in order to embark for Mecca, but was slain by one Mubárik Khán Lohán, whose father Bábir Khán had slain in battle with his own hand during the reign of the emperor Humáyún. This event took place on Friday the 31st of January, 1561 A. D., 11th Jumáda I, 968 A. H. He was at first buried near the tomb of Shaikh Hísám at Gujrát, but afterwards his remains were transported to Mashhad and buried there. He is the author of a *Diván*.

Bairam, **بیرام**, sometimes erroneously written by us for Bahrán.

Bairam Beg, **بیروم بیگ**, was father of Muním Khán. The latter was a grandee in Humáyún's Court. *Íde Ain Translation*, Vol. I, p. 317.

Baizawi, **قاضي بیضاوی**, (*Kāzī*) the surname of Nasir-uddín

Abū'l Khair Abd-ulláh-ibn-Umar al-Baizáwí. He was a native of Baizá, a village of Shíráz, on which account he is styled Baizáwí. He held the office of *Kāzī* or Judge of the city of Shíráz for a considerable time, and died at Tabriz or Tauris in the year 1286 A. D., 685 A. H., or as others say in 1292 A. D., 691 A. H. He is the author of the well-known Commentary on the *Kurán* called "*Tafsír Baizáwí*," which is also called "*Anwár-ul-Tanzíl*," and "*Asrár-ul-Tawíl*". Some say that he is also the author of a history entitled "*Nizám-ut Tawárikh*," but the author of this work is said by others to be Abū Sa'íd Baizáwí, which see.

Baisanghar (Mirza), **مرزا بیسنغر**, son of Mirzá Sháh-rukh, the son of Amír Taimúr. He was a learned and noble prince, a great protector of letters and learned men. He himself wrote six different hands, composed verses in the Persian and Turkish languages, and constantly had in his employment forty copyists for transcribing MSS. He was born in the year 1399 A. D., 802 A. H., and died before his father in 1434 A. D., 837 A. H., at Hirát, aged 35 lunar years.

Baisanghar (Mirza), **مرزا بیسنغر**, son of Sultán Husáin Mirzá of Hirát. He was killed by Khusró Sháh, king of Kundáz.

Bajazet, name of several Turkish emperors spelt so in English, being a corruption of Báyezíd, which see.

Baji Bai, **باجي بائي**, also called Bija Báí, which see.

Baji Rao I, **باجي راؤ پيشوا**, (*Peshwá*) the son of Bálájí Ráo

Bishwanáth Peshwá, whom he succeeded in October 1720, A. D. He was the almost of all the Bráhmaṇ dynasty, and of all the Marhatta nation, except Sewájí. He died on the 28th April 1740, O. S., 12th Safar 1163, A. H., and left three sons: viz.: Bálájí Ráo who succeeded him as Peshwá; Rághunáth Ráo commonly called Rághoba, who was at one time much connected with the English, and was the father of the last Peshwá Bájí Ráo II; and Shamsher Bahádúr to whom (though an illegitimate son by a Muhammadan woman, and brought up in his mother's religion), he left all his possessions and pretensions in Bundelkhand.

Baji Rao II, **باجي راؤ پيشوا**, the last Peshwa, was the eldest son of Rághoba or Rághunáth Ráo of infamous

memory. He succeeded Mádhó Ráo, the infant Peshwá, who died suddenly in October 1795, A. D. During the reign of Mádhó Ráo, he and his brother Chinnájí were confined in the fort of Juncir, near Pána, and after his death Chinnájí was furtively invested, but he was soon after deposed and Bájí Ráo was publicly proclaimed Peshwá by Daulat Ráo Scindhia on the 4th December, 1796 A. D. In May, 1818 a proclamation was issued by Government deposing him; and the Rájá of Sitára, Partáp Singh Náráyan released from confinement, had a part of the Pána territories assigned for his support, and was vested with the reality of that power of which his ancestors, in latter times, had enjoyed only the name. Bájí Ráo was compelled to surrender himself to the English, and was pensioned on the 3rd June, 1818. The pension allowed him by Government was 800,000 rupees per annum. He died at Bithúr near Cawnpúr in December, 1852 A. D., and was succeeded by his adopted son Dhondú Pant, commonly called Náná Sáhib, who became a rebel in the disturbances of 1857.

Bakai (Mulla), **ملا بقاي**, a poet who lived in the time of the emperor Bábar Sháh. He is the author of a poem or *Masnawí* which he dedicated to the emperor.

Bakai, **بقاي**, surname of Ibrahim-bín-'Umar, a learned Musulmán who is the author of several treatises on ancient philosophers, on divination by numbers, a commentary on the *Kurán*, &c. He died in the year 1480 A. D., 885 A. H.

Bakalani, **باقلاني**, the author of a work called "*A'jáz-ul-Kurán*," or of the difficult things in the *Kurán*. See Abú Bakr Bákalání.

Baki Muhammad Khan Koka, **محمد خان كوكه**, **باقی**, eldest brother of Adham Khán, the son of Máham Anka, was an officer of 3000 in the time of the emperor Akbar. He died at Garh Kutka, where he had a jagír, in 1585 A. D., 993 A. H.

Baki Khan, **باقی خان**, a nobleman of the court of the emperor Sháh Jahán, by whom he was appointed governor of the fort of Agra. In the 24th year of the reign of the emperor he was raised to the rank of 1500. In the 49th year of the emperor's reign, he still held the governorship of the fort of Agra, and was raised to the rank of 2000 the following year. He had built in the front of the gate called Hathia-pol, which is situated towards the Chauk and the Jama Misjid, a fine bungalow which was still standing about the year 1830 A. D.

Bakhat Singh, **بخت سنگه**, or Bakht Singh Ráthor, son of Ajít Singh and brother of Abhai Singh, rájá of Jodhpúr. He was poisoned in 1752 A. D.

Bakhshi 'Ali Khan, **بخشي علي خان**, whose poetical name was Hashmat, flourished in the time of Nawáb Salábat Jang of Haidarábád about the year 1751 A. D., 1164 A. H.

Bakhshi Bano Begam, **بخشي بانو بیگم**, a sister of the emperor Akbar the Great.

Bakshu, **بخشو**, a singer, lived at the Court of Rájá Bikramájít Mansur; but when his patron lost his throne, he went to Rájáh Kírát of Kálinjar. Not long afterwards he accepted a call to Gujrát, where he remained at the Court of Sultán Bahádúr 1526 to 1536 A. D. *Íde Ain Translation*, Vol. I, p. 611.

Bakhtari, **بختری**, one of the most celebrated Arabian poets, who died in the year 823 A. D. According to some writers, he was born in 821 A. D., 208 A. H., flourished in the time of the khalíf Al-Musta'in Billáh, and died in his 63rd year at Baghdád. He is also called Bin-Bakhtari.

Bakhtawar Khan. بخاور خان, an amir who served under the emperor Alamgir. The Sarai of Bakhtawar-nagar near Delhi was constructed by him in 1671 A. D., 1082 A. H. He is the author of the work called "Mirat-ul-Alam," a history of the first part of the reign of 'Alamgir. He died in 1684 A. D., 1095 A. H., vide Nazir Bakhtaiar Khan.

Bakhtaiar Beg Gurdi Shah Mansur. گرد ساه, بختيار بيگ, Turkman, was an Amir and governed (1001) Siwistan. *vide* Ain Translation, Vol. I, p. 474.

Bakhtaiar Khilji, بختيار خلجي, *vide* Muhammad Bakhtaiar Khilji.

Bakili, بكلي, surname of Abul Fazl Muhammad-bin-Rasim al-Khawarizmi, who from his learning has the title of Zain-uddin and Zain-ul-Mashakh, or the ornament of the doctors. He wrote a book on the prayers of the Muslims, on the glory and excellence of the Arabs, called "Salat-ul-Bakili." He died in 1167 A. D., 562 A. H., but according to Hajji Khalifa in 1170 A. D., 566 A. H. There was another Bakili, also a Muhammadan doctor, who died in 982 A. H.

Bakir, باقر, the poetical name of Muhammad Bakir Ali Khan who flourished in the time of the emperor Muhammad Shah and wrote a Masnawi or poem called "Ramuz-ul-Tahirin", composed in 1726 A. D., 1139 A. H., also another work entitled "Gulshani Asrar," which he wrote in 1732 A. D., 1145 A. H. He is also the author of a Diwan, and another poem called "Mirat-ul-Jannal.

Bakir Ali Khan. باقر علي خان, *vide* Bakir.

Bakir (Imam), امام باقر, *vide* Muhammad Bakir (Imam).

Bakir Kashi, باقر کاشي, whose poetical name is Khirad, was a contemporary of Zahiri who flourished about the year 1600 A. D., and is the author of a Diwan.

Bakir Khan, باقر خان, a nobleman in the service of the emperor Shah Jahán. In the latter part of his life, he was appointed governor of Allahabad, where he died in 1637 A. D., 1047 A. H., in which year died also Khan Zaman Bahadur in Daulatabad.

Bakir Khan, باقر خان نجم ثانی, surnamed Najm Sani, an amir of the reign of Shah Jahán. He was a very liberal man; fond of literature; and was himself a poet. He died in 1640 A. D., 1050 A. H., but, according to the work "Masir-ul-Umrá," in 1637 A. D., 1047 A. H. He is the author of a Diwan or Book of Odes.

Baktash Kuli, بكتاش قاي, a Muslimán writer of the Persian sect, who wrote a book, called "Bostán-al-Khayal" or the Garden of Thoughts. Watkin's Biographical Dictionary. See also Amir, who also wrote a book of that name.

Bakhtishu, بختيشوع, name of a Christian physician in the service of Harun-al-Rashid.

Balaji Rao Bishwa Nath Peshwa, راؤ بشوناتپه پيشوا, بالاجي, the founder of the Bráhma dynasty of Peshwá, was the hereditary accountant of a village in the Kokan. He afterwards entered into the service of a chief of the Jado family, whence he was transferred to that of the rájá Sahu, son of Sambhaji, chief of the Marhattas. His merits were at length rewarded with the office of Peshwá, at that time second in the State. He died in October 1720, and was succeeded by his son Bají Rao Peshwá I.

List of Hereditary Peshwas of Puna

Balaji Rao Bishwanath Peshwá.

Bají Rao Peshwá I, son of Balaji.

Balaji Rao, son of Bají Rao.

Mádhó Rao Bilál, son of Balaji, succeeded under the viceroy of his uncle Rághunáth Rao.

Naráyan Rao Peshwá, brother of Mádhó Rao.

Rághunáth Rao, son of Bají Rao Peshwá I.

Mádhó Rao II, posthumous son of Náráyan Rao.

Bají Rao II, son of Rághunáth Rao, proclaimed himself, and was taken by Scindhia.

Chimnaji, furtively invested at Puna, 26th May, 1796.

Bají Rao II, publicly proclaimed, 4th December, 1796.

Surrendered to, and pensioned by the English, 2d June, 1818, and Partáp Singh Náráyan the rájá of Sitára released from confinement.

Balaji Rao, بالاجي راو, also called Balá Rao Pandit Pradhán, was the son of Bají Rao Peshwá I, and succeeded his father in April, 1740 A. D. He was at Puna when the battle between the Marhattas and Ahmad Shah Abdali took place in January, 1761 A. D., but died some time after in the same year, leaving three sons, viz.: Biswas Rao who was killed in the battle of Panipat, Mádhó Rao, and Náráyan Rao.

Baland Akhtar, بلند اختر, a brother of the emperor Muhammad Shah. *vide* Achehhe.

Balash, بالاش, *vide* Palash or Palás.

Balban, بلبن, a king of Delhi, *vide* Ghayas-uddin Balban.

Balbhaddar Singh, بلبلدر سنگه, a rájá lineally descended from the ancient Hindú monarchs of Audh, who having 100,000 Rájpúts at his command, considered himself as equal to the Nawáb Wazir of Lakhnau, whose authority he disclaimed. To reduce this rájá, an army was sent, about the year 1780 A. D., composed partly of the Nawab's troops, and partly of the Company's sepoys; but owing to the intrigues of Haidar Beg Khan, the minister of the Nawáb Wazir Asaf-uddaula, and the native collectors who extorted large sums from the zamindárs, this measure failed of success. During two years he was frequently defeated and pursued; and at length being surprised in his camp, he was killed in endeavouring to make his escape.

Baldoo Singh, بلدبور سنگه, the Ját rájá of Bhartpúr, was the second son of Ranjit Singh. He succeeded to the ráj after the death of his eldest brother Randhir Singh.

Baligh, بليغ, author of the "Daláel Zahira," "Talaun Kudrat," and Makáiluna. He was a native of India and was living in 1772 A. D., 1186 A. H.

Balin, erroneously written by some for Balban, which see.

Balkini, بلقيني, *vide* Bilquiní.

Balwan Singh, بلوان سنگه, (who was always called by the natives of Agra as the Kashi-wala rájá) was the son of the celebrated Chait Singh, rájá of Banaras. Balwan Singh was born at Gwalior, and after his father's death, he and his family lived in the city of Agra for many years on a monthly pension of 2000 rupees. He lost his only son Kúwar Chakrabati Singh on the 17th of December, 1871, and after a few days, on the 26th of the same month, he resigned his unusually prolonged life. The only surviving members of this family are the widow of Chakrabati Singh and his children, a boy aged 9 and a girl aged 11 years. Balwan Singh is the author of a Diwan in Urdú.

Balwant Singh, بلونت سنگه, a rájá or zamindár of Banaras. He was the father or brother of the famous Chait Singh who rebelled against the British, and was

arrested and deposed by Mr. Hastings in 1781. Balwant Singh succeeded his father Mause Ban in 1740, A. D., reigned 30 years, died in 1770, and was succeeded by Rājā Chait Singh.

Balti, بالتي, (*vide* Jodh Bai), the daughter of Rājā Udaia Singh Rāthor, commonly called Motha Rājā, she was married to the emperor Jahangir and became the mother of Shāh Jahān. She died in 1619 A. D., 1028 A. H.

Balwant Singh, بلونت سنگھ, Rājā of Bhartpur, succeeded his father Baldeo Singh in August 1824; was displaced by one of his cousins, named Durgā Sāl, in March 1829, but reinstated by the British Government on the 19th of January 1826. Bhartpur was stormed and taken by the British troops under Lord Combermere, on the 18th January. The British lost during the siege 45 officers killed and wounded, and 1500 men; the enemy lost some thousands, and the usurper Durgā Sāl was seized and sent to Allahabad. His father Baldeo Singh was the second brother of Ratan Singh, the eldest of the four sons of Ranjit Singh, the son of Kehri Singh, the brother of Ratan Singh, the brother of Jawāhir Singh, the son of Sūrpāl, the son of Chāranān Jāt, the founder of the principality. Balwant Singh died aged 31 years on the 16th of March 1853, and was succeeded by his infant son Jaswant Singh.

Banana, بنانه, an Arabian poet whose full name is Abū Bakr-bin-Muhammad-bin-Banāna. There has been another Bin-Banāna, *viz.* Abū Nasr-bin-ul-Aziz-bin Banāna, who was a poet also, and died at Baghdad in 1009 A. D., 400 A. H.

Banda, بنده, *vide* Razī (Maulānā).

Banda, بنده, a Gurū or chief of the Sikhs, and successor of Gurū Gobind. This man obtained great power, and committed great depredations in the province of Lāhor, in the reign of Bahādur Shāh I. and while the emperor was in Dakhn against his brother Kām Bakhsh, Banda collected his followers, to revenge the death of his predecessor's sons who were taken prisoners, and had been put to death some time ago. He committed the greatest cruelties on the Musalmāns, in every advantage shewing no quarter to age or sex, and even ripping up women with child. The emperor found it necessary to march in person against him, and he was besieged in the fortress of Lohgarh, which was taken, but Banda found means to escape, and raise new insurrections. In the reign of the emperor Farrukhsīr, 'Abdus Samad Khān governor of Kāshnūr was sent against the rebels with a great army. After many severe engagements, he forced Banda to take refuge in a fortress, which was blockaded so effectually, as to cut off every supply. The garrison was reduced to the necessity of eating cows, horses, asses, and other animals forbidden by their laws; when at length, having no provision of any sort left, and being reduced to the extremity of famine and disease, they begged for quarter. 'Abdus Samad Khān, having planted a standard on the plain, commanded them to come out and lay their arms under it, which they did. He then divided the meaner sort among his chiefs, who cut off their heads; and threw their bodies into a river near the fortress. Banda and other captives were sent to Dehli, through which he was carried in an iron cage upon an elephant, dressed in a robe of gold brocade. The Sikhs bore the insults of the populace with the greatest firmness, and steadily refused the emperor's offers of life if they would embrace the Muhammadan faith. They were put to death, a hundred each day, on the ensuing seven days. On the eighth day Banda and his son, were put to death without the city. A dagger was put into his hands, and he was commanded to kill his infant son; but refusing, the child was slain by the executioner, his heart torn out, and forced into the

father's mouth. Banda was then put to death by the tearing of his flesh with red hot pincers and other tortures, which he bore with the greatest constancy. This event took place in the year 1715 A. D., 1127 A. H.

Bano Bogam, بانو بگم, the daughter of Shāhnawāz Khān, the son of the Wazīr Asaf Khān, wife of the emperor Alamgir, and mother of 'Azim Shāh.

Earahman, عرهمن, poetical title of a Brāhman whose name was Chandar Bhān, which see.

Barbak, باربك, the son of Bahlol Lodī, king of Dehli. *Vide* Husain Shāh Sharqī.

Barbak Shah, باربك شاه, Pūrbi, the son of Nāsir Shāh, whom he succeeded to the throne of Bengal in 1458 A. D. He reigned for a period of 17 years and died in 1474 A. D., 879 A. H.

Barbarassa (Aruch), بار بارسه, a famous pirate. Being called in to assist Salīm, prince of Algiers, against the Spaniards, he murdered that monarch, and took possession of his throne. He afterwards laid siege to Tunis, which he took, and caused himself to be proclaimed sovereign. He was besieged by the Marquis of Gomarez and reduced to the greatest distress. He escaped by a subterraneous passage, but was overtaken with a small number of Turks, the whole of whom died sword in hand in 1518, A. D.

Barbarassa, بار بارسه, the famous Corsair. Sulaimān, emperor of the Turks, gave him the title of Khair-uddīn, and made him afterwards Pāshā of the sea. He succeeded his brother Aruch, who conquered the kingdom of Algiers, after having killed Salīm the Arabian king. He took Tunis, 1533 A. D., 940 A. H., after having driven out the Venetians, but Andre Doria retook it again, 1536 A. D., 943 A. H. After this, he ravaged several parts of Italy, and reduced Yemini, in Arabia Felix, to the Turkish government. Khair-uddīn died at Constantinople in 1546 A. D., 953 A. H., aged 80.

Barbud, باربد, a famous Persian musician, master of music to Khusrō Parwez king of Persia. He composed an air called Aorangi, and invented a musical instrument (a sort of lyre) which bears his name: *viz.* Bārbud or Bārbūt.

Barizi, بارزي, the son of 'Abdul Rahīm, an Arabian author who wrote a commentary on the work called "Asrar-ul-Tanzil." He died in 1337 A. D., 738 A. H. This author appears to be the same with Bāziri, which see.

Bark, برق, poetical name of Muhammad Razā.

Barkali, برکلي, the name of two Muhammadan doctors; the one died in 1553 A. D., 960 A. H., and the other in 1573 A. D., 982 A. H. They are sometimes called Bīngilī, which see.

Barkat-ullah (Sayyad), سيد برکت الله, styled "Sāhib-ul-Barkāt," was the son of Sayyad Aweis, the son of Mīr 'Abdul Jalīl, the son of Mīr 'Abdul Wahīd Shāhidī of Bilgarām. His poetical name was 'Ishkī, and as his grandfather's tomb was in Māhara in the district of Agra, he went and lived in that village till the day of his death which happened on the 25th of July, 1729 A. D., 10th Muharram, 1142 A. H.

Barkayarak (Sultan), سلطان برکيارق, the eldest son of Saltān Malikshāh Saljūki, whom he succeeded in 1092 A. D., 485 A. H. His usual residence was Baghdad. His brother, Muhammad ruled over Azur-bejān; while Sanjar, his third brother, established a kingdom in Khurāsān and Transoxiana, from whence he extended his conquests over the fallen princes of Ghazni. Barkayarak reigned twelve years and died in December, 1104 A. D.

498 A. H. His brother Sulṭān Muhammad succeeded him.

Barmak, برمک, the name of a noble family, originally from Balkh in Khurāsān, and highly celebrated all over the East for their generosity, magnificence, and distinguished patronage of men of genius. One of the most illustrious was governor to the khalif Harūn-al-Rashid, and his son Ju'far, afterwards minister to that prince; but having incurred his displeasure, he with several of the heads of the family was put to death. *Vide* Ju'far-al-Barmakī.

Baroda, برودا, rājā of. *Vide* Pelāji.

Basasiri, بساسيري, (a glutton) was the nickname, and afterwards the surname of Arsalān, who from a slave became Commander-in-Chief of the armies of Bahā'ud-daula, the wazīr of the khalif of Baghdād. Having quarrelled with him he fled to Egypt and put himself under the protection of Al-Mustanasir Billāh, the fifth khalif of Egypt of the Fatimite dynasty. After some time he came to Baghdād. He took Kāem, the 26th khalif of the Abbasides, prisoner in Baghdād, deposed him, and caused Mustanasir, to be acknowledged the only and legitimate chief of all the Muslims. He maintained Mustanasir in the khilāfat for one year and a half, after which Tughral Beg, Sulṭān of the Saljūkides, put Kāem on the throne of Baghdād again, defeated and killed Basasiri 1059 A. D., 451 A. H., and sent his head to Kāem, who caused it to be carried on a pike through the streets of Baghdād.

Bashir-ibn-ul-Lais, بشير ابن الليث, or Laith, the brother of the arch-rebel Rafa-ibn-ul-Lais, who had revolted against Harūn-al-Rashid the khalif of Baghdād in the year 806 A. D., 190 A. H., at Samarkand, and assembled a considerable force to support him in his defection; notwithstanding all Harūn's care, the rebels made in 807 A. D., 191 A. H., great progress in the conquest of Khurāsān. According to Abū'l Faraj, in the year 809 A. D., 193 A. H., Bashir was brought in chains to Harūn, who was then at the point of death. At the sight of him the khalif declared, that if he could speak only two words he would say kill him; and immediately ordered him to be cut to pieces in his presence.

Basiti, باسطي, poetical name of a person who is the author of the biography of poets called "Tazkira Bāsiti.

Basus, باسوس, an Arabian woman, from whom originated a war, called Harb-i-Basūs, which has since become a proverb to express, "Great events from little causes." Two Arabian tribes fought about 40 years, because a camel belonging to this woman broke a hen's egg; the owner of the egg wounded the camel with an arrow, and the two tribes were instantly in arms.

Batalmiyusi, بطالمیوسی, an Arabian author, who died in 1030 A. D., 421 A. H. He wrote a treatise on the qualities requisite in a secretary and good writer, and another on genealogies.

Batu Khan, باتو خان, the son of Jūji Khān, and grandson of Chingiz Khān. He ruled at Kipchak and was cotemporary with Pope Innocent IV.

B. uwab, بواب, (or Bouwāb) surname of Abū'l Hasan 'Alī Kāla, who is better known under the name of ibn-Bouwāb. It is he who improved the form of the Arabic Alphabet after Ibn-Makla. He died in 1022 A. D., 413 A. H., or as some say in 1032 A. D., 423 A. H. After him Yá'kúb, surnamed Mustaw'simī, reduced it to its present form.

Baian, بیان, the poetical name of Khwāja Ahsan-uddīn or Ahsan-ullah Khān of Agra, who was living at Dehli in 1760 A. D., 1174 A. H.

Baiazid I (Sultan), سلطان بایزید, whom we call

Bajazet, surnamed Ilderim, or Lightning, succeeded his father Murād I (Amurath) in 1389 A. D., 791 A. H., as Sulṭān of the Turks. He caused his elder brother Yá'kúb, his rival for the throne, to be strangled, an act of barbarity which since his time has become a custom at the Turkish court. He conquered Bulgaria, Macedonia, and Thessaly; and after he had made the emperor of Constantinople tributary to his power, he marched to attack Tamerlane in the east. He was, however, totally defeated near Angoria on Friday the 21st July, 1402 A. D., 19th Zil-hijja, 804 A. H., and taken prisoner; and when the proud conqueror asked him what he would have done with him if he had obtained the victory, Bāiazid answered that he would have confined him in an iron cage. "Such then shall be thy fate," rejoined Tamerlane, and ordered him to be carried about with his camp in an iron cage. Bāiazid died on the 8th of March, 1403 A. D., 13th Sha'bān, 805 A. H., at Antioch in Pisidia during his confinement in Taimūr's camp. His son Mūsā, who was with his father at the time of his death, brought his remains to Brusa and buried there. During his (Mūsā's) absence in the camp, his brother Salimān had ascended the throne.

Baiazid II, سلطان بایزید, (Sulṭān) emperor of Turkey

succeeded his father Muhammad II. to the throne of Constantinople in May, 1481 A. D., Rabī' I, 886 A. H. He extended the boundaries of his kingdom; and obliged the Venetians to sue for peace. His reign was distracted by intestine discord, and he fell by the perfidy of his son Salīm I, who caused him to be poisoned in 1512 A. D., 918 A. H., in the 60th year of his age and 31st of his reign. He was a man of uncommon talents, and did much for the improvement of his empire, and the promotion of the sciences.

Baiazid Ansari, بایزید انصاری, the Afghān Apostle,

called Pir Rōshan, founder of the Sūfī sect called "Rōshania," or "the enlightened." He had established amid the mountains of Afghānistān a temporal power upon the authority of his spiritual character, which enabled him and his successors to disturb the tranquillity of the Empire of Dehli, when, under the celebrated Akbar, it had reached the very zenith of its power.

Baiazid Bustami (Khwaja), خواجه بایزید بسطامي,

the famous ascetic of Bustām, whose original name was Taifūri; he is therefore sometimes called Bāiazid Taifūri-al-Bustāmī. His father's name was 'Isa-ibn-Adam-ibn-'Isa-ibn-'Alī. His grandfather was a Gabr or magian, but became a convert to Islāmism. These two brothers Adam and 'Alī were like himself, devout ascetics, but in an inferior degree. He was born in the year 777 A. D., 160 A. H., lived to a great age, and died between the years 845 or 848 A. D., 231 or 234 A. H., but according to Ibn-Khalikān his death took place in 875 or 878 A. D., 261 or 264 A. H. He is said to have been a cotemporary of Ahmad Khizroya who died 240 A. H.

Baiazid Khan, بایزید خان, faujdār of Sarhind, who was

commanded by the emperor Farrukh-siyar to punish the Sikhs, who had risen in rebellion; he took the field, but was assassinated in his tent when alone at evening prayers, by a Sikh commissioned for that purpose by Banda their chief, and the murderer escaped unhurt. This circumstance took place about the year 1714 A. D., 1126 A. H.

Baiazid (Sultan), سلطان بایزید. There is a cenotaph

at Chatigāon, called the Rauza of Sulṭān Bāiazid. It is related that he was born at Bustām in Khurāsān, of which country he was king; but abandoning regal pomp and cares for the tranquillity of the ascetic life, he came with twelve attending disciples to Chatigāon. Their arrival was promptly opposed by the king of the fairies and the

attendant genii, who desired them forthwith to depart. Sultán Báiazid, with feigned humility, entreated to be allowed to remain that night and to occupy only as much ground as could be illumined by a single lamp, called in Bengali, *chato* or *chad*; on obtaining their consent, he kindled from his mine a lamp of such radiance, that its light extended to Tik Naof, a distance of 120 miles, and scorched the terrified genii, who fled from its flame in dismay. In commemoration of this event, the place was named Chatigrama, in common parlance, Chatgion, signifying the village of the lamp. This insult and breach of confidence, led to implacable war on the part of the genii, whom Sultán Báiazid, in various conflicts, drove from the field; and in his strenuous exertions dropped a ring where the cenotaph now stands: his Karanphúl, or ear-ring, fell in the river, which thence was named the "Karanphúl;" and a snail, or shell, dropped from his hand, into the other stream, from which it derived the name of San-khauti. Sultán Báiazid then became a Gorchela (*i. e.*, did penance in the tomb) for 12 years; after endowing it with lands to keep it in repair and defray the expenses of pilgrims and the twelve disciples, he proceeded to Makampúr, and was succeeded by his disciple, Sháh—who in the hope of an eternal reward, performed the penance of standing for 12 years on one leg, after which he also proceeded to Makampúr, leaving the cenotaph under the charge of Sháh Pir, an attending disciple of Báiazid. This place was therefore in afterages held in great repute, and visited by numerous pilgrims from distant parts. It is situated on a hill, ascended by a flight of steps, inclosed by a wall about 30 feet square and 15 high, with mitred battlements, and a pillar rising two feet above them at each angle, similar to the buildings of the time of Akbar. The tomb, about 12 feet by 9, is in the centre of the area, with some shells and corals deposited at its head.

Baiazid Taifuri-al-Bustami, بايزيد طيفوري البسطامي, *vide* Baiazid Bustami.

Baz. Bahádur, باز بهادر, whose original name was Málik

Báiazid, succeeded his father Shujáa' Khán to the government of Málwa in 1554 A. D., 962 A. H., and having taken possession of many towns in Málwa which were previously almost independent, he ascended the throne under the title of Sultán Báiz Bahádur. His attachment to Rúpmani, a celebrated courtesan of that age, became so notorious, that the loves of Báiz Bahádur and Rúpmani have been handed down to posterity in song. He reigned about 17 years, after which the kingdom of Málwa was taken, and included among the provinces of the empire of Dehlí, by the emperor Akbar in the year 1570 A. D., 978 A. H. Báiz Bahádur afterwards joined Akbar at Dehlí and received a commission as an officer of 2000 cavalry. Báiz Bahádur and Rúpmani both are buried in the centre of the tank at Ujjain.

Bazil, باذل, *vide* Rafi Khán Bazil.

Bazil, باذل, the poetical name of Badr-uddín Ismaíl-al-Tah-rizí, an Arabian author.

Baziri, بازري, author of a poem entitled "Koukab-al-Dar-riat" or the Brilliant Star, in praise of Muhammad, who cured him, as he said, of the palsy in a dream. Every line of the poem ends with an M, the initial of the prophet's name, and it is so highly valued, that many of the Muhammadans learn it by-heart, on account of its maxims. Lempriere's Universal Dictionary under Bausirri. Bárizí and Bázirí appears to be the same person.

Baz Khan, باز خان, an amir in the service of the emperor Bahádur Sháh. He was killed in the battle against Azim Sháh on the 8th June, 1707 O. S., 18th Rabi' I, 1118 A. H., at Dhaulpúr.

Bazmi, بزمي, author of the Padmáwat in Persian verse.

He was a native of Karkh and resided for some time at Shiráz. He came to Gujrát during the reign of the emperor Jahángir, and composed the abovementioned poem in 1619 A. D., 1028 A. H. He was living at Dehlí in the time of Sháh Jahán, about the year 1634. His proper name is 'Abdul Shakúr.

Bazzaz, بزاز, the author of the "Adáb-al-Mufridát" or a treatise on the particular conditions and properties of traditions, and some other works on the Muhammadan theology.

Bebadal Khan, بی بدل خان, a poet of Persia who came to India in the reign of the emperor Jahángir, and flourished in the time of Sháh Jahán, who conferred on him the title of Bebadal Khán. Under his superintendence the Peacock throne was constructed. Bebadal Khán appears to be the former title of Abú Tálib Kalin.

Bedar, بيدار, the poetical name of Sanáth Singh, a Hindú, who was living in 1753 A. D., 1166 A. H.

Bedar, بيدار, an author whose proper name was Imám Bakhsh, a native of Ambála. He is the author of the work called "Tárikh Sa'adat," being an account of the progress of the dynasty which ruled over Audh from Shujáa'-uddaula to Sa'ádat 'Alí Khán, to whose name the title is an illusion. It was composed in 1812 A. D., 1227 A. H. He is also the author of several Masnawís, one of which contains the praises of Nawáb Sa'ádat 'Alí Khán, called "Gulshán-i-Sa'adat." He was living in the time of Nasir-uddin Haidar, king of Audh.

Bedar Bakht, بيدار بخت, (Prince), son of 'Azim Sháh.

He was killed in the battle fought by his father against the emperor Bahádur Sháh on the 8th June, 1707 O. S., 1119 A. H.

Bedar Bakht, بيدار بخت, son of Ahmad Sháh, king of Dehlí. He was elevated to the throne of Dehlí on the 1st September, 1788 A. D., 27th Zi-Ka'da 1202 A. H., when Ghulám Kadif imprisoned Sháh Alam. Bedar Bakht continued to reign until the approach of the Marhattas towards Dehlí, when he fled upon the 12th October, 1788, but was subsequently apprehended and murdered by the orders of Sháh Alam.

Bedil (Mirza), مرزا بيدل, the poetical name of Saifad Gilani, which see.

Begam Sultan, بیگم سلطان, a lady of rank, whose tomb is to be seen to this day, outside of the gate of Ya'tmád-uddaula's mausoleum in Agra. From the inscription that is on her tomb, it appears that she died in the time of the emperor Humayún in 1538 A. D., 945 A. H., and that she was the daughter of Shaikh Kamál.

Begana, بیگانه, the poetical name of Abú'l Hasan.

Bekasi (Maulana), مولانا بیکسی, a poet who lived in the time of the emperor Akbar.

Bekasi (Maulana), مولانا بیکسی, a poet of Shiráz who was cotemporary with Ghizalí, who died in the year 1111 A. D., 505 A. H.

Bekhabar, بیکخبر, the poetical name of Mir 'Azmat-ullah, son of Lutf-ullah of Bilgarám. He died in 1729 A. D., 1142 A. H., at Dehlí. He is the author of the work called "Safinae Bekhabar."

Bekhud, بیکخود, poetical name of Mulla Jámí Lahauri Namdar Khání, which see.

Bekhud, بکخود, poetical name of Sayyad Hadī 'Alī, son of Sayyad Nāsir 'Alī Shahr, and author of a Diwān.

Betab, بیتاب, whose proper name is Abbas 'Alī Khān, which see.

Bengal, Sultāns and Governors of, vide Muhammad Bakhtaiār Khiljī, and Khān Jahān.

Berar, راجہ برار, rājā of, vide Rāghōjī Bhōsla.

Bhagwan Das (raja), راجہ بھگوانداس, called by Abū'l Fuzl Bhagwant Dās, was the son of Rājā Bihāra Mal Kuchhwāha of Ambhar or Amer, now Jaipur. His daughter was married to the prince Mirzā Salīm (afterwards Jahāngir) in the year 1585 A. D., 993 A. H., by whom he had a daughter named Sultān-un-nisā Begam, and then a son who now was Sultān Khusrō. Bhagwān Dās died five days after the death of Rājā Todar Mal, i. e., on the 15th November, 1589 A. D., 10th Muharram 998 A. H., at Lāhor. After his death, the emperor Akbar, who was then at Kābul, conferred the title of Rājā on his son Mān Singh with the rank of 5000.

Bhagwant Singh, بھگونت سنگہ, rānā of Dhaulpūr (1857). He died on the 14th February, 1873.

Bhanbu Khan, بھنبو خان, the son of Zabīṭā Khān, which see.

Bhau, بھاؤ, a Marhatta chief. Vide Sadāshco Bhāū.

Bhau Singh, بھاو سنگہ, also called Mirzā Rājā, was the second son of Rājā Mān Singh, the son of Rājā Bhagwān Dās Kuchhwāha. He succeeded to the rāj after his father's death in 1614 A. D., 1023 A. H., was raised to the rank of 5000 by the emperor Jahāngir, and died of drinking 1621 A. D., 1030 A. H. Two of his wives and eight concubines burnt themselves on his funeral pyre. Among Jahāngir's courtiers the rājās of Ambār were the most addicted to drinking. His eldest brother Jagat Singh, and Māka Singh his nephew, had likewise paid with their lives for their drunken habits, but their fate was no lesson for Rājā Bhāū.

Bhara Mal (Raja), بھارا مال, vide Bihārī Mal.

Bhartpur, راجہ بھرت پور, rājā of, vide Chūrāman Jāt.

Bhaskar Acharya, بھسکر اچاریا, a most celebrated astronomer of the Hindūs, who was born at Bīdao, a city in the Dakhan, in the year of Salivāhana, 1036, corresponding with the year 1114 A. D., 508 A. H. He was the author of several treatises, of which the Līlāwatī and the Bījā Ganita, relating to arithmetic, geometry and algebra, and the Siromani, an astronomical treatise, are accounted the most valuable authorities in those sciences which India possesses. The Siromani is delivered in two sections, the Gōla-Adhyāya, or the Lecture on the Globe, and the Ganita Adhyāya, or the Lecture on Numbers, as applied to astronomy. The Līlāwatī was translated into Persian by Fāzī in the reign of Akbar, and an English translation has also been lately made by Dr. Taylor and published at Bombay. Bhaskar died at an advanced age, being upwards of 70 years. Līlāwatī was the name of his only daughter who died unmarried.

Bhim Singh, بھیم سنگہ, rānā of Udaipur, was living in 1750 A. D.

Bhim Singh Rathour, بھیم سنگہ راتھور. He usurped the throne of Jodhpūr in 1793 A. D., on his grandfather's death by defeat of Zālim Singh, and died in 1803. He was succeeded by Mān Singh.

Bhim, راجہ بھیم, rājā of Gujrat, in whose time Sultān

Mahmūd Ghaznawī took the famous temple of Somnāth in 1027 A. D.

Bhoj (Raja), راجہ بھوج, vide Rājā Bhōj.

Bhori Rani, بھوری رانی, the last of the wives of Maharājā Ranjīt Singh, she died childless at Lāhor on the 5th of April, 1872. Her adopted son Kūwar Bhūp Singh distributed large sums of money before and after her death as alms to the poor. The funeral was very grand. Her remains were burnt near the samādh of the late Maharājā, and the ashes were sent to be thrown into the Ganges at Hardwār. She drew a pension of 800 rupees per mensem from our Government and held jāgirs of upwards of 60,000 rupees per annum.

Bhuchchu, بھچو, vide Zarra.

Bhuya, میان بھو یہ, a nobleman of the court of Sultān Sikandar Lodī, who built the masjid Math in Dehlī, but was afterwards assassinated by that prince without any crime, only because people used to assemble at his place.

Bibi Bai, بی بی بائی, the sister of Muhammad Shāh 'Adil king of Dehlī, married to Salīm Shāh Sūr by whom she had a son named Firōz. After the death of Salīm Shāh, when Firōz, then an infant, was being murdered by his uncle Muhammad Shāh, she defended her son for some time in her arms, presenting her body to the dagger, but her cruel brother tore the young prince from her embrace, and in her presence severed his head from his body. This event took place in May, 1554 A. D.

Bibi Daulat Shad Begam, بی بی دولت شاد بیگم, one of the wives of the emperor Akbar and the mother of Shahr-un-nisā Begam, who survived her father, and died in the time of Jahāngir.

Bibi Marwarid, بی بی مرورید, wife of the late Amīr Afzal Khān, died in September, 1874 A. D.

Bibi Zinda Abadi, بی بی زندہ ابدی, commonly called Bibi Jind Wadi by the people of Ucheha, was one of the descendants of Sayyad Jahlī. She is buried at Ucheha in Multān. The dome in which she rests is erected of burnt bricks and cemented by mortar. The whole of the edifice is ornamented by various hues, and lapis lazuli of the celebrated mines of Badakhshān. The size of this grand building may be estimated at 50 feet high, and the circumference 25.

Bihari Lal, بھاری لعل, a celebrated Hindī poet, called by Gilechrist the Thomson of the Hindūs, and much admired among them; he appears to have flourished about the beginning of the 16th century. Being informed that his prince Jaisāh of Jaipur was so infatuated with the beauty of a very young girl he had married, as to neglect entirely the affairs of his country; for he never came abroad, having shut himself up to contemplate the fascinating charms of his beauteous, though immature bride; Bihārī boldly ventured to admonish him by bribing a slave girl to convey a couplet, which he had composed, under his pillow; the translation of which is thus given by Gilechrist, "When the flower blooms, what will be the situation of the tree, that is now captivated with a bud, in which there is neither fragrance, sweets, or colour." This had not only the desired effect of rousing the prince from his lethargy, but excited in his breast a generous regard for the man, whose advice came so seasonably and elegantly disguised. Bihārī received, over after, a pension from court, with a present of more than one thousand pounds, for a work he published under the name of "Sat-sai," from its consisting of seven hundred couplets.

Bihari Mal, بھاری مال, also called Bharamal and Pūramal, a rājā of Ambhar or Ameir, now Jaipur, was a rājput

of the tribe of Kachhwāha. He paid homage to Bābar about the year 1527 A. D., and was on friendly terms with the emperor Akbar, and had at an early period given his daughter in marriage to him, of whom was born the emperor Jahāngir. Both he and his son Rājā Bhagwān Dās were admitted at the same time to a high rank in the imperial army by the emperor. Bhagwān Dās gave his daughter in marriage to Jahāngir in 1585 A. D., who was married next year (1586) to the daughter of Rājā Udai Singh, son of Rao Maldeo Rāthor.

Bija Bai, بیجا بای, or Bāji Bāi, the wife of Mahārāja Daulat Rao Scindhia of Gwāliar. After the death of her husband who died without issue, she elected Jhanku Rao Scindhia as his successor on the 18th June, 1827. She was expelled by him in 1833, and went over to Jhansi where she had a large estate. She died at Gwāliar about the middle of the year 1863.

Bijaiipal, بجي پال, a famous or fabulous rājā of Bayāna, regarding whose power, riches, and extent of dominion, many curious tales are still current among the Bhārtpur Jāts who assert their (spurious) descent from him. In the "Bijaiipal Rāsa," a metrical romance or ballad (written in the Birj Bhākha) the Hindū scholar will find a full and particular account of this great Hindū monarch, who is fabled to have conquered rājā Jumeswar, the father of Pirthi Rāj, the celebrated chauhān king of Dehli, and to have ruled despotically over the whole of India. The Karāuli rājā too boasts his descent from Bijaiipal, and if any faith can be placed in a "Bansāoli or genealogical tree," he has a fair claim to the benefits, real or imaginary, resulting therefrom.

Bijai Singh, بجي سنگه, son of rājā Abhai Singh, the son of Mahārājā Ajit Singh, Rāthor of Jodhpūr, succeeded to the rāj in 1752 A. D., 1167 A. H. He became infatuated with fondness for a young concubine; his chiefs rebelled, his family were in hostility with each other, and he left at his death the throne itself in dispute. Rājā Mān Singh at length succeeded, in 1804, to the honors and the feuds of Bijai Singh.

Bijai Singh, بجي سنگه, son of Rājā Bhagwān Dās. *Vide* Rāmji.

Bikrami, بکرامی, the poetical name of Mīr 'Abdur Rahmān Wizārat Khān, brother of Kāsim Khān, the grandfather of Samsam-uddaula Shāhnawāz Khān. He was promoted in the reign of the emperor 'Alamgir to the Diwāni of Mālwa and Bijāpūr. He was an excellent poet, and has left a Diwān composed in a most beautiful style.

Bikramajit, بکرماجيت, or more properly Vikramāditya, a celebrated sovereign of Mālwa and Gujrat, whose capital was Ujain. His era called the Sambat is still used in the north of India. Bikramājī died or ascended the throne in the Kālī Jug, year 3044, according to Wilford, whose essays in the 9th and 10th volumes of the Asiatic Researches, contain the fullest information on the history of the three supposed princes of this name, and of their common rival Salivāhana. The first Sambat year, therefore, concurs with the year 3045 of the Kālī Jug year, or 57 years before the birth of Christ. This prince was a great patron of learned men; nine of whom at his court are called the nine gems, and are said to have been Dhanwantari, Kahapanaka, Amara Siṅha, Sanku, Vetālabhatta, Ghatākarpāra, Kālidāsa, Virahamihira, and Varārucci.

Bikramajit (Rajah), راجه بکرماجيت, *Vide* Rao Patr Dās. A Khatro.

Bilal, بلال, the name of the crier, who used to announce to the people when Muhammad prayed. He was an African, and a freed slave of Muhammad. He died in the time

of Umar the second Khalīf after Muhammad, in the year 641 A. D., 20 A. H.

Bilal Kunwar, بلال کنور, the wife of the emperor 'Alamgir II, and mother of Shāh 'Alam, king of Dehli. Her title was Zinat Mahal.

Bilkaini, بلقيني, whose proper name was Abū Hafs, is the author of the works called "Mahāsin-ul-Istīlāh," "Sharah Bukhārī," and "Tarandī." He died in 1402 A. D., 805 A. H. See Sirāj-uddin son of Nūr-uddin, and Abū Hafs-al-Bukhārī.

Binai, بنای, (Maulāna), his father was a respectable architect at Hirāt, the birthplace of the poet, and his takhallus or poetical name, is derived from Binā or Banna, a builder. He is the author of a work called "Bahrām-wa-Bahrōz," a story which he dedicated to Sulṭān Ya'kūb the son of Uzzan Hasun. His conceit had roused the jealousy of Amir Alisher, Bināi tried to conciliate his favour by writing a Kasida in his praise, but received no reward, he therefore substituted the name of Sulṭān Ahmad Mirzā for that of Alisher, saying that he would not give away his daughters without dowry. Alisher was so enraged at this, that he obtained a death-warrant against him. Bināi fled to Māwarunnahr. He was killed in the massacre of Shāh Isma'īl in 1512 A. D., 918 A. H. He has also left a Diwān consisting of 6,000 verses.

Bin Ahmad, بن احمد, *vide* Abū'l Faiz Muhammad.

Binakiti, بناکتي, *vide* Abū Sulaimān Dāūd.

Binayek Rao (raja), راجه بنایک راو, the son of Amrit Rao, a Marhatta chief. He died in July 1853, aged 50 years.

Bin Banana, بن بنانه, surname of Abū Nasr-ibn-ul-'Azīz bin-'Amrū, an Arabian poet who died at Baghdād in 1009 A. D., 400 A. H.

Bindrabān, بندرابن, a Hindū author who flourished in the reign of the emperor 'Alamgir, and wrote a work called "Lubb-ut-Tawārīkh," a summary history of Hindūstān.

Birbal, بیربل, or Bīrbār, was a Brāhmaṇ of the tribe of Bhāt. His proper name was Mahes Dās. He was a man of very lively conversation, on which account he became one of the greatest personal favorites of the emperor Akbar, who conferred on him the title of rājā and the rank of 5000. He was also an excellent Hindī poet, and was honored with the title of Kabrāe or the royal poet. He was slain together with Mulla Sherī and other officers of note, in a battle fought against the Yūsafzai Afghāns of Sawād and Bijor (places between Kābul and Hindūstān) in February 1586 A. D., Rabī' I, 994 A. H. Akbar was for a long time inconsolable for the death of Bīrbal, and as the rājā's body was never found, a report gained currency that he was still alive among the prisoners, and it was so much encouraged by Akbar, that a long time afterwards an impostor appeared in his name; and as this second Bīrbal died before he reached the court, Akbar again wore mourning as for his friend. Many of Bīrbal's witty sayings are still current in India.

Bir Singh, راجه بیرسنگه, a rājā of the Bundelā tribe of Rājput. He was the founder of this family, and from him the family of the Uruha chief is descended. The greater part of his dominions was wrested from him by Rājā Chatar Sāl, who was the last sole possessor of the Bundelkhand province. At that period its capital was Kalanger, but the residence of the rājā was Pannā, celebrated for its diamond mines.

Birgili, برگلی, surname of Mullá Muhammad-bin-Pir 'Alí, a celebrated Arabian author, who wrote the "Sharah Arba'in," and died 1573 A. D., 981 A. H. He is by some called Barkalí.

Birjis Kadar, برجیس قدر, whose original name was Ram-zán 'Alí, is the son of Wájid 'Alí, the ex-king of Lakhnau. His mother's name is Ma'shúk Begam. At the outbreak, he was created king with the unanimous consent of the rebel soldiery in 1857 at the instance of Barkat Ahmad, Risaladár, late 15th Regiment Irregular Cavalry, who subsequently fell in battle. Birjis Kadar was then 10 years of age. Before his accession, his uncle Sulaimán Shikoh was much persuaded by the rebels to accept the crown, but refused. Birjis Kadar was driven out of India and is now with his mother at Katmandú in Nepal.

Bisati Samarkandi, بساطی سمرقندی, a poet of Samarkand who flourished in the time of Sultán Khalil-ullah, grandson of Amír Taimúr. He was formerly a weaver of carpets, and had assumed for his poetical title "Hasirí," but he changed it afterwards to Bisatí. He was cotemporary with 'Asmat-ullah Bukharí.

Bishr Hafl, بشر حافی, (i. e., Bishr the barefoot) a Muhammadan doctor who was born at Marv, and brought up at Baghdád, where he died on Wednesday the 16th of November 840 A. D., 10th Muharram, 226 A. H. Different dates are given of his death; but it is certain that he died several years before Ahmad Hanbal, and the one given here appears to be very correct.

Bishun Singh (Kachwaha), بشن سنگه, rájá of Ambhar or Ameir, was the son of Rám Singh and the father of Mirza Rájá Jaisingh Sewaí. He died about the year 1693 A. D., 1105 A. H.

Bismil, بسمل, the poetical name of Mirzá Muhammad Shafí of Naishápúr, uncle of Nawáb Safdar Jang.

Bismil, بسمل, the poetical name of Amír Hasan Khán of Calcutta, who was living in 1845 A. D., 1261 A. H.

Biswas Rao, بسواس راو, the eldest son of Bála Rao Peshwá, the Marhatta chief. He was killed in the battle against Ahmad Sháh Abdálí on the 14th January, 1761 N. S., together with Sadásheo Bháú and other Marhatta chiefs.

Bithal Das Gaur, بیتھل داس گور, son of Gopál Dás, rájá of Sheopúr. On a spot of 10 bhigas towards Tárganj on the banks of the river Jamna he had built his house and a garden. In the town of Shaligahan he was raised to 3000, and appointed Kiladár of the fort of Ágra. He was afterwards raised to the rank of 5000, and in the year 1062 A. H. went home and died there.

Bo 'Alí Kalandar, بوعلی قلندر, vide Abú 'Alí Kalandar.

Boya, بویه, vide 'Alí Bóya.

Bughra Khan, بغرا خان, surname of Násir-uddin Mahmúd, the second son of Sultán Ghayás-uddin Balban, king of Dehli. He was made governor of Lakhnauti in Bengal by his father, at whose death in 1286 A. D. he being then in that province, his son Kaikubád was raised to the throne of Dehli. Vide Násir-uddin Mahmúd.

Bukhari, بخاری, vide Al-Bukharí.

Bulbul, بلبل, vide Mirzá Muhammad surnamed Bulbul.

Burandak, برندق, the poetical name of Maulána Bahá-uddin. He was a native of Samarkand, and a sprightly satirical poet; much dreaded by his contemporaries, on account of his wit and caustic humour. He was the especial panegyrist of Sultán Báikara Mirzá, the son of Umar Shaikh and grandson of Amír Taimúr. When Prince Báikara ascended the throne in 1394 A. D., he ordered that the sum of five hundred ducats (in Turki bish yúz altún) should be paid to Burandak. By a mistake of the Secretary, he received only two hundred; and therefore addressed the following lines to the Sultán:—

"The Sháh, the terror of his foes,
Who well the sound of flattery knows,
The conqueror of the world, the lord
Of nations vanquish'd by his sword,
Gave, while he prais'd my verse, to me
Five hundred ducats as a fee.
Great was the Sultán's generous mood,
Great is his servant's gratitude,
And great the sum; but strange to say,
Three hundred melted by the way!
Perhaps the words in Turkish tongue
Convenient meaning may contrive;
Or else my greedy ear was wrong,
That turn'd two hundred into five."

The Sultán was extremely entertained at the readiness of the poet; and sending for him, assured him that the words "bish yúz altún" signified in Turkish a thousand ducats, which he ordered to be immediately paid. Dublin University Magazine for 1840. The year of Burandak's death is unknown. He was cotemporary with Khwája 'Asmat-ullah Bukharí who died in 1426 A. D., 829 A. H.

Burhan, برهان, a poet of Mázindarán, came to Dehli and died there shortly after Nádir Sháh had pillaged that city. He is the author of a Díwán.

Burhan, برهان, the poetical name of Muhammad Hasan, the author of the Persian Dictionary called Burhán Káta, vide Muhammad Hasan.

Burhan 'Imad Shah, برهان عماد شاه, one of the princes of the 'Imád Sháhí dynasty. He succeeded his father Daria 'Imád Sháh in the government of Bejar, when but a child. His minister Taulal Khán, became regent; and before the prince was of an age to assume the reins of his empire, Taulal Khán, assisted by the ruler of Khándesh and by the Nizám Sháhí court, usurped the government. He eventually confined his sovereign in irons in the fort of Parnála, and assumed the title of king. In the year 1568 A. D., 980 A. H., Nizám Sháh marched against Taulal Khán, under the pretence of releasing the imprisoned prince from his confinement. He took the fort of Gáwal by capitulation, defeated Taulal Khán and made him prisoner with his son; but instead of placing the captive monarch on the throne of Berár, sent him with the usurper and his son to be confined in one of the Nizám Sháhí forts, where they were all subsequently strangled by the king's order. Thus the family of 'Imád Sháh and that of the usurper Taulal Khán became extinct.

Burhan Nakid, برهان ناكند, a poet who is the author of the poem entitled "Dil Ashób," dedicated to the emperor Sháh Jahán.

Burhan Nizam Shah I, برهان نظام شاه, ascended the throne of Ahmadnagar in the Dakhan after the death of his father Ahmad Nizám Sháh in 1608 A. D., 914 A. H., in the seventh year of his age. He reigned 47 lunar years and died at the age of 54 in 1654 A. D., 961 A. H., and was buried in the same tomb with his father.

Burhan Nizam Shah II, برهان نظام شاه, brother of *Martazā Nizām I*, ascended the throne of Ahmadnagar in the Dakhan on the 15th May, 1591 O. S., 1st Shā'ban, 999 A. H., after deposing and confining his own son *Ismā'īl Nizām Shāh*, who had been placed on the throne during his absence at the court of the emperor Akbar. He was advanced in years; but notwithstanding his age, gave himself up to pleasures unbecoming his dignity. His reign was marked by an unsuccessful war with the king of Bijāpur, and a disgraceful defeat from the Portuguese, who had seized the sea coasts of his dominions. He died after a reign of 4 years and 16 days, on the 18th of April, 1595 A. D., 18th Shā'ban, 1003 A. H., in the 40th year of the reign of Akbar, and was succeeded by his son *Ibrāhīm Nizām Shāh*. *Maulāna Zahrī* dedicated his *Sikīnāma* to *Burhān Nizām Shāh*, containing nearly 4,000 verses.

Burhan-uddin Abu Is-hak-al-Fazari, الدين ابو اسحق, commonly called *Ibn-Firkāh*, author of the "*Farāez-al-Fazārī*" a treatise on the law of Inheritance according to *Shāfi'a's* doctrine. He died in 1328 A. D., 729 A. H.

Burhan-uddin Bin Mazah-al-Bukhari, برهان الدين, author of the "*Zukhrat-ul-Fatāwa*," sometimes called *Zukhrat ul-Burhanīn*, and of the "*Muheet-al-Burhān*."

Burhan-uddin Ali Bin Abu Bakr-al-Marghinani (Shaikh), شيخ برهان الدين علي, author of the "*Hidāya Sharah Badāya*, or the Lawyer's Guide," a very celebrated book of Muhammadan Jurisprudence, which during the period that Mr. Hastings governed the British dominions in India, was by his orders most ably translated by Charles Hamilton, Esq., and published in London, in the year 1791 A. D. *Burhān-uddin* was born at Marghinān, in Transoxania in 1135 A. D., 529 A. H., and died in 1197 A. D., 593 A. H. The *Hidāya* which is a commentary on the *Badāya-al-Mubtada*, is the most celebrated law treatise according to the doctrines of *Abū Hanīfa*, and his disciples *Abū Yūsuf* and the *Imām Muhammad*. A Persian version of the *Hidāya* was made by *Maulwī Ghulām Yehiā Khān* and others and published at Calcutta in 1807. He also wrote a work on Inheritance entitled the "*Farāez-ul-Usmānī*," which has been illustrated by several comments.

Burhan-uddin Gharib (Shah or Shaikh), غريب, a celebrated Musalmān saint much venerated in the Dakhan. He died in 1331 A. D., 731 A. H., and his tomb is at *Burhānpūr* in *Daulatābād*, and is resorted to in a pilgrimage by the Muhammadans. He was a disciple of *Shaiikh Nizām-uddin Aulia* who died in 1325 A. D., 725 A. H.

Burhan-uddin Haidar Bin Muhammad-al-Hirwi, برهان الدين بن محمد, author of a commentary on the *Sirājia* of *Sajāwandī*. He died in 1426 A. D., 830 A. H.

Burhan-uddin Ibrahim Bin Ali Bin Farhun, برهان الدين ابراهيم بن علي بن فرھون, chief biographer of the *Mālikī* lawyers, and author of the "*Dibāj-ul-Muzahhib*." He died in 1396 A. D., 799 A. H.

Burhan-uddin (Kazi), قاضي برهان الدين, Lord of the city of *Sivas* in *Cappadocia* or *Caramenia* who died in 1395 A. D., 798 A. H. After his death *Bāyezid I*, Sultan of the Turks, took possession of his States.

Burhan-uddin Mahmud Bin Ahmad, بن احمد, author of a "*Muhtā*," which, though known in India, is not so greatly esteemed as the *Muhtā* as *Sarakhsī*. The work of *Burhān-uddin* is commonly known as the *Muhtā-al-Burhānī*.

Burhan-uddin Muhammad Bakir (Mir), بانر, قاضي مير برهان الدين محمد, *Kāzī of Kāshān*. He wrote a *Diwān* containing about 5000 verses. He was living about the year 1585 A. D., 993 A. H.

Burhan-uddin (Shaikh), شيخ برهان الدين, or *Sayyad* *vide Kuth 'Ala*.

Burhan-uddin (Sayyad), سيد برهان الدين, surnamed *Muhakkik*. He died in the year 1247 A. D., 645 A. H., and was buried at *Cassarea*.

Burhan-ul-Mulk Sa'adat Khan, الملك سعادت خان, *vide Sa'adat Khān*, and *Mirzā Nasir*.

Burzui, برزوي, a Persian physician who lived under *Naushirwān the Just*. He was sent by that prince to India to procure a copy of the book called the *Wisdom of all Ages*; which he afterwards translated into Persian. That which now exists is greatly altered from the original version.

Bus-hak, بوسحاق, the abbreviated poetical name of *Abū Is-hāk Atmā*, which see.

Buzarjimohr, بزرجمهر, the celebrated minister of *Naushirwān the Just*, king of Persia. He is said to have imported from India the game of Chess and the Fables of *Pilpay*. Such has been the fame of his wisdom and virtues, that the Christians claim him as a believer in the gospel; and the Muhammadans revere him as a premature Musalmān. He lived to a great age, and died in the time of *Hurmuz III*, son and successor of *Naushirwān the Just*, between the years 580 and 590 A. D.

Buzarjmehr Kummi, بزرجمهر قمي, a celebrated Persian Prosodian of *Kum*, who lived before the time of *Saifī*, the author of the *Urūz Saifī*.

Buzurg Khanam, بزرگ خانم, the daughter of *Saif Khān*, by *Malika Bāno Begam*, the daughter of *Asaf Khān Wazir*, and wife of *Zafar Khān*, a nobleman of the reign of the emperor *Alamgir*. She died before her husband in the month of May, 1659 A. D., Shawwāl 1069 A. H.

Buzurg Umaid Khan, بزرگ اميد خان, son of *Shāista Khān*, an officer of rank in the time of the emperor *Alamgir*. At the time of his death, which took place in 1694 A. D., 1105 A. H., he was governor of *Behār*.

Buzurg Umaid, بزرگ اميد, or *Kaia Buzurg Umaid*, one of the *Ismailis*, who succeeded *Hasan Sabbāh*, the Old Man of the Mountains, in June, 1124 A. D., Rab' II, 518 A. H., and reigned 24 years. After his death his son *Kaia Muhammad* succeeded him and reigned 25 years.

C.

Caragossa, *vide Kara Ghuz*.

Chaghtai Khan, چغتاي خان, or *Kāán*, the most pious and accomplished of all the sons of *Changhez Khān*; and although he succeeded, by the will of his father, to the kingdoms of *Transoxania*, *Balkh*, *Badakhshān*, and *Kāshghar* in 1227 A. D., 624 A. H., he governed these countries by deputies, and remained himself with his eldest brother, *Okta Kāán*, by whom he was regarded with the reverence which a pupil gives to his master. He died

seven months before his brother in the month of June, 1241 A. D., Zi-Ka'da, 638 A. H. Karáchar Nawán, who was the fifth ancestor of Amir Taimúr, was one of his Amirs, and, at length, captain general of all his forces. The dynasty that founded the so-called "Moghul Empire" of India was named after Chaghtai.

Chaghta Sultan, چغتای سلطان, a handsome young man of the tribe of the Mughals and favorite of the emperor Bábar Sháh. He died at Kábul in 1546 A. D., 953 A. H.

Chait Singh, چیت سنگھ, son of Balwant Singh, a rájá or zamíndár of Banáras. He succeeded his father in 1770 A. D. In August 1781 demands were made upon him, by the Governor-General, for additional tribute to be paid to the Company, as the sovereign power now requiring assistance in its exigency. The rájá declined, pleading willingness, but inability. He was seized by Mr. Hastings' order, at Banáras; a revolt took place in his behalf on the 20th August; nearly two companies of sopoys and their officers were destroyed,—and the rájá escaped in the confusion. The Governor-General immediately assumed control of the province; and troops were called in to oppose the rájá, who now headed the numbers flocking to his support. He was defeated at Latifpúr—and lastly, his stronghold of Bijaigurh was seized, and his family plundered by a force under Major Popham. The rájá had fled, on his reverses at Latifpúr, to Bundelkhand. His government was declared vacant, and the zamindari bestowed on the next heir, a nephew of the rájá, a minor. After these transactions at Banáras, the Governor-General proceeded to Audd, to obtain an adjustment of the heavy debts due to the Company by the Wazir 'Asaf-ud-daula. The territories of the Begams, (one, the mother of Shuja'ud-daula, the late Nawáb—the other, the mother of the Wazir) were seized, on a charge of aiding the insurrection of Chait Singh. The rájá found an asylum in Gwáliar for 29 years, and died there on the 29th March, 1810 A. D. The lands were transferred to a collateral branch of the family, the present representative of which is named Rájá Udat Narain. See Balwant Singh. His estates, with title of Rájá, were presented to his nephew Babú Muhíp Narain, grandson of Rájá Balwant Singh.

Chand, چاند, or Chánd, called also Trikala, from his supposed prophetic spirit, was a celebrated Hindú poet or bard. He flourished towards the close of the twelfth century of the Christian era. He may be called the poet laureate of Prithiráj, the Chauhan emperor of Dehlí who, in his last battle with Shaháb-uddin Ghóri, was taken prisoner, and conveyed to Ghazni, where his bard, Chánd, followed him. Both perished by their own hands, after causing the death of their implacable foe, Shaháb-uddin. Like the Greek bard, Homer, countries and cities have contended for the honor of having been the place of birth of this the most popular poet of the Hindús. Dehlí, Kanauj, Mahóba, and the Panjáb, assert their respective claims, but his own testimony is decisive, whence it appears that he was a native of Láhör. In his 'Prithiraj Chauhan Rása,' when enumerating some of the heroes, friends and partizans of his hero, he says, "Niddar was born in Kanauj, Siluk and Jait, the father and son, at Abú; in Mundava the Parihar, and in Kurrik Kángra the Haoli Ráo, in Nágör, Balbhaddar, and Chánd, the bard, at Láhör."

Chand Saudagar, چاند سوداگر, a Bangali merchant.

Chand, چاند, *vide* Toik Chand.

Chanda Kunwar, چندا کنور, the wife of Maharájá Kharag Singh of Láhör.

Chanda, چندا مان لقا, also called Máh-liká, a dancing girl, or queen of Haidarábád, was a poetess of much taste and

merit. She is the author of a Diwán which was revised by Sher Muhammad Khán Inán. In the year 1799 A. D., in the midst of a dance, in which she bore the chief part, she presented a British officer with a copy of her poems, accompanied with the following complimentary observations, in the form of the usual gazal:—

Since my heart drank from the cup of a fascinating eye,

I wonder beside myself, like one whom wine bewilders.

Thy searching glances leave nothing unseated;

Thy face, bright as flame, consumes my heart.

Thou soughtest a *Nazar*: I offer thee my head;

Albeit thy heart is not unveiled to me.

My eyes fixed on thy lineaments—emotion agitates my soul.

Fresh excitement beats impatient in my heart.

All that Chundá asks is, that, in either world,

Thou wouldest preserve the ashes of her heart by thy side

Garcin de Tassy informs us that there is a copy of her Diwán in the East India House Library, which she herself presented to Captain Malcolm on the 1st of October, 1799 A. D.

Chanda Sahib, چندا صاحب, surname of Husain Dost

Khán, a relation of Dost 'Alí Khán, Nawáb of Arcot, whose daughter he had married. He had made his way to the highest offices of the government by the services of his sword, and was esteemed the ablest soldier that had of late years appeared in the Carnatic. He inveigled the queen of Trichinopoly, and got possession of the city in 1736 A. D. He was taken prisoner by the Marhattas on the 26th March, 1741 A. D., and imprisoned in the fort of Sitára, but was released by the aid of Mons. Duplex in 1748, and appointed Nawáb of the Carnatic by Muzaffar Jung. He was put to death in 1762 A. D., 1st Sha'bán, 1165 A. H. by the Marhattas, and his head sent to Muhammad 'Alí Khán who was made Nawáb of Arcot by the English, who treated it with ignominy.

Chandar Bhan, چندر بھان برھمن, a Bráhmaṇ of Pati-

ála, well-versed in the Persian language, was employed as a Munshí in the service of the prince Dará Shikóh, the eldest son of the emperor Sháh Jahán. He is the author of several Persian works, viz.: "Guldasta," "Tuhfat-ul-Anwár," "Tuhfat-ul-Fus-há," "Majma'-ul-Fukrá," one entitled "Chár Chaman," another called "Maushát Bráhmaṇ" being a collection of his own letters written to different persons, and also of a Diwán in which he uses the title of Bráhmaṇ for his poetical name. After the tragical death of his employer, he retired to Banáras where he died in the year 1662 A. D., 1073 A. H. He had also built a house at Agra, of which no traces now remain.

Chand Bibi (Sultana), چاند بی بی, was the daughter

of Husain Nizám Sháh I of Ahmadnagar in the Dakhan, sister to Murtaza Nizám Sháh, and wife of 'Alí 'Adil Sháh I, of Bijápúr. After the death of her husband in 1580 A. D., 988 A. H., she had been queen and dowager-regent of the neighbouring kingdom of Bijápúr during the minority of her nephew Ibráhim 'Adil Sháh II, and was one of the most able politicians of her day. The Mughals under prince Murád, the son of Akbar, proceeded in November, 1595 A. D., Rabi' II, 1004 A. H., and besieged Ahmadnagar for some months, while Chánd Sultána defended the place with masculine resolution. At the same time there being a scarcity of provisions in the Mughal camp, the prince and Khán-Khánán thought it advisable to enter into a treaty with the besieged. It was stipulated by Chánd Bibi that the prince should keep possession of Bejar, and that Ahmadnagar and its dependencies, should remain with her in the name of Bahádúr, the grandson of Burhán Sháh. She was put to death by the Dakhanis in the year 1599 A. D., 1008 A. H.

Chandu Lal, **رای چندوال**, a Hindú, who was appointed Diwán to the Nizám of Hyderabad in 1808 A. D. His poetical name is Sháddu. He died in the year 1863 A. D.

Chandragupta, **چندرگپت**, (called by the Greeks Sandracottus). He seized the kingdom of Magadha, after the massacre of the survivors of the Nanda dynasty, whose capital was the celebrated city Patáliputra, called by the Greeks Palibothra.

Changoz Khan, **چنگیز خان**, also called by us Gengis, Jengis, and Zingis, surnamed Tamújin, was the son of Yesuki, a Khán or chief of the tribe of Maghals. He was born in 1154 A. D., 519 A. H., and at the age of 13 he began to reign, but the conspiracies of his subjects obliged him to fly for safety to Avant Khán, a Tartar prince, whom he supported on his throne, and whose daughter he married. These ties were not binding. Avant Khán joined against Changoz, who took signal vengeance on his enemies, and after almost unexampled vicissitudes, he obtained, at the age of 49, a complete victory over all those who had endeavoured to effect his ruin, and received from the Khán of Tartary the title of Khákán in 1206 A. D., 602 A. H., and was declared emperor of Tartary. His capital was Karákurm. In the space of 22 years he conquered Corea, Cathay, part of China, and the noblest provinces of Asia, and became as renowned a conqueror as Alexander the Great. He died on Sunday the 29th August, 1227 A. D., Ramadan 624 A. H., aged 75 lunar years, leaving his dominions (which extended 1800 leagues from east to west, and 1000 from north to south) properly divided to his four sons, Júji, Oktái, Chaghtái and Túli Khán.

List of the Mughal emperors of Tartary.

Changez Khán,	1206
Túli Khán, his son,	1227
Oktái, brother of Túli,	1241
Turkina Khátún, his wife, regent for 4 years.	
Kayúk Khán, son of Oktái,	1246
Ogúlgun-mish, his wife, regent on his death, ..	1248
Mangú Khán, son of Túli Khán,	1251, died 1259

After the death of Mangú, the empire of the Mughals was divided into different branches, in China, Persia, in Kapchá, &c.

Kahlái Khán, the brother of Mangú Khán, succeeded in China, and founded the Yuan dynasty,	1260
Chaghtái Khán, son of Changez Khán, founded the Chaghtái branch in Transoxiana,	1240
Júji, son of Changez Khán, founded the Kapchá dynasty,	1226

Vide, Hálakú Khán.

Chatrapati Appa Saheb, **چترپتی اپا صاحب**, rájá of Sítá, who died in, or a year before, 1874 A. D., whose adopted son was Rájá Rám.

Char Bagh, **چار باغ**, name of a garden constructed by the emperor Bábar on the bank of the Jamna, which it is said was also called Husht Bahisht; it bore all sorts of fruits; no traces of this famous garden are left now.

Chatur Sal, **چتر سال**, Chhattar Sál, or, according to the author of the "Másir-ul-Umrá," Satar Sál, was the son of Chait Singh, chief of the Bundelas or inhabitants of Bundelkhand, of which province he was rájá. To secure the independence of his posterity against the encroaching power of the Marhattas, he entered into a close alliance with the Peshwá Báji Ráo I about the year 1733 A. D., 1146 A. H., and at his demise, he bequeathed him a third of his dominions, under an express stipulation, that his posterity should be protected by the Peshwá and his heirs.

Chatur Sál died 1735 A. D., leaving two sons, Hirde Sáh and Jagat Ráj. The division of the dominions of Bundelkhand, bequeathed to the Peshwá, comprised the Maháls of Kálpí, Sirounj, Kúneh, Garra Kotá and Hirdainagar. Gangadhar Bála was nominated by the Peshwá as his náib to superintend the collections. Afterwards the principal leaders in Bundelkhand having fallen in battles, and the ruin of the country having been completed by the subsequent conquest of the ráj of Panna by Náná Arjún, the grandson of Bakhat Singh, a descendant of Chatur Sál, it hence became the object of Náná Far-nawis, the Pána minister, notwithstanding the stipulations by which the former Peshwá obtained from Chatur Sál one-third of his dominions, to annex the whole of Bundelkhand to the Marhatta States. For this purpose he gave the investiture of it to 'Alí Bahádúr, son of Shamsheer Bahádúr, an illegitimate son of the Peshwá Báji Ráo, whose descendants now are called the Nawábs of Banda. *Vide* Muhammad Khán Bangash.

Chatur Mahal, **چتر محل**, one of the Begams of the ex-king of Audh. One Kurbán 'Alí, who had held a subordinate position, and was latterly a Sharistadár under the British Government, suddenly became a rich man by marrying her. He formed the acquaintance of this young and beautiful woman, and they resolved to be married. But the Begam did not wish the union with a man so inferior to herself to take place where she was known, and so obtained the permission of the Chief Commissioner to leave Audh on the pretence of making a pilgrimage to Meera. Once clear of Lakhanau, she was joined by Kurbán 'Alí, and made for his home at Bijnaur in Bundelkhand.

Chin Kalich Khan, **چین قلیچ خان**, *vide* Kulich Khán.

Chin Kalich Khan, **چین قلیچ خان**, former name of Nizám-ul-Mulk Asaf Jáh.

Chimnaji 'Apa, **چمناجی آپا**, the younger son of the

Marhatta chief Raghunáth Ráo, (Raghóba) was furtively raised to the masnad at Pána some time after the death of Mádhó Ráo II, the son of Naráyan Ráo, on the 26th May, 1796 A. D.; but was deposed afterwards, and succeeded by his elder brother Báji Ráo II, who was publicly proclaimed on the 4th December following.

Churaman, **چورامن**, an enterprising Ját who having enriched himself by plundering the baggage of the emperor 'Alamgir's army on his last march to the Dakhan, built the fortress of Bhartpúr, fourteen kós from Agra, with part of the spoil, and became the chief of that tribe. The present rájás of Bhartpúr are his descendants. He was killed by the royal army in the battle which took place between the emperor Muhammad Sháh and Kutb-ul-Mulk Sayyad 'Abd-ulláh Khán in November, 1720 A. D., Muharram, 1133 A. H. His son Badan Singh succeeded him.

The following is a list of the Rájás of Bhartpúr.

Churáman Ját.
Badan Singh, the son of Churáman.
Súrajmal Ját, the son of Badan Singh.
Jawáhir Singh, the son of Súrajmal.
Ráo Ratan Singh, brother of Jawáhir Singh.
Kehri Singh, the son of Ratan Singh.
Nawal Singh, the brother of Ratan Singh.
Ranjít Singh, the nephew of Nawal Singh and son of Kehri Singh.
Randhir Singh, the son of Ranjít Singh.
Baldeo Singh, the brother of Randhir Singh.
Balwant Singh, the son of Baldeo Singh.
Jaswant Singh, the son of Balwant Singh and present rájá of Bhartpúr.

Chosroes I, of Persia, *vide* Naushirwán the Just.

Chosroes II, *vide* Khusró Parviz.

D.

Dabir-ud-daula Amin-ul-Mulk (Nawab), **نواب**

دبیر الدوله امین الملک, title of Khwāja Farīd-uddīn

Ahmad Khān Bahādur Mushāh Jang, the maternal grandfather of Sayyid Ahmad Khān, Munsif of Delhi. Whilst the British were in Bengal, and the Wakil of the king of Persia was killed in Bombay in an affray, it became urgent for the British Government to send a Wakil on deputation to Persia. Dabir-ud-daula was selected for this high office. On his return, after fully completing the trust, he was appointed a full Political Agent at Ava. After this, in latter times, he held the office of Prime Minister to Akbār Shāh II.

Dai, **دائی**, whose full name is Nizām-uddīn Muhammad Dāī, was a disciple of Shāh Na'mat-ullāh Walī, and is the author of a *Diwān* which he completed in the year 1460 A. D., 865 A. H.

Daghistani, **داعستانی**, a poet of Dāghistān in Persia, who is the author of a Persian work called "*Rayāz-ush-Shu'arā*," *vide* Walīh.

Dahan, **داهان**, whose proper name is Abū Muhammad Sa'īd, son of Mubārīk, better known as Ibn Dāhān-ul-Baghdādī, was an eminent Arabic grammarian, and an excellent poet. He died in 1173 A. D., 569 A. H.

Dailamites, the, a dynasty.

Dakiki, **دقیقی**, a famous poet at the court of Amīr Nūh II, son of Amīr Mansūr Sāmānī, by whose request he had commenced to write the Shāh Nāma, but before he could finish a thousand verses of the story of Gashtasp, he was slain by one of his slaves. The year of his death is not known, but this event appears to have taken place during the reign of his royal master, who reigned in Kharāsān twenty years, and died in 997 A. D., 387 A. H. His proper name, according to the Aitāshkadeh, was Mansūr bin-Ahmad.

Dalpat Sah, **دلپت ساه**, the husband of Rānī Durgawātī, which see.

Dalpat, **دلپت**, rājā of Bhojpūr near Buxar, was defeated and imprisoned, and when he was at length set at liberty by Akbar, on payment of an enormous sum, he again rebelled under Jahāngīr, till Bhojpūr was sacked, and his successor Rājā Partāb was executed by Shah Jahān, whilst the Rānī was forced to marry a Muhammadan courtier.

Dalip Singh (Maharaja), **دلیپ سنگه**, the youngest son of Mahārājā Ranjīt Singh, ruler of the Panjāb. He was only ten years of age when he was raised to the masnad at Lāhor after the death of his nephew, Rājā Sher Singh, in September, 1843. In his time the Panjāb was annexed to the British Government, 1846 A. D. "On the 19th of March," (1849) says Marshman, "the young Mahārājā took his seat for the last time on the throne of Ranjīt Singh, and in the presence of Sir Henry Lawrence, the Resident, and Mr. Elliot, the Foreign Secretary, and the nobles of his court, heard Lord Dalhousie's proclamation read in English, Persian, and Hindi, and then affixed the initials of his name in English characters to the documents which transferred the kingdom of the five rivers to the Company, and secured him an annuity of five lakhs of rupees a year. Dalip Singh was baptized on the 8th March, 1835 A. D., and went to England where he is still living.

Damad, **داماد**, poetical name of Muhammad Bāqir, which see.

Damaji, **داماجی**, the first Gaekwār of Baroda. His successor was Polāji.

Damishki, **دمشقی**, an illustrious Persian poet, named Muhammad Damishkī, who flourished in the time of Fuzl, the son of Ahia or Yahia, the Barmecide or Barmakī.

Daniāl Mirza (Sultan), **سلطان دانیال مرزا**, the third son of the emperor Akbar. He was born at Ajmīr on Wednesday the 10th September, 1572 A. D., and received the name of Dāniāl on account of his having been born in the house of a celebrated Darwesh named Shaikh Dāniāl. His mother was a daughter of Rājā Bihārī Māl Kachh-wāha. After the death of his brother, prince Sultān Murād, he was sent to the Pakhan by his father, accompanied by a well appointed army, with orders to occupy all the Nizām Shāhi territories. Ahmadnagar was taken in the beginning of the year 1009 A. H. or 1600 A. D., Sultān Dāniāl died on the 8th April, 1605 A. D., 1st Zil-hijja, 1013 A. H., in the city of Burhānpūr, aged 33 years and some months, owing to excess in drinking. His death and the circumstances connected with it, so much affected the king his father who was in a declining state of health, that he became every day worse, and died six months after. From the chronogram it appears that the prince Dāniāl died in the year 1012 A. H., or 1604 A. D., a year and six months before his father.

Danish, **دانش**, poetical name of Mīr Rāzī who died in 1665 A. D., 1076 A. H.

Danishmand Khan, **دانشمند خان**, whose proper name was Muhammad Shafī or Mullā Shafī, was a Persian merchant who came to Sūrat about the year 1646 A. D., 1056 A. H., from which place he was sent for by the emperor Shāh Jahān. He was soon after raised to the mansab of 3000 and paymastership of the army, with the title of Dānishmand Khān. In the reign of 'Alamgīr he was honored with the mansab of 4000, and after some time to that of 5000, and appointed governor of Shāh Jahānābād, where he died in the month of July, 1670 A. D., 10th Tabī I, 1081 A. H. He used to speak much about the Christian religion. Bernier, the French Traveller, who accompanied 'Alamgīr to Kashmir in 1664, has mentioned him in his Travels.

Danishmand Khan, **دانشمند خان**, whose original name was Mirzā Muhammad, and poetical, Alī, was a native of Shirāz. In the year 1693 A. D., he was honored with the title of Na'mat Khān, and the superintendence of the royal kitchen by the emperor 'Alamgīr. After the death of that monarch, the title of Nawāb Dānishmand Khān Alī was conferred on him by Bahādur Shāh, by whose order he had commenced writing a Shāhnāma or history of the reign of that emperor, but died soon after in the year 1708 A. D., 1120 A. H. *Vide* Na'mat Khān Alī.

Dara or Darab I, **دارا داراب**, the eighth king of the second or Kaiānian dynasty of the kings of Persia, was the son of Queen Humai, whom he succeeded on the Persian throne. His reign was distinguished by several wars; particularly one against Philip of Macedon. He reigned twelve years, and was succeeded by his son Dārā or Darāb II.

Dara or Darab II, **دارا داراب**, is the celebrated Darius Codomanus of the Greeks. He succeeded his father Dārā I, as king of Persia, and was slain in battle against Alexander the Great in the year 331 B. C. He was the last and ninth king of the 2nd or Kaiānian dynasty of the kings of Persia.

Dara Bakht (Mirza), مرزا دارا بخت, son of Bahádur Sháh, the ex-king of Dehli. His poetical title is Dárá, and he is the author of a *Diwán*.

Darab Beg (Mirza), مرزا داراب بیگ, *vide Jáyá*.

Darab Khan, داراب خان, commonly called Mirzá Dáráb, was the second son of Abdul Rahím Khán, Khán Khánán. After the death of his eldest brother Sháh-mawáz Khán in 1618 A. D., 1027 A. H., he was honored with the rank of 5000 by the emperor Jahángir and appointed governor of Berár and Ahmadnagar in the Dakhan. He was also governor of Bengal for some time, and on his return to the Dakhan, the emperor, being displeased with him on some account, ordered Mahábat Khán to strike off his head, which he did, and sent it to the king. This circumstance took place 1625 A. D., 1031 A. H.

Darab Khan, داراب خان, son of Mukhtár Khán Sabzwári, a nobleman in the service of the emperor 'Alamgir. He died on the 24th June, 1679 A. D., 25th Junáda 1, 1090 A. H.

Dara Shikoh, دارا شكوه, the eldest and favorite son of the emperor Sháh Jahán, was born on the 20th March, 1615 O. S., 29th Safar, 1024 A. H. His mother, Mumtáz Mahal, was the daughter of 'A'af Khán, wazir, the brother of Núr Jahán Begam. In the 20th year of his age, i. e., in the year 1635 A. D., 1043 A. H., he was married to the princess Nádira, the daughter of his uncle Sultán Parwez, by whom he had two sons, *viz.*, Sulaimán Shikoh and Sipéhr Shikoh. In 1658 A. D., during the illness of his father, several battles took place between him and his brother Aurangzib 'Alamgir for the throne, in which Dárá being defeated, was at last obliged to fly towards Sindh, where he was captured by the chief of that country and brought to the presence of Aurangzib, loaded with chains, on a sorry elephant without housings; was exposed through all the principal places and then led off to a prison in old Dehli, where after a few days, in the night of the 29th of August, 1659 O. S., 21st Zil-hijja 1069 A. H., he was murdered by the order of Aurangzib; his body exhibited next morning to the populace on an elephant, and his head cut off and carried to the emperor, who ordered it to be placed on a platter, and to be wiped and washed in his presence. When he had satisfied himself that it was the real head of Dárá, he began to weep, and with many expressions of sorrow, directed it with its corpse to be interred in the tomb of the emperor Humáyún. Sipéhr Shikoh, his son, who was also taken captive and brought with his father, was sent away in confinement to Gwáliar. Sulaimán Shikoh, his eldest son, who, after the defeat of his father had taken refuge in Srinagar for some time, was subsequently, in 1670 A. D., 1071 A. H., given up by the rájá of that place to the officers of Aurangzib and conveyed to Dehli. He was then sent to Gwáliar, where he and his brother Sipéhr Shikoh both died within a short space. Dárá Shikoh is the author of the work called "*Safinat-ul-Aulia*," an abridgment of the *Life of Muhammad*, with a circumstantial detail of his wives, children, and companions, &c., also of a work entitled "*Majma'-ul-Bahrain*," (i. e., the uniting of both seas), in which he endeavours to reconcile the Bráhma religion with the Muhammadan; citing passages from the *Kurán* to prove the several points. In 1656 he likewise, with the same intent, caused a Persian translation to be made by the Bráhmans of Banáras, of the *Apnikhat*, a work in the Sanskrit language, of which the title signifies "the word that is not to be said," meaning the secret that is not to be revealed. This book he named "*Sarr-i-Ashrár*," or Secret of Secrets; but his enemies took advantage of it, to traduce him in the esteem of his father's Muhammadan soldiers, and to stigmatize him with the epithets of Káfir and Ráfizí (unbeliever and blasphemer), and finally effected his ruin; for Aurangzib his brother

made a pretence of that, and consequently had all his bigoted Muhammadans to join him. Monsieur Anquetil du Perron has given a translation of this work, in two large volumes in quarto, on which a very good critique may be found in the Second Number of the "*Edinburgh Review*." There is also a copy of the Persian version of this work in the British Museum, with a MS. translation, made by N. B. Halhed, Esq. He is also the author of the three following works, "*Hasnat-ul-Arifin*," "*Risála Haq Nama*" and "*Sakinat-ul-Aulia*." His poetical name was Kádiri. Catron says that Dárá died a Christian.

Dard (Mir), میر درد, is the poetical name of Khwája Muhammad Mir of Dehli, a son of Khwája Násir who was one of the greatest Shaikhs of the age. Dard was the greatest poet of his time. He was formerly in the army, but he gave up that profession on the advice of his father and led the life of a devotee. When during the fall of Dehli every body fled from the city, Dard remained in poverty contented with his lot. He was a Sáfí and a good singer. A crowd of musicians used to assemble at his house on the 22nd of every month. Some biographers say that he was a disciple of Sháh Gulshan, meaning Shaikh Sa'd-ulláh. Besides a *Diwán* in Persian and one in Rekhta, he has written a treatise on Sáfism called "*Risála Wáridát*." He died on Thursday the 3rd of January, 1785 A. D., 21st Safar, 1199 A. H.

List of his Works.

Ali Nála-wa-Dard.	Im-ul-Kitáb.
Ali Sard.	Diwán in Persian.
Dard Dil.	Diwán in Urdu.

Dardmand, دردمند, poetical name of Muhammad Takhsh of Dehli, who was a pupil of Mirzá Ján Jánán Mazhar, and the author of a *Sákináma* and of a *Diwán*. He died at Murshidábád in the year 1762 A. D., 1176 A. H.

Daria Imad Shah, دریا ایماد شاه, the son of 'Alá-uddin 'Imád Sháh whom he succeeded on the throne of Berár in the Dakhan about the year 1532 A. D., 939 A. H. In 1543 A. D., 950 A. H., he gave his sister Rabia' Sultána in marriage to Ibráhim 'Adil Sháh, and the nuptials were celebrated with royal magnificence. In 1558 A. D., 966 A. H., he gave his daughter in marriage to Husain Nizám Sháh and reigned in great tranquillity with all the other kings of the Dakhan until his death, when he was succeeded by his son Burhán 'Imád Sháh.

Daria Khan Rohila, دریا خان روہیلہ, a nobleman in the service of prince Sháh Jahán, who on his accession to the throne, raised him to the rank of 5000. He afterwards joined the rebel Khán Jahán Lodi. In a battle which took place between him and Rájá Bikarmájit Bundela, son of Rájá Chhajjar Singh, he was killed, together with one of his sons and 400 Afgháns 1630 A. D., 1040 A. H. His head was sent to the emperor.

Darikutni, دارقطنی, *vide* Abú'l Husain 'Ali-bin-'Umr.

Darimi, داریمی, the son of 'Abdul Rahmán of Samarkand, is the author of the work called "*Musnad Darimi*." He died in the year 869 A. D., 255 A. H. He is also called by some authors Abú Muhammad 'Abd-ulláh-al-Darimi.

Darki, درکی قمی, of Kumm in Persia, was a contemporary of Sháh 'Abbás. He died in the Dakhan and left a Persian *Diwán*.

Dasht Baiazi, دشت بیاضی, *vide* Walí of Dasht Bayáz.

Dastam Khan, دستم خان, son of Rustam Khán Turkistání, was an Amír of 3000 in the service of the emperor Akbar. He died in 1580 A. D., 988 A. H. of his wounds which he had received in battle against the three nephews of Rájá Bihári Mal, who had rebelled against the emperor and were also killed.

Data Ram Brahman, داتا رام ہامن, a poet who wrote beautiful Persian verses.

Dattaji Sindhia, دتاجی سیندھیہ, son of Ránáji and brother of Jaiápa Sindhia, a Marhatta chief who had a cavalry of 80,000 horse under him, and was slain in battle against Ahmad Sháh Abdálí in the month of January, 1760 A. D., Jumáda II, 1173 A. H., a year before the death of Bháú, the famous Marhatta chief. *Vide* Ránáji Sindhia.

Daud Bidari (Mulla), داؤد بیدری, a native of Bídár in the Dakhan. When twelve years of age, he held the office of page and seal-bearer to Sultán Muhammad Sháh Bahmaní I, king of Dakhan about the year 1368 A. D., 770 A. H. He is the author of the "Tahfát-us-Salátn Bahmaní."

Daud Khan Faruki, داؤد خان فاروقی, succeeded his brother Mírán Ghani to the throne of Khándesh in September, 1503 A. D., 1st Jumáda I, 916 A. H., reigned seven years and died on Wednesday the 6th of August, 1510 A. D. He was succeeded by 'Adil Khán Farúki II.

Daud Khan Kureshi, داؤد خان قورشى, son of Bhíkan Khán, was an officer of 5000 in the reign of the emperor 'Akungir. In the year 1670 A. D., 1081 A. H., he was appointed governor of Alghahábad.

Daud Khan Panni, داؤد خان پنی, son of Khizir Khán Panní, a Pathán officer, renowned throughout India for his reckless courage, and his memory still survives in the tales and proverbs of the Dakhan. He served several years under 'Akungir, and when Bahádur Sháh, on his departure from the Dakhan, gave the viceroyalty of that kingdom to the Amír-ul-Umra, Zulfikár Khán, as that chief could not be spared from court, he left the administration of the government to Dáúd Khán, who was to act as his lieutenant. In the reign of Farrukh-siyar when the Amír-ul-Umra Husain 'Alí Khán marched towards Dakhan, Dáúd Khán received secret orders from the emperor to oppose and cut him off. Accordingly when the Amír-ul-Umra arrived at Burhánpúr, Dáúd Khán, who regarded himself as the hero of his age, prepared to receive him. The engagement was very bloody on both sides; a matchlock ball struck Dáúd Khán, and he fell down dead on the seat of his elephant. This event took place in the year 1715 A. D., 1127 A. H.

Daud Kaisari (Shaikh), شیخ داؤد قیصری, author of another commentary called "Sharah Hadís-ul-Arba'in," besides the one written by Birgili. He died 1360 A. D., 761 A. H.

Daud Shah Bahmani (Sultan), داؤد شاہ بہمنی, سلطان, the son of Sultán 'Alá-uddín Hasan, ascended the throne of Dakhan, after assassinating his nephew Mujáhid Sháh on the 14th of April, 1378 A. D., 21st Muharram, 780 A. H. He reigned one month and five days, and was murdered on the 19th May the same year in the mosque at Kulbarga where he went to say his prayers. He was succeeded by his brother Mahmúd Sháh I.

Daud Shah, داؤد شاہ گجراتی, a king of Gujrát, who was placed on the throne after the death of his nephew Kutb Sháh in 1439 A. D., and was deposed after seven days, when Mahmúd Sháh, another nephew of his, a youth of only 14 years of age, was raised to the throne.

Daud Shah, داؤد شاہ, the youngest son of Sulaimán Kirání succeeded to the kingdom of Bengal after the death of his eldest brother Baiázid in the year 1573 A. D., 981 A. H. This prince was much addicted to

sensual excesses; and the propensity was rendered more degrading by his inclination to associate with persons of low origin and mean connections, by whom he was induced to attack the frontiers of the kingdom of Dehli. He had several skirmishes with Munaim Khán, Khán Khánán, governor of Jaunpúr, who was subsequently joined by his master, the emperor Akbar, when an obstinate battle took place on the 30th of July, 1575 A. D., 21st Rabi' II, 983 A. H., in which Dáúd Sháh was defeated and obliged to retire to a fort on the borders of Kutak. After this a peace was concluded, by which Dáúd Sháh was invested with the government of Orisa and Kutak, and the other provinces of Bengal were occupied by Munaim Khán in the name of the emperor. The year of this event is commemorated in a Persian Hemistich. After the death of Munaim Khán which took place the same year at Lakhanúti, Dáúd Khán re-took the provinces of Bengal, but was soon attacked by Khán Jahán Turkmán, who was appointed governor, when after a severe engagement Dáúd Khán was taken prisoner, and suffered death as a rebel. From that period, the kingdom of Bengal was subdued, and fell under the subjection of the emperor Akbar. Thus ended the rule of the Púrbi or independent eastern kings of Bengal.

Daud Tai, داؤد طایى, a Musalmán doctor who was master of several sciences. He had served Abú Hanifa for 20 years, and was one of the disciples of Habib Káfi. He was contemporary with Fazail Aiaz, Ibrahim Adham and Ma'rúf Karkhi, and died in the reign of the khalíf Al-Mahdi, the son of Al-Mansúr, about the year 781 or 782 A. D., 164 or 165 A. H.

Daud Khan, داؤد خان, a general of Aurangzib.

Dawal Devi, داؤل دیوی, or Dewal Devi, *vide* Kaulá Devi.

Dawani, دوانی, the philosopher, whose proper name is

Jalál-uddín Muhammad Asa'd Aldawání, the son of Sa'd-uddín Asa'd Dawání. He flourished in the reign of Sultán Abú Sa'id and died, according to Háji Khalfa, in the year 908 A. H., (corresponding with 1502 A. D.). He is the author of the "Sharah Haiákal," "Akhlák Jaláfi," "Isbat Wájib," (on the existence of God) "Risála Zauri," (on Súfism), "Háshia Shamsia," and "Anwár Sháfia." He also wrote the "Sharah 'Akáed," and marginal notes on "Sharah Tajrid." The Akhlák Jaláfi is a translation from the Arabic, the original of which appeared in the 10th century under the name of "Kitáb-ut-Tuharat," by an Arabian author, minister of the imperial house of Bóya. Two centuries after, it was translated into Persian by Abú Nasr, and named "Akhlák Násiri," or the morals of Násir, being enriched with some important additions taken from Abú Sina. In the 16th century, it assumed a still further improved form, under the present designation, the Akhlák Jaláfi or morals of Jalál. This book which is the most esteemed ethical work of middle Asia, was translated into English by W. F. Thompson, Esq. of the Bengal Civil Service, London, 1839.

Dawar Bakhsh (Sultan), سلطان داوار بخش, surnamed

Mirzá Buláki, was the son of Sultán Khusro. When his grandfather, the emperor Jahángir, died on his way from Kashmir to Láhor in October, 1627 O. S., Safar 1037 A. H., 'Asaf Khán, wazir, who was all along determined to support Sháh Jahán, the son of the late emperor, immediately sent off a messenger to summon him from the Dakhan. In the meantime, to sanction his own measures by the appearance of legal authority, he released prince Dáwar Bakhsh from prison, and proclaimed him king. Núr Jahán Begam, endeavouring to support the cause of Sháhriár, her son-in-law, was placed under temporary restraint by her brother, the wazir, who then continued his march to Láhor. Sháhriár who was already in that city, forming a coalition with two, the sons of his uncle,

the late prince Dániál, marched out to oppose 'Asaf Khán. The battle ended in his defeat; he was given up by his adherents, and afterwards put to death together with Dáwar Bakhsh and the two sons of Dániál, by orders from Sháh Jahán who ascended the throne. Elphinstone in his History of India, says that Dáwar Bakhsh found means to escape to Persia, where he was afterwards seen by the Holstén ambassadors.

Daya Mal, دیا مال, *vide* Intiyáz.

Daya Nath, دیا ناتھ, *vide* Wafá.

Dayanat Khan, دیانیت خان, title of Muhammad Husain, an amir of 2500, who served under the emperor Sháh Jahán, and died at Ahmadnagar in the Dakhan 1630 A. D., 1040 A. H.

Daya Ram, دیا رام, Pattha, a hero, renowned in the west of Hindústán for extraordinary strength of body, extraordinary courage, and extraordinary achievements. He was a Gwála by caste, and flourished in the reign of the Emperor Farrukh-siyar. The wonderful feats of this man are sung or recited accompanied by the beat of a *ghol* throughout Hindústán. A full and affecting account of this hero is given in the "Bengal Annual" published at Calcutta in 1823, p. 169.

Daya Ram, دیا رام, a chief of Hátras, tributary to the Honorable Company, who, about the year 1814 A. D., confiding in the extraordinary strength of his fort, shewed a spirit of contumacy and disobedience. A train of Artillery was brought against this place from Cawnpúr, and a few hours of its tremendous fire breached the boasted fortification.

Dilami دلامی and **Sámání** were two dynasties which divided between them the kingdom of Persia towards the beginning of the 10th century. They both rose to power through the favor of the Khalífs of Baghdád, but they speedily throw off the yoke. The Dilámi divided into two branches, exercised sovereign authority in Kirmán, Irák, Fáris, Khuzistán, and Laristán, always acknowledging their nominal dependence on the Khalíf, and during the whole period of their rule, one of the southern branch of this family was vested with the dignity of Amír-ul-Umra, or vizir, and managed the affairs of the khalífate. Several of the Dilámi were able and wise rulers, but Mahmúd of Ghazni put an end to the rule of the northern branch in 1029 A. D., and the Saljúks subjugated the southern one in 1056 A. D., by the capture of Baghdád, their last stronghold. Their more powerful rivals, the Sámání, had obtained from the Khalíf the government of Transoxiana in 874 A. D.; and to this, Isma'il, the most celebrated prince of the family, speedily added Khwárizm, Balkh, Khurásán, Sistán, and many portions of northern Turkistán. Rebellions of provincial governors distracted the Samanida monarchy towards the end of the 10th century; and in 999 A. D. their dominions north of Persia were taken possession of by the Khán of Káshghar, the Persian provinces being added by Mahmúd of Ghazni to his dominions. See Sámání.

Din Muhammad Khan, دین محمد خان, the son of Jání Beg Sultán, and 'Abd-ulláh Khán Uzbek's sister, was raised to the throne of Samarkand after the death of 'Abdul Mómín Khán, the son of 'Abd-ulláh Khán, in 1598 A. D., 1006 A. H. He was wounded in a battle fought against Sháh 'Abbás the Great, king of Persia, and died shortly after.

Diwana, دیوانه, poetical name of Muhammad Ján, who died in the year 1787 A. D., 1160 A. H.

Diwana, دیوانه, poetical name of Ráe Sarabsukh, a relation of rájá Mahá Naráyan. He wrote two Persian

Diwáns of more than 10,000 verses; most poets of Lákh-nau were his pupils. He died in 1791 A. D., 1205 A. H.

Diwana, دیوانه, poetical name of Mirzá Muhammad 'Alí Khán of Banáras, who was employed in the office of Mr. Colebrooke at Jahanábád.

Diwanji Begam, دیوانجی بیگم, she was the mother of Arjumand Bano Begam Mumtaz Mahal, and the wife of 'Asaf Khán, Wazír. On a spot of fifty bighas of land on the bank of the river Jumna, close to the Rauza of Tájjanj, is to be seen her Rauza bust of white marble.

Deo Narain Singh, دیوناراین سنگه, (K. C. S. I., Sir, Rájá) of Banáras, died suddenly on the 28th August, 1870.

Dewal Devi, دیوال دہوی, *vide* Kaulá Devi.

Dhara, دھارا, the son of Rájá Todarmal. He was killed in a battle fought against Mirzá Jání Beg, ruler of Thatta, in November, 1591 A. D., Muharram 1000 A. H.

Dhola Rao, دھولا راو, the ancestor of the Kachhwaha Rájás of Ambr or Jaipúr, he lived about the year 967 A. D.

Dhundia Wagh, دھرنڈیہ واگھ, the free-booter, who had for several years with a formidable band, pillaged and laid waste the frontiers of Mysore. This robber assumed the lofty title of king of the two worlds, and aimed, doubtless, at carving out for himself some independent principality, after the example of Hydar 'Alí, in whose service he originally commenced his adventurous career. Subsequently he incurred the displeasure of Tipú Sultán, who chained him like a wild beast to the walls of his dungeons in Serangapatam, from which "durance vile" he had been liberated by the English soldiers after the taking of Serangapatam. He now threatened Mysore with 6,000 cavalry. The Government of Madras instructed Colonel Wellesley to pursue him wherever he could be found and to hang him on the first tree. His subjugation and subsequent death (in 1800) with the extirpation of his formidable band of free-booters, relieved the English Government from an enemy, who, though by no means equal to Hydar and Tipú, might eventually have afforded considerable annoyance.

Dil, دل, poetical name of Zorawar Khán of Sirkar Kol. He is the author of a *Diwán* and a few *Masnawís*.

Dilawar Khan, دلاور خان, founder of the dynasty of the Muhammadan kings of Málwa. The Hindú histories of the kingdom of Málwa go back as far as the reign of Rájá Bikarmájít, whose accession to that kingdom has given rise to an era which commences 57 years before Christ. After him reigned Rájá Bhój and many others who are all mentioned among the rájás of Hindústán. During the reign of Ghayás-uddin Balban king of Dehlí in the year 1310 A. D., 710 A. H., the Muhammadans first invaded and conquered the provinces of Málwa; after which it acknowledged allegiance to that crown until the reign of Muhammad Sháh Tughlak II, 1387 A. D., 789 A. H. At this period Diláwar Khán, a descendant on his mother's side from Sultán Shaháb-uddin Ghóri, was appointed governor of Málwa, previously to the accession of Muhammad Tughlak, and he subsequently established his independence. In the year 1398 A. D., 801 A. H., Mahmúd Sháh, king of Dehlí, being driven from his throne by Amír Taimúr (Tamerlane), made his escape to Gujrá, and then to Málwa, where he remained three years, after which, in 1401 A. D., 804 A. H., he, at the instance of the Dehlí nobles, quitted Málwa, in order to resume the reins of his own government. Diláwar Khán shortly afterwards assumed royalty and divided his kingdom into estates among his officers whom he ennobled. Diláwar Khán on assuming independence, took up his residence in Dhár, which place he considered as the seat of

his government, but he frequently visited the city of Mando, remaining there sometimes for months together. He only survived his assumption of the royal titles a few years; for in the year 1405 A. D., 808 A. H., he died suddenly, and his son Alp Khan ascended the throne under the title of Sultán Hóshang Sháh. Including Diláwar Khán eleven princes reigned in Málwa till the time of the emperor Humáyún, whose son Akbar eventually subdued and attached it to the Dehli government. Their names are as follow:

1. Diláwar Khán Ghóri.
2. Hóshang Sháh, son of Diláwar.
3. Sultán Muhammad Sháh.
4. Sultán Mahmúd I, Khilji, styled the Great, son of Malik Mughis.
5. Ghayas-uddín Khilji.
6. Nasir-uddín.
7. Mahmúd II.
8. Bahádur Sháh, king of Gujrát.
9. Kadar Sháh.
10. Shujáa' Khán, and
11. Báiz Bahádur, son of Shujáa' Khán.

Dilawar Khan, دلاور خان, a nobleman of the reign of the emperor Sháh Jahán, was the son of Bahádur Khán Rohila. He died at Kábul in the year 1658 A. D., 1068 A. H.

Dildar Aga, دلدار آغا, one of the wives of the emperor Babar, and mother of Mirzá Ibandál.

Diler Himmat Khan, دلیر همت خان, original name of Nawáb Muzaffar Jang of Farrukhabád, which see.

Diler Khan, دلیر خان, a Dáúdzaí Afghán, whose proper name was Jalál Khán. He was the younger brother of Bahádur Khán Rohila, and one of the best and bravest generals of the emperor 'Alamgir. He held the rank of 5000, and died in the year 1683 A. D., 1094 A. H., in the Dakhan.

Diler Khan, دلیر خان, title of 'Abdul Raúf, the son of 'Abdul Karím, formerly in the service of the king of Bijápúr. After the conquest of that country, he joined 'Alamgir and received the title of Diler Khán and the mansab of 7000. He died in the reign of Bahádur Sháh in the Dakhan, where he held a jágir.

Dilras Bano Begam, دلرس بانو بیگم, daughter of Shah Nawáz Khán Safwí, the son of Mirzá Rustam Kandhari, and wife of the emperor 'Alamgir. She had another sister who was married to Murád Bakhsh, brother of 'Alamgir.

Dilshad Khatun, دلشاد خاتون, daughter of Amir Damishk, the son of Amir Juban or Jovian, and wife of Sultán Abú Sa'id Khán. Amir Hasan Buzurg, who after the death of the Sultán in 1335 A. D., took possession of Baghdád, married her, but the reins of government were in her hands.

Dilsoz, دلسوز, poetical title of Khairatí Khán, a poet who lived about the year 1800.

Dost 'Ali, دوست علی, Nawáb of Arkat and a relative of Murtaza Khán. Under him the atrocious seizure of Trichinopoly was perpetrated by Chanda Sahib. He was succeeded by his son Safdar 'Ali, who, after overcoming the effects of poison prepared for him by Murtaza Khán, fell by the poniard of a Pathán assassin, hired for the work by the same person. A storm was raised which he had not the courage to encounter; and disguising himself in female attire, he escaped from Arkat to his own fort of Vellora.

Dost Muhammad Khan, دوست محمد خان, ruler of

Kábul and Kandahár, was one of the brothers of Fatha Khán, the celebrated wazir of Mahmúd, ruler of Hírat and chief of the Barakzaí clan. He was the most powerful chief in Afghánistan, and had for some years previous to the restoration of Sháh Shujáa'-ul-Mulk by the British in 1838, ruled that country. On the death of this prince, Dost Muhammad again assumed the reins of government.

On the base and cruel murder of Fatha Khán by Mahmúd at the instigation of Prince Kámrán, his brothers revolted from their allegiance under the guidance of 'Azim Khán, the governor of Kashmir, and drove Mahmúd and his son Kámrán from Kábul. 'Azim Khán in the first instance offered the vacant throne to Sháh Shujáa', but offended by some personal slight, withdrew his support, and placed in his room, Aiyúb, a brother of Sháh Shujáa', who was content to take the trappings with the power of royalty. On 'Azim Khán's death, his brothers dissatisfied with their position conspired against his son, Habib-ulláh Khán, and seizing his person, by threats of blowing him from a gun, induced his mother to deliver up the residue of 'Azim Khán's immense wealth. Aiyúb's son was killed in these disputes, and he himself, alarmed by these scenes of violence, fled to Láhor. Dost Muhammad Khán, the most talented of the brothers, then took possession of the throne and became *de facto* king of Kábul. Sher Dil Khán, accompanied by four brothers, carried off about half a million sterling of 'Azim Khán's money, and seated himself in Kandahár, as an independent chieftain. He and one of his brothers died some years ago; and Kandahár was until lately ruled by Kohan Dil Khán, assisted by his two surviving brothers Rahím Dil and Mir Dil. In the year 1839 the British army entered Kábul and placed Sháh Shujáa'-ul-Mulk on the throne on the 8th May, and Dost Muhammad Khán surrendered to the British Envoy and Minister in Kábul on the 4th November, after having defeated the 2nd Bengal Cavalry by a desperate charge. He was subsequently sent down to Calcutta, where he arrived, accompanied by one of his sons, on the 23rd May, 1841. He was set free in November 1842 and returned to Kábul, where he reigned as before till his death, which took place on the 9th June, 1863 A. D., 21st Zil-hijja 1279 A. H., and his youngest son Amir Sher Ali succeeded him.

Doulat Khan Lodi, دولت خان لودی, who, according to Firishta, was an Afghán by birth, originally a private Secretary, who after passing through various offices was raised by Sultán Mahmúd Tughlak, and attained the title of 'Aziz Mumalik. After the death of Mahmúd, the nobles raised him to the throne of Dehli in April, 1413 A. D., Muharram, 816 A. H. In March 1414, 15th Rabi I, 817 A. H., Khizir Khán, governor of Multán, invaded Dehli, and after a siege of four months obliged Doulat Khán on the 4th June 1414, Jamádá I, 817 A. H., to surrender. He was instantly confined in the fort of Firozábad, where he died after two months.

Doulat Khan Lodi, دولت خان لودی, who invited Bábar Sháh to India, was a descendant of the race of that name who heretofore reigned at Dehli. He was a poet and a man of learning. He died a short time before Bábar conquered Dehli, i. e., in the year 1526 A. D. 932, A. H.

Doulat Khan Lodi Shahu Khail, دولت خان لودی شاہو خیل, was the father of the rebel Khán Jahán Lodi.

He served under Mirzá 'Aziz Kóka, 'Abdul Rahím Khán Khán Khán, and prince Dániál for several years and was raised to the rank of 2000. He died in the Dakhan 1600 A. D., 1009 A. H.

Doulat Rao Sindhia (Maharaja), دولت راویندهیہ, of Gwáliar, a Marhattá chief, was the grand-

nephew and adopted son of Madhoji Sindhia, whom he succeeded to the raj of Gwalior in March, 1794 A. D., 1208 A. H. His violence, rapacity and lawless ambition, were the main causes of the war in 1802 with the confederate Marhatta chieftains. Hostilities having broken out with the British, Sir Arthur Wellesley (afterwards Duke of Wellington) defeated Doulat Rao at Assaye in 1803, while Lord Lake drove the Marhattas from the whole of the Doab. He married Baji Bai, reigned 33 years, and died on the 21st March, 1827, 21st Sh'aban 1242 A. H. He was succeeded by Jhanko Rao Sindhia.

Doulat Shah, دولت شاه, son of Bakht Shah of Samarkand, and author of the Biography of Poets called "Tazkira Doulat Shahi." He flourished in the reign of Sultan Husain Mirza of Hirat, surnamed Abul Ghazi Bahadur, and dedicated the work to his prime minister, the celebrated Amir Nizam-uddin 'Alshir. This work was written in 1186 A. D., 891 A. H., and contains the Lives or Memoirs of ten Arabian, and one hundred and thirty-four Persian poets, with various quotations from their works, and anecdotes of the princes at whose court they resided. It also gives an account of six poets then residing in Hirat; two of whom were principal ministers of the Sultan; viz. 'Alshir, and Amir Shaikh Ahmad Suhrah. *Vide* Faezi Kirmani. He died in 1495 A. D.

Dundey Khan, دوندے خان روهيله, a Rohila chief, and son of 'Ali Muhammad Khan, the founder of the Rohila Government. In the partition of lands which were assigned to the chiefs, in the time of Hafiz Rahmat Khan, Dundey Khan obtained the districts of Bisauli, Muradabad, Chandpur and Sambhal in Rohilkhand. He died previous to the Rohila war which took place in 1774 A. D., leaving three sons, the eldest of whom Muhib-ullah Khan, succeeded to the largest portion of his territories.

Dunyapat Singh (raja), راجه دنيپات سنگه. His father died in 1790 A. D., at which time he was only seven years of age. He inherited from his grandfather Rup Rao the Chaklas of Korá, Fathapur and Kara, but was dispossessed by the Nawab Wazir, and a Nankar allowance of 24,000 rupees granted to the raja on his exclusion. This was subsequently reduced to 7,500 rupees. The original grant amounted to 52,000 per annum, payable from 14 mahals, but in 1770 A. D., the Nawab Najaf Khan acquiring unlimited dominion over these provinces, dispossessed his father of eleven of the villages, by which his income was reduced to 20,000 rupees. In 1787 his father was dispossessed of the remaining three villages by Zain-ul-'Abidin Khan, the 'Amil, but as the raja was about to proceed to hostilities, the 'Amil agreed to allow him 10,000 Rs. for the first year, and 20,000 thereafter, but failed in the fulfilment of his promise. In 1792 A. D., Zain-ul-'Abidin died, and was succeeded by his son Bakar 'Ali Khan, and from that period up to 1802, the raja Dunyapat Singh was allowed 8,000 rupees per annum, which was confirmed by Government in 1806 in perpetuity.

Dupleix, a French officer, governor of Pondicherry. In 1750 A. D., he was elevated to the rank of a Haft Hazari, or Commander of seven thousand horse, and permitted to bear an ensign, assigned to persons of the highest note in the empire, by Muzaffar Jang, viceroy of the Dakhan, after his victory over his brother Nasir Jang who fell in battle.

Durdusd, دردزد, *vide* 'Ali Durdusd of Astrabad.

Durgawati (Rani), راني درگاوتي, daughter of Rana Sarika. *Vide* Silhaddi.

Durgawati (Rani), راني درگاوتي, the daughter of the raja of Mahoba, who was much celebrated for her singu-

lar beauty. Overtures had been made for an union with Dalpat Sah, raja of Singalgurh (which is situated on the brow of a hill that commands a pass on the road about half way between Garha and Sangar;) but the proposal was rejected on the ground of a previous engagement, and some inferiority of caste on the part of the Garha family, who was of the race of the Chandail rajputs. Dalpat Sah was a man of uncommonly fine appearance, and this added to the celebrity of his father's name and extent of his dominions, made Durgawati as desirous as himself for the union, but he was by her given to understand, that she must be relinquished or taken by force, since the difference of caste would of itself be otherwise an insurmountable obstacle. He marched with all his troops he could assemble, met those of her father and his rival,—gained a victory and brought off Durgawati as the prize to the fort of Singalgurh. Dalpat Sah died four years after their marriage, leaving a son named Bir Narayan about three years of age, and his widow as regent during his minority. Asaf Khan, the imperial viceroy at Kara Manikpur on the Ganges in the province of Allahabad, invited by the prospect of appropriating so fine a country and so much wealth as she was reputed to possess, invaded her dominions in the year 1564 A. D., at the head of 6,000 cavalry and 12,000 well disciplined infantry, with a train of artillery. He was met by the queen at the head of her troops, and an action took place in which she was defeated. She received a wound from an arrow in the eye; and her only son, then about 18 years of age, was severely wounded and taken to the rear. At this moment she received another arrow in the neck; and seeing her troops give way and the enemy closing around her, she snatched a dagger from the driver of her elephant, and plunged it in her own bosom. Her son was taken off the field, and was, unperceived by the enemy, conveyed back to the palace at Churagarh, to which Asaf Khan returned immediately after his victory and laid siege. The young prince was killed in the siege; and the women set fire to the place under the apprehension of suffering dishonor if they fell alive into the hands of the enemy. Two females are said to have escaped, the sister of the queen, and a young princess who had been betrothed to the young prince Bir Narayan; and these two are said to have been sent to the emperor at Bar. In this district of Jabalpur, the marble rocks and the palace called Madan Mahal is worth seeing. There is some doggerel rhyme about this palace which is not generally known, though of some interest. This building stands on a single granite boulder, and was constructed by the Gond princess Rani Durgawati, at the time of the Muhammadan invasion of Central India. Years after the cession of the country to the British, a wag of a Pandit wrote on the entrance door of the palace the following lines:

Madan Mahal ké chhain mé,
Do tángón ké bích,
Gará nau lakh rupí,
Aur soné ká do íqt.

Translation—

In the shade of Madan Mahal
Between two boulders
There are buried nine lakhs of rupees
And two bricks of gold.

It did not take long for the news of the appearance of this writing on the door to spread abroad, and the very person to fall a dupe to the Pandit's trick was Captain Wheatley, at that time a Political Assistant at Jabalpur. He mustered some peons and laborers, and having proceeded to the spot, commenced digging for the treasure on the part of Government. The native lady, in whose possession was the village lands on which the palace stood, came rushing down to the Agent to the Governor-General and represented that she was being plundered of her

treasure by Captain Wheatley. "Pagh," replied Sir Wm. Sleeman, "he is as mad as you are; the Pandit would not have divulged the secret were it of much value." Many years have since elapsed, and many others not possessed of Sir William's wisdom have fallen dupes to the Pandit's poetical trick; and, but for the very durable nature of the murtas, there have been enough of excavations made in and about the building to raze it to the ground.

E.

Egypt, kings of, *vide* Moizz-li-din-alláh Abí Tamím Ma'd.

Ekkoji, *يكوجى*, the founder of the Tanjore family was the son of Shahjí Bhosla, and brother of Seiwájí, but from another consort. The principality of Tanjore was one of the oldest in the Marhátta confederacy, of which province Ekkojí obtained possession in 1678 A. D.

F.

Faek, *فايق*, or Fáyek, poetical name of Moulwí Muhammad Fáyek, author of the work called "Makhzan-ul-Fawaed."

Faez, *فايز*, or Fáyez, poetical name of Shaikh Muhammad Fáyez, a pupil of Muhammad Sa'id Ayáz. He is the author of a short Diwán, and was probably living in 1724 A. D., 1136 A. H.

Faezi Kirmani, *فايزى كرماني*, a poet who rendered the Tazkira of Doulat Sháh in Persian verses in the time of the emperor Akbar, and altered the division of the original, making ten periods instead of seven. *Vide* Latif-ullah Muhammad Muhaddis.

Faghfur, *فغفور*, the general name of the kings of China.

Faghfur Yezdi, *حكيم فغفور يزدى*, (Hakím) a physician and poet of Persia, born at Yezd. He is the author of a Diwán or Book of Odes, and has written several panegyrics in praise of the kings of Persia. He came to India in 1603 A. D., 1012 A. H., and was employed by prince Parwez, and died at Allahábád about the year 1619 A. D., 1028 A. H.

Fahmi Kirmani, *مولانا صدرالدين محمد فہمی کرماني*, (Moulana Sadr-uddin Muhammad), a poet who is the author of a Masnawí called "Súrat-wa-Ma'aní," and also of some Kasídas, Ghazals, Satires, &c. He died in the year 1584 A. D., 993 A. H., in the fort of Tabroz, during the time it was besieged by the Turks.

Faiz, *فيض*, the distinguished mystical philosopher and theologian, Mullá Muhsin of Káshán, commonly called Akhúnd Faiz. He flourished under Sháh 'Abbás II of Persia, who treated him with great respect. He has written a great number of books, of which "Kitáb 'Asafí" and "Kitáb Sáfi" are two Commentaries on the Kurán. He died at Káshán under, or after Sháh Sulaimán of Persia, and his tomb is a place of pilgrimage.

Faiz, *فيض*, poetical title of Mir Faiz 'Alí, an Urdú poet of Dehli. His father Mir Muhammad Taqí was also an elegant poet, and had assumed the title of Mir for his poetical name. Both Faiz 'Alí and his father were living at Dehli in the year 1785 A. D., 1196 A. H.

Faiz, *فيض*, a pupil of Mirzá Kafil, and author of a poetical work containing amorous songs in Persian, called "Diwán Faiz." He was living in the time of Muhammad 'Alí Sháh, king of Lákhnau, about the year 1840 A. D., 1256 A. H.

Faiz, *فيض*, poetical title of Faiz-ul-Hasan of Sabáran-púr, author of the "Rauzat-ul-Faiz," a poem composed in 1847 A. D., 1263 A. H.

Faizi (Shaikh), *شيخ فيضي*, whose proper name was Abú'l Faiz, was the son of Shaikh Mubárik of Nágór, and eldest brother of Shaikh Abú'l Fazl, prime-minister and secretary to the emperor Akbar Sháh. He was born on the 16th September 1547, A. D., 1st Shában, 954 A. H., and was first presented to Akbar in the 12th year of his reign, and introduced his brother Abú'l Fazl six years later. After the death of the poet laureate Ghizálí of Mashhad, about the year 1572 A. D., or some years after, or, according to the "Masir-ul-Umrá," in the 33rd year of the emperor, Faizi was honored with the title of "Malik-ush-Shua'rá" or king of poets. In history, philosophy, in medicine, in letter writing, and in composition, he was without a rival. His earlier compositions in verse, bear his titular name of Faizi, which he subsequently dignified into Faiyázi, but he survived to enjoy his last title only one or two months, and then met his death. Being desirous of rivalling the Khamsa or the five poems of Nizámí, he wrote in imitation of them his "Markaz Adwár," "Sulaiman and Bilkaís," "Nal Daman," "Haft Kiskwár," and "Akbar Nama." The story of Nal Daman is an episode of the Mahábhárat, which he translated into Persian verse at the command of the emperor Akbar. He was the first Muslimán that applied himself to a diligent study of Hindú literature and science. Besides Sanskrit works in poetry and philosophy, he made a version of the "Bíja Ganitá," and "Lilawati," of Bhaskar Acháryá, the best Hebrew works on Algebra and Arithmetic. He was likewise author of a great deal of original poetry, and of other works in Persian. He composed an elaborate Commentary upon the Kurán, making use of only those 13 out of the 28 letters of the Alphabet which have no dots, and which he named "Sawáta'-ul-Ilhám"; a copy of this extraordinary monument of wasted labour (says Mr. Elliot) is to be seen in the Library of the East India House. There is also another book of the same description which he wrote and called "Mawarid-ul-Kalam." Faizi suffered from asthma and died at Agra on Saturday the 4th of October, 1595 O. S., 10th Safar, 1004 A. H., aged 49 lunar years and some months; and, as many supposed him to have been a deist, several abusive chronograms were written on the occasion, of which the following is one—"The Shaikh was an infidel." There is also an Insha or collection of Letters which goes after his name. His mother died in January, 1590 A. D., 998 A. H., and his father in August, 1593 A. D., Zaka'd, 1001 A. H. He was a profound scholar, well versed in Arabic literature, the art of poetry and medicine. He was also one of the most voluminous writers that India has produced and is said to have composed 101 books. Faizi had been likewise employed as teacher to the princes; he also acted as ambassador. Thus in 1000 A. H., he was in the Dakhin, from whence he wrote the letter to the historian Budáoní, who had been in temporary disgrace at Court. *Vide Ain Translation I, 490.*

Faizi, *فيضى*, of Sarhind, *vide* Alahdad.

Faiz-ullah Anju (Mir), *ميرفيض الله انجو*, a Kázi who presided on the seat of justice in the reign of Sultán Mahmúd Bahmaní, king of Dakhan, who reigned from 1378 to 1397 A. D., 780 to 799 A. H. He was a good poet, and a contemporary of the celebrated Khwájá Háfiz. Once presenting the Sultán with an ode of his own composition, he was rewarded with a thousand pieces of gold, and permitted to retire, covered with honors, to his own country.

Faiz-ullah Khan, *فيض الله خان*, chief of the Rohelas and Jagirdar of Rámpúr, was the son of 'Alí Muhammad Khán Rohela. After the battle of Kutra in 1774 A. D., he retired to the Kamaon hills. By the treaty under Colonel Champion, he had a territory allotted to him of

the annual value of 14 lakhs of rupees. He chose the city of Rāmpūr as the place of his residence, and after an uninterrupted and prosperous administration of 20 years, he died in September, 1794 A. D., Safar 1209 A. H., and was succeeded by his eldest son Muhammad 'Alī Khān. This prince, in the course of a few days, in 1794 was imprisoned and assassinated by his younger brother Ghulām Muhammad, who forcibly took possession of the government. The English, having espoused the cause of Ahmad Ali, the infant son of the murdered prince, defeated and took Ghulām Muhammad prisoner at Bithoura. He was conveyed to Calcutta, where, under pretence of going on a pilgrimage to Meren, he embarked on board a ship, probably landed at one of the ports in Tipū Sultān's dominions, and thence made his way to the court of Kābul in 1797 A. D., 1212 A. H., where, united with the agents of Tipū in clamours against the English, he urged Zaman Shāh, the son of Taimūr Shāh, to invade Hindustān, promising that, on his approach to Delhi, he should be joined by the whole tribe of Tohelas. The Nawāb Ahmad Ali Khān died about the year 1839 A. D., 1255 A. H. After the death of Ahmad Ali Khān, Muhammad Sa'id Khān ascended the Masnad in 1840; after him Muhammad Yusuf Ali Khān succeeded in 1855, who was living in 1872.

Fakhrī, فخری, son of Moulana Sultān Muhammad Amīrī

of Hirāt. He is the author of the "Jawāhir-ul-'Ajāeb," Gems of Curiosities, being a biography of postesses. He informs us that with the intention to perform the pilgrimage to Mecca, he came during the reign of Shāh Tahmāsp Husaini to Sindh, the ruler of that country was then Isa Turkhān (who died about the year 1566 A. D., 974 A. H.). Nāhi the poet calls the above-mentioned work "Tazkirat-ul-Nisā." He is also the author of the "Tahfat-ul-Habib," a collection of Ghazals from the best authors.

Fakhrī, فخری, a poet who wrote a Diwān of 10,000 verses in which he imitated most of the ancient masters, but as he had not much education, he was not acknowledged by other poets. He dug a grave for himself outside the Isfahan Gate and made himself a tomb-stone, and visited his grave every Friday. He was living in 1585 A. D., 993 A. H.

Fakir (Mir Shams-uddin), میر شمس الدین فقیر, of Delhi, who had also the poetical name of Maftūn. From Delhi he went to Lākhnau in 1765 A. D., 1179 A. H., and is said to have been drowned about the year 1767. He is the author of a Diwān and also of a Masnawī called "Taswīr Muhabbat," containing the story of Rām Chānd, the son of a betel-vender, composed in 1743 A. D., 1156 A. H., and of several other poems.

Fakir, فقیر, poetical name of Mir Nawāzish 'Alī of Bilgaram. He died in the year 1754 A. D., 1167 A. H.

Fakhr-uddin, فخرالدین, one of the princes of the Druses, who, early in the 17th century, conceived the idea of rendering himself independent of the Porte. He was betrayed, carried a prisoner to Constantinople, where he was strangled by order of Sultān Murād IV. in 1631 A. D., 1041 A. H.

Fakhr-uddin Abu Muhammad-bin-Ali az-Zailai, فخر الدین ابو محمد بن علی زیلعی, author of a Commentary on the Kanz-ul-Dakā'ik, entitled "Ta'ba'in-ul-Hakā'ik" which is in great repute in India, on account of its upholding the doctrines of the Hanafī sect against those of the followers of Shāfi'i. He died in 1342 A. D., 743 A. H.

Fakhr-uddin Bahman, (Malik), فخر الدین بهمن, third Sultān of the dynasty of Kart or Kard, was

the son of Mālik Shams-uddin Kart II, whom he succeeded to the throne of Hirāt, Balkh and Ghazni in September, 1305 A. D., 705 A. H. He was contemporary with Sultān Aljaitū, surnamed Muhammad Khudā Banda, king of Persia, who sent an army against him which he defeated. He died about the beginning of the year 1307 A. D., 706 A. H., and was succeeded by his brother Mālik (Ghayās-uddin Kart I, who died in 1329 A. D.

Fakhr-uddin Iraki (Shaikh), شایخ فخرالدین عراقی,

was the son of Shaikh Shahāb-uddin's daughter, and disciple of Shaikh Bahā-uddin Zikariya of Multān, whose daughter he married. He died on the 23rd November, 1289 A. D., 8th Zil-kā'da 688 A. H., and lies buried at Damascus. He was a native of Irāk, and assumed the poetical name of Irākī in his poetry. Doulat Shāh says that 'Irākī died during the reign of Muhammad Khudā Banda in the year 1307 A. D., 709 A. H. Vide Irākī.

Fakhr-uddin Ismat-ullah Bukhari, اشمع البخاری

فخرالدین عصمت. He died in 1426 A. D., 829 A. H., vide Asmat.

Fakhr-uddin Junan (Malik), ملک فخرالدین جونان,

eldest son of Sultān Ghayās-uddin Tughlak Shāh I. On the accession of his father to the throne of Delhi, he was declared heir-apparent, with the title of Ulugh Khān, and all the royal ensigns conferred upon him. The names of his other brothers were Bahram Khān, Zafar Khān, Mahmūd Khān and Nasrat Khān. After the death of his father in 1325 A. D., 725 A. H., he succeeded him with the title of Muhammad Shāh Tughlak I.

Fakhr-uddin Kha'idi (Maulana), فخرالدین خالیدی,

مولانا, who was commonly called "Bihishtī," is the author of a work called "Shurah-Farā'iz." He was the master of Moulānā Mo'in-uddin Jawānī.

Fakhr-uddin Mahmud Amir, فخرالدین محمود امیر,

son of Amīr Yemīn-uddin Muhammad Mustūfi. He is generally known by his Takhallus or poetical name, Ibn Yemīn, i. e., the son of Yemīn-uddin. According to Dr. Sprenger's Catalogue, he died in 1344 A. D., 745 A. H., and left panegyrics on the Sarabddāl princes and some ghazals, but it is particularly his Kita's which are celebrated. Vide Amīr Mahmūd.

Fakhr-uddin Malik, ملک فخر الدین, vide Mālik Fakhr-uddin, king of Bengal.

Fakhr-uddin Mirza, میرزا فخر الدین, the eldest son of Bahādur Shāh II, ex-king of Delhi. He died before the rebellion, on 10th July, 1856.

Fakhr-uddin (Moulana), مولانا فخرالدین, son of Nizām-ul-Hak, was styled Saiyad-ush-Shu'arā, or chief of the poets. He is the author of several works, among which are the following "Nizām-ul-'Akā'id," "Risāla Mar-jia" and "Fakhr-ul-Ilasān." He died in the year 1785 A. D., 1199 A. H., aged 73 years, and lies buried close to the gate of the Dargāh of Kutb-uddin Bakhtiyār Kākī in old Delhi. His tomb is of white marble and has an inscription mentioning his name and the year of his demise. His grandson Ghulām Nasir-uddin, surnamed Kālī Shāhib, was a very pious and learned Musalmān; he too was a good poet and died in the year 1852 A. D., 1268 A. H.

Fakhr-uddin Muhammad Razi (Imam), رازی, **فخرالدین محمد**, was a doctor of the Shāfi'ī sect.

He surpassed all his contemporaries in scholastic theology, metaphysics and philosophy. He is the author of several instructive works, among which is one called "Hadāyeh-ul-Anwar," a book on different subjects which he dedicated to Sultān 'Alā-uddin Takash, ruler of Khwārizm; and another called "Risāla Haiyat," or Geometry, dedicated to Sultān Bahā-uddin Ghori. He was born at Rei on the 26th January, 1150 A. D., 25th Ramazān, 544 A. H., and died at Hirāt on Monday the 29th of March, 1210 A. D., 1 Shawwāl, 606 A. H., aged 62 lunar years. His father's name was Ziyā-uddin-bin-Umar. The title of Rāzi attached to his name is because he was born at Rei in Tabaristan. He is the father of Khwaja Nasir-uddin Tusi.

Fakhr-uddin Sultan, سلطان فخرالدین, also called Fakhr, was the king of Sonārgān in Bengal, which adjoins the district of Pandua. He was put to death by Shams-uddin king of Iakhanauī about the year 1356 A. D., 757 A. H., who took possession of his country.

Fakhr-ud-daula, فخرالدوله, title of Abū'l Hasan 'Alī, a Sultān of the race of Rōya, was the son of Sultān Rukn-ud-daula. He was born in 952 A. D., 341 A. H., and succeeded his brother Mowaiyad-ud-daula to the throne of Persia in January, 984 A. D., Sha'bān, 373 A. H. He was a cruel prince, reigned 11 years, and died in August, 997 A. D., Sha'bān, 387 A. H. He was succeeded by his son Majd-ud-daula.

Fakhr-ud-daula, فخرالدوله, a nobleman who was governor of Patna in the reign of Muhammad Shāh emperor of Delhi; he held that situation till the year 1735 A. D., 1148 A. H., when it was taken away from him and conferred upon Shujā'uddin Nāwab of Bengal, in addition to that government, and of the province of Orissā.

Fakhr-ul-Islam, فخرالاسلام برودی, of Barōd, the son of 'Alī. He is the author of the works called "Usūl-ud-dīn" and "Usūl Fikha," and several other works. He died in 1089 A. D., 482 A. H.

Fakhr-ullah Asad Jurjani, فخرالہ اسعد جرجانی. He flourished under the Saljūk princes, and is the author of the love adventures of Wais and king Rāmīn, originally in the Pahlawi language, called "Wais-wa-Rāmīn."

Fakhr-un-nissa Begam, فخرالنسیا بیگم, the wife of Nawāb Shujā'at Khān. She is the founder of the mosque called "Fakhr-ul-Masājīd," situated in the Kashmirī Bāzār at Delhi, which she erected in memory of her late husband in the year 1728 A. D., 1141 A. H.

Falaki, فلکی, takhallus of a Persian poet whose proper name was Abū'l Nizām Muhammad Jalal-uddin Shirwānī. He is also commonly styled Shams-ush-Shu'arā, the sun of the poets, and Malik-ul-Fuzla, king of the learned. His poems are preferred to those of Khākānī, and Zakir. Hamd-ullāh Mustaufi calls him the master of Khākānī, but Shaikh 'Azarī makes mention in his Jawāhir-ul-Asrar that Khākānī and Falakī both were the pupils of Abū'l 'Alā of Ganja. There has been also another Falakī surnamed Abū'l Fazl, who was an author. Falakī died in 1181 A. D., 577 A. H. His patron was Manochehr Shirwānī.

Fanai, فنائی, poetical name of Shams-uddin Muhammad-bin-Ilanza. He was an author and died in the year 1430 A. D., 834 A. H.

Fani, فانی, (perishable) the poetical name of Muhsin Fāni, which see.

Fani, فانی, the Takhallus of Khwāja Muhammad Mo'in-uddin-bin-Muhammad-bin-Mahmūd Dihdār Fāni. He came to India and stood in high favor with Abdul Rahīm Khān the Khān Khānān. He died in 1607 A. D., 1016 A. H., and left several works on Sūfism, as "Sharah Khutba," "Hashia Rashahūt," "Hajshia Nathāt," "Hashia bar-Gulshan Rāz," and "Albayān." He is also the author of a Diwān in Persian, and a Masnawī or poem called "Haft Dilbar," i. e., the seven sweethearts, dedicated to the emperor Akbar.

Farabi, فارابی, commonly called so, because he was a native of Fārāb, a town in Turkey. His proper name is Abū Nasr. He was one of the greatest Musabmān philosophers, remarkable for his generosity and greatness of talents, whom we call Alfarābius. He was murdered by robbers in Syria in 951 A. D., 343 A. H., thirty years before the birth of Abū Sma. Imād-uddin Mahmūd and Ahmad-bin-Muhammad were two authors who were also called Fārābī.

Faraburz, فرابوز, the son of Kaikāūs, (Darius the Mede) king of Persia.

Faraghi (Mir), میرفرغی, the brother of Hakīm Fath-ullāh Shirāzī. He was living in 1563 A. D., 971 A. H., in which year the fort of Ranthambūr was conquered by the emperor Akbar, on which occasion he wrote a chronogram.

Farai, فرای, whose proper name was Abū Zikaria Yehia, was an excellent Arabic grammarian who died in the year 822 A. D., 207 A. H.

Faramurz, فرامرز, son of Rustam, the Hercules of the Persians. He was assassinated by the order of Bahman, also called Ardisher Darazdast, king of Persia. There has also been one Muhammad bin-Farāmurz, styled Shadīd, who was an author.

Faraskuri, فرسکوری, surname of Muhammad bin-Muhammad-al-Hanifa, Imām of the mosque named Gouride, at Grand Cairo, who flourished about the year 1556 A. D., 964 A. H., and was an author.

Fard, فرد, poetical name of Abū'l Hasan, the son of Shāh Na'mat-ullāh. He died in the year 1848 A. D., 1265 A. H., and left a Diwān.

Farghani, فرغانی, commonly called so because he was a native of Farghāna, but his full name is Ahmad or Muhammad-bin-Kasir-al-Farghānī, a famous Arabian astronomer whom we know under the name of Alfragan or Alfraganus. He flourished in the time of the Khalīf Al-Māmūn, about the year 833 A. D., 218 A. H., and is the author of an introduction to Astronomy, which was printed by Golius, at Amsterdam, in 1669, with notes.

Farhad, فرهاد, the lover of the celebrated Shirīn, the wife of Khusro Parwez king of Persia. The whole of the sculpture at Bistūn in Persia is ascribed to the chisel of Farhād. He was promised, we are told in Persian Romance, that if he cut through the rock, and brought a stream that flowed on the other side of the hill to the valley, the lovely Shirīn (with whom he had fallen distractedly in love) should be his reward; he was on the point of completing his labour, when Khusro Parwez

fearing to lose his mistress, sent an old woman to inform Farhād, that the fair object of his desire was dead. He was at work on one of the highest parts of the rock when he heard the mournful intelligence. He immediately cast himself headlong, and was dashed in pieces. *See* Shirin.

Farhat, فرحت, poetical name of Shaikh Farhat-ullāh, son of Shaikh Aūd-ullāh. He wrote a *Diwān* in Urdu and died in the year 1777 A. D., 1194 A. H., at Muḥaddad.

Farhat Kashmiri, فرحت کشمیری, a poet who was living in 1741 A. D., 1156 A. H.

Farid Bukhari (Shaikh), فرید بخاری, commander of the Army of Ghazni when Akbar died. Great honors were conferred on him by the emperor Jahangir on account of his services. He received the title of Murtaza Khan, and managed the affairs of the empire till he was rendered mad by madness, by a stroke of the palsy, which caused the way for the promotion of Yūfāz-ud-dīn, the father of the emperor Nur Jahān. He died 1616 A. D., 1024 A. H.

Farid Karib, فرید کرب, *see* Farid-uddin Kātib.

Farid or Farid-uddin Ahwal, فرید الدین احوال, the spiritual son of a poet of Persia who was a native of Asfarūn in Khurasan and contemporary with Imāmī Huvī. Khwāja Nizām-ud-dīn Abū Bakr the Wazīr of Azd-uddin Sūd was his patron. He died at L. Khān and left a *Diwān* containing 3,000 verses.

Farid or Farid-uddin (Shaikh), فرید الدین شکر گنج, a celebrated Muhammadan saint, who is

styled "Shakar Ganj" on account of his having, it is said, miraculously transmuted dust or salt into sugar. His father's name was Shaikh Jalāl-uddin Sulaimān, a descendant of Farūkh Shāh of Kabul. He was a disciple of Khwāja Kātib-uddin Bahktiyar Kākī, and was contemporary with Shaikh Sūd-ud-dīn Hamwī, Saif-uddin Mākharzī, and Bahā-uddin Zillā, all of whom died successively a short time after one another. He was born in 1173 A. D., 569 A. H., died on Saturday the 17th October, 1265 A. D., 6th Muharram, 664 A. H., aged 95 lunar years, and is buried at Aūdhan, a place commonly called Patan or Pāk Patan in Multān. The anniversary of his death is celebrated every year on the 5th of Muharram, when a great crowd of Muhammadans assemble together to pray at his tomb.

Farid-uddin, فرید الدین کاتب, commonly called Farid

Kātib, was a pupil of Anwārī, a good poet and secretary to Sultān Sanjar. When that prince was defeated by the monarch of Kara Khutāi in 1140 A. D., 535 A. H., and fled with a few followers to Khurāsān, Farid consoled him by composing an ode upon the occasion, in which he says, "that every thing must change, but that the condition of God alone was not liable to change."

Farid-uddin Attar (Shaikh), فرید الدین عطار, surnamed Muhammad Ibrāhīm, was a dealer in perfumes,

from which he took his poetical name "Attar." He afterwards retired from the world, became a disciple of Shaikh Majd-uddin Baghdādī, and lived to a great age, namely, that of 114 lunar years. He was born at Shād-yākh, a village in Nuishāpūr in the reign of Sultān Sanjar in November, 1119 A. D., Sha'ban, 513 A. H., and, when at the siege of Nuishāpūr, the son-in-law of Chāngēz Khān, the Tartar, was killed, a general massacre of the inhabitants of that place was made by the Mughals, among the number that were slain, Farid-uddin was one.

This circumstance took place on the 26th April, 1230 A. D., 10th Jamād II, 627 A. H. He is the author of 40 poems and several prose works, amongst the latter "Tazkirat-ul-Aulia."

The following are his poems.

Asrār Nāma.	Hāshī Nāma.
Ashtūr Nāma.	Khayāt Nāma.
Ansāt Nāma.	Kanz-ul-Hakack.
Besar Nāma.	Lāsūn-ul-Ghāib.
Bulbāl Nāma.	Mansūr Nāma.
Gul-wa-Khusro or Hurmuza.	Miftāh-ul-Fatāh.
Haridar Nāma.	Mazhar-ul-'Ajāeb.
Hāt Wāh.	Pand Nāma.
Hakick-ul-Jawāhīr.	Musibat Nāma.
Hallāj Nāma.	Wald Nāma.
Jawāhīr-ul-zāt.	Wasāt Nāma.
Khusro Nāma.	Mantik-ul-Tair.
Kunzan Makhlūf.	Mukhtār Nāma.
Kunt Kauz Makhlūf.	Sipāh Nāma.

Besides the above, he is also the author of a *Diwān* containing 40,000 verses.

Faridun, فریدون, an ancient king of Persia, the son of

Abtin, an immediate descendant of Tahmurs, king of Persia. He had escaped, it is said in a miraculous manner, from Zohāk, when that prince had seized and murdered his father. At the age of 16 he joined Kāwa or Gāwa, a blacksmith, who had collected a large body of his countrymen: these fought with enthusiasm under the standard of the blacksmith's apron, which was afterwards converted into the royal standard of Persia, called the Durafsh Kāwānī. Zohāk, after numerous defeats, was made prisoner, and put to a slow and painful death. Faridūn, who was a very just and virtuous king, had three sons, viz.: Salm, Tūr, and Erij, among whom he divided his kingdom; but the two elder, displeased that Persia, the fairest of lands and the seat of royalty, should have been given to Erij their junior, combined to effect his ruin, and at last slew him, and sent his head to Faridūn. The old man fainted at the sight, and when he recovered, he called upon Heaven to punish the base perpetrators of so unnatural and cruel a deed. The daughter of Erij was married to the nephew of Faridūn, and their young son Manūchehr proved the image of his grandfather. When he attained manhood, the old king made every preparation to enable him to revenge the blood of Erij. A war commenced; and in the first battle Salm and Tūr were both slain. Faridūn soon afterwards died, and was succeeded by Manūchehr. Persian authors assure us that Faridūn reigned 500 years.

Faridun, فریدون, a Turk who wrote a Commentary in the Turkish language on the Ghazals of Hafiz.

Farigh, فارغ, author of the poem called "Masnawī Farigh,"

which he composed in 1592 A. D., 1000 A. H., in which year, he says, Shāh 'Abbās conquered Gilān, and to whom it was dedicated.

Faris Ecchidiak, فارس عطار, (from Chambers' Ency-

clopedia) an Arab poet and litterateur, born about the year 1796 A. D. In religion he was a Syrian Christian. He is the author of several works. When in London, he published his revised text of the New Testament in Arabic. His *Diwān* in Arabic is highly spoken of by those who have seen it. He was living in 1860.

Fariz, فارض, or Ibn Fariz, surname of Abū Hafs Sharaf-uddin Umar bin-al-Asa'dī, bin-al-Murshid, bin-Ahmad al-Asa'dī, a very illustrious Arabian poet. He was born at Cairo 1181 A. D., 577 A. H., and died there in the year 1234 A. D., 632 A. H.

Farkhari, فرخاري, a poet who was in the service of Amír Kaikás, and is the author of the story of "Wániq-wa-Uzra," in verse.

Farkhunda Ali Khan (Mir), میر نورخنده علی خان, Nizám of Dakhan. He succeeded his father Sikandar Jáh in the government of Haidarábád in 1829 A. D. *Vide* Afzal-uddaula.

Faroghi Kashmiri, فروغی کشمیری, a poet who died in 1666 A. D., 1077 A. H.

Faroghi (Maulana), مولانا فروغی, of Kázwin in Isfahán; he was a dealer in perfumes, but an excellent poet, and lived in the time of 'Abbás the Great.

Farrukhi, فرخی, or Farkhí, a poet who flourished in the time of Sultán Mahmúd of Ghazní, was a pupil of Unsari the poet, and a descendant of the royal race of the kings of Sistán. He is the author of a work called "Tarjuman ul-Bulághat" and of a Diwán in Persian. He wrote several panegyrics in praise of Abú'l Muzaffar, the son of Amír Nasr and grandson of Násir-uddín, ruler of Balkh.

Farrukh Fa'l, فرخ فال, a son of the emperor Humáyún by Máh Chúchak Begam, born at Kábul in 1555 A. D., 962 A. H.

Farrukh-siyar (Muhammad), محمد فرخ سیار, emperor of Dehli, born on the 18th July, 1687, O. S., 18th Ramazán, 1098 A. H., was the son of Azim-ush-Shán, the second son of Bahádúr Sháh I, and great-grandson of the emperor Alamgir. His father was killed in the battle fought against Jahándár Sháh his uncle and predecessor. One of Jahándár Sháh's first acts on his accession to the throne had been to put all the princes of the blood within his reach, to death: among those whom he could not get into his power, was Farrukh-siyar, who was in Bengal at the time of his grandfather Bahádúr Sháh's death. But when the information of his father's death reached him, he threw himself on the compassion and fidelity of Saiyad Husain Ali Khán, the governor of Behár, who warmly espoused his cause, and prevailed on his brother, Saiyad Abdullah Khán, governor of Allahábád, to adopt the same course. By the aid of these noblemen, Farrukh-siyar assembled an army at Allahábád, marched towards Ágra, defeated Jahándár Sháh, took him prisoner, and having murdered him, he ascended the throne in the fort of Dehli on Friday the 9th of January, 1713, O. S., 23rd Zil-hijja, 1124 A. H. The former Amír-ul-Umrá Zuláikár Khán and many other nobles and dependants of the late emperor were put to death by the bow-string and other punishments. Rájá Subhchand, Diwán to the late Amír-ul-Umrá, had his tongue cut out: Aziz-uddín, son of Jahándár Sháh, 'Alí Tabár, the son of 'Azim Sháh, and Humáyún Bakht, younger brother to Farrukh-siyar were deprived of their sight by a red hot iron drawn over their eyes. On Farrukh-siyar's accession, Abdullah Khán, the eldest brother, was made Wazir with the title of Kutb-ul-Mulk, and Husain Ali Khán raised to the rank of Amír-ul-Umrá (Commander-in-Chief) which was the second in the State. His nuptials with the daughter of Rájá Ajit Singh of Márwár, were celebrated with unprecedented splendour in the year 1716 A. D., 1128 A. H. Farrukh-siyar had not long enjoyed the throne, when a jealousy arose between him and the Wazir Kutb-ul-Mulk. And on the emperor's trying to form schemes for the recovery of his independence, he was deposed, blinded and imprisoned by the two brothers. This event took place on the 18th February, 1719, O. S., 8th Rab' II, 1131 A. H., and not long after he was murdered on the 16th May, A. D., 9th Rajab, 1131 A. H., following, and buried in the court of the mausoleum of the emperor Humáyún at Dehli. He reigned 6 years 3 months and 15 days. After his

deposal the Saiyads set up a prince of the blood to whom they gave the title of Rafi-ul-Darjât. It was from Farrukh-siyar that the East India Company obtained their Farmán of free trade, with leave to purchase thirty-seven districts in Bengal, besides various privileges, but little attention was however paid to it by the Sábás, till the English acquired force to give it weight.

Farrukhzad, فرخزاد, a prince of Persia of the Sásánian race. *Vide* Túrán Dukht.

Farrukhzad, فرخزاد, son of Sultán Mas'úd I, of Ghazní, began to reign after the death of his brother Sultán Abdul Khashîr in March 1053, A. D., 444 A. H. He reigned 6 years and died in the latter part of the year 1058 A. D., when his brother Sultán Ibrahim succeeded him.

Farsi, فارسی یا فارسی, or Farasi, surname of Abú'l Fawáris Ibrahim, a Persian author.

Farsi, فارسی, poetical name of Sharíf Khán Amír-ul-Umrá, which see.

Faryabi, *vide* Zahir-uddin Faryabi.

Faryad, فریاد, the poetical name of Lalá Sáhib Ráo, a Kayeth of Láikhnau. He originally had assumed Kurbán for his poetical name, but latterly changed it to Faryád. He was living in 1782 A. D., 1196 A. H.

Farzada Kuli, فرزدا کولی, author of a Catalogue of books in the Arabic, Persian, and Hindí languages, amounting, on a rough estimate, to upwards of 2,000 volumes. From its mentioning the Diwán of Sauda, it appears that it was written within the last fifty or sixty years. It also mentions the "Mustafá Nâma," in the metre of the Sháh Nâma, embracing the history of Persia from Muhammad to Tahmasp Sháh Safwi, amounting to 104,000 couplets; also of a Persian translation of the Mukámát of Harizí. *Journal of the Royal Asiatic Society*, No. 11.

Farzadak, فرزدق, the son of Ghálîb, called the master of Arabian poets, was an author, and had the whole Kurán by heart. He died in 728 A. D., 110 A. H., aged upwards of 70 years. He flourished in the reign of Abdul Málik, the son of Marwan I, who imprisoned him because he wrote a panegyric in praise of Imám 'Alí Zain-ul-'Abidin, son of Imám Husain, but was released, after the death of the khalif, by his son Walid. His Diwán in Arabic is much esteemed in Hujáz and Irák.

Fasihi Ansari, فصیحی انصاری هروی, of Hirat, a Persian poet, who flourished about the year 1695 A. D., 1004 A. H. He never came to India. He died in 1636 A. D., 1046 A. H.

Fasih-uddin Muhammad Nizami Maulana, مولانا فصیح الدین محمد نظامی, author of the "Sharah Jughmini."

Fassi, فسی, surname of Faḳih-uddin Muhammad-ibn-Ahmad 'Alí-al-Husaini; he was a native of Fass (Foz) on which account he was called Fassi. He was an author and Kázi of the city of Mecca, and died 1429 A. D., 833 A. H.

Fatha Ali Husaini, فتح علی حسینی, author of the biography called "Tazkirat-nah-Shna'rae Hindí." It contains the Memoirs of 108 Hindí and Dakhaní authors, with numerous extracts from their works.

Fatha

Fatha 'Alī Shāh, فتح علي شاه, king of Persia, was an

Afshar of the tribe of Kūzhar. He succeeded his uncle Mirza Muḥammad Khān to the throne of Persia in 1797 A. D., 1212 A. H. He had received an excellent education, and possessed some literary accomplishments; was a talented poet, and fond of the society of the learned, whom he generously patronized. He reigned nearly 40 years and died in the year 1834 A. D., 1250 A. H. After him Muḥammad Shāh, the son of 'Alī Shāh Mirza, and grandson of Fatha 'Alī Shāh, mounted the throne and died in 1847 A. D., when his son Naḥr-ud-dīn Ahmad Shāh, the present king, succeeded him. It was to the court of Fatha 'Alī Shāh that Sir John Malcolm in 1800 led the magnificent embassy which Lord Wellesley had dispatched from Calcutta, with the view of winning Bonaparte's cards in the East, and of playing off a Perso-Anglo on our Indian frontier against an Afghan ill-wisher, the ambitious Zaman Shāh.

Fatha Haider, فتح حیدر, the eldest son of Tippu Sultān.

Fatha-puri Mahal, فتح پوری محل, at Benar, one of the wives of the emperor Shāh Jahān. She was the founder of the Fathapuri Masjid in Delhi.

Fathi, فتحي, a poet of Andastān, who died in 1635 A. D., 1045 A. H.

Fatha Khān, فتح خان, the son of Sultān Feroz Shāh Bārbak, king of Delhi, and brother of Zafar Khān. *vide* Feroz Shāh Bārbak.

Fatha Khān, فتح خان, Nawāb of Bhāwalpur.

Fatha Khān, فتح خان, brother of Dost Muhammad Khān, ruler of Kābul. The celebrated Wazīr of Mahmūd, ruler of Hīrat, and chief of the Barakzai clan, whose family drove away the descendants of Ahmad Shāh Abdālī from Kābul.

Fatha Khān, فتح خان, the son of Malik 'Ambar, the Abyssinian chief of Ahmadnagar in the Dakhan, who had the Nizām Shāh dominions under his control for some years. After his father's death in 1626 A. D., 1035 A. H., he succeeded to his authority; but Mutāza Nizām Shāh II, being weary of his control, took him prisoner by treachery, and confined him in the fort of Khybar. Having made his escape, he rebelled, but was again taken, and confined in Daulatabād. He was released in time, and appointed generalissimo by the influence of his sister, mother to Nizām Shāh. He shortly, to prevent another removal from office, confined the Sultān under pretence of insanity, and put to death twenty-five of the principal nobility in one day, writing to the emperor Shāh Jahān, that he had thus acted, to prevent them from rebelling against him. The emperor in reply commended his attachment, and ordered him to put the captive prince to death, which he did about the year 1628 A. D., 1038 A. H., and placed his son Husain, an infant of ten years, on the throne. Fatha Khān, by offering a present of eight lacs of rupees, and agreeing to pay tribute, was allowed to keep what territory yet remained to the Nizām Shāh sovereignty. In the year 1634 A. D., 1044 A. H., Fatha Khān was forced to surrender; and the fall of this place put a final period to the Nizām Shāh dynasty, which had swayed the sceptre for 150 years. Husain Nizām Shāh was confined for life in the fortress of Gwāliar, but Fatha Khān was received into favour, and was allowed to retire to Lāhor on a pension of two lacs of rupees, which he enjoyed till his death.

Fatha Naek, فتح نایک, the father of Haider 'Alī Khān, the usurper of Mysore and Seringapatam. He died in 1738 A. D., and was buried at Kolār, a capital of seven parganas, about 35 miles east of Bangalore.

Fayyazi

Fatha Shāh, فتح شاه پوری, Pūrbi, succeeded Yūsaf Shāh

to the throne of Bengāl in 1482 A. D., 887 A. H., and after a reign of about eight years was murdered in 1491 A. D., 896 A. H., by the eunuch Sultān Shāhizāda, who succeeded him.

Fatha-ullah Imad Shāh, فتح الله عماد شاه, originally

in the service of Sultān Mahmūd Shāh II, Bahmanī, king of Dakhan, was made governor of Berar. He became independent about the year 1484 A. D., and died about the year 1513. His son 'Alā-uddīn 'Imād Shāh succeeded him. *vide* 'Imad-ul-Mulk.

Fatha-ullah, Mustaufi, فتح الله مستوفی, surnamed

Fath-uddīn, was a good poet and served under Khwāja Rashid-uddīn. Faiz-ullah and his son Ghayās-uddīn Muḥammad, as secretary. He is the brother of Khwāja Iḥsan-ullah Mustaufi, who died in 1349 A. D.

Fatha-ullah Shirazi Amir, امیر فتح الله شیرازی,

one of the most learned men of his time. He came from Shirāz to Dakhan and passed a few years in the service of Sultān Alī Adil Shāh of Bijapur. After the death of that king, he left Dakhan and came to Delhi in the year 1582 A. D., 996 A. H., and had an honorable office assigned to him by the emperor Akbar, near his person, with the title of Azd-ud-daula. He died on Wednesday, the 3rd Shawwāl 997 Hijri, the 24th Amardād Mah Hāhī, in the 34th year of Akbar's reign, corresponding with the 6th of August, 1589 O. S., at Srinagar the capital of Kashmir, where he had proceeded with his royal master. The king was much grieved at his loss; and Sheikh Faizi wrote an appropriate epitaph on the occasion. Fifteen days after his death died also the Hakīm Abū'l Fatha Gilāni, the brother of Hakīm Hamām, who was then with the king proceeding to Kābul. Sarfī Sāwajī wrote the chronogram of their death.

Fatima, فاطمة, the daughter of Muhammad and his wife

Kāudija. She was born at Mecca five years before her father gave himself out for a prophet, i. e., about the year 606 A. D., and died about six months after him in the city of Medina on the night of Monday, the 23rd of November, 632 A. D., 3rd Ramazān, 11 A. H. She was married to Alī, Muhammad's cousin-german, and became the mother of the Imams Hasan and Husain. She passes for a very holy woman amongst the Musalmāns, and is also called by them Batāl, Tāhira, Mādhara, and Zahra.

Fatima bint Asad, فاطمة بنت اسد, the daughter of Asad, the son of Hāshim. She was the wife of Abū Tālib and mother of 'Alī.

Fatima Sultan, فاطمة سلطان, one of the wives of Umar Sheikh Mirzā, and mother of the prince Pīr Muhammad Jahāngir.

Fatimites, or kings of Barbary and Egypt of the Fatimite dynasty, *vide* Muizz-li-dīn-Allah, and Obeid-ullah Almahdī.

Fattahi Naishapuri Moulana, مولانا فتاحی نیشاپوری, an author, who died 1448 A. D., 862 A. H., *vide* Yahia (Mulla).

Fawad Muhammad Pasha, فواد محمد پاشا, a Turkish statesman and litterateur of Constantinople, son of Izzat Mulla, and nephew of Laila Khatūn, a Turkish poetess. He is the author of several works. He was living in 1870 A. D., and has been loaded with distinctions by European sovereigns.

Fayyaz, فیاض, *vide* 'Abdul-Razzak of Lāhijān.

Fayyazi, فیضی, *vide* Faizi (Shaikh).

Fazal

Fazal Khan, فضل خان, governor or kiladar of the fort of Agra, was turned out by Súrājmal Ját, who took possession of the fort and plundered every thing he could lay his hands upon.

Fazil, فاضل, a poet who flourished about the year 489 A. D.

Fazl Ali Khan, فضل علي خان, a poet who flourished in the time of the emperor Muhammad Sháh of Dehlí, and was living in 1739 A. D., 1152 A. H.

Fazl Ali Khan, فضل علي خان, whose entire title was "Nawáb Ya'timad-ud-doula Zayá-ul-Mulk Saiyad Fazl 'Alí Khán Bahádúr Sohráb Jang," was the prime minister of the king of Audh Gházi-ud-dín Haidar, and was living in 1829 A. D.

Fazl Barmaki, فضل برمكي, brother of 'Jafar-al-Barmaki, the minister of Harún-al-Rashid Khalifa of Baghdád. *Vide* Jafar-al-Barmaki.

Fazli, فضلي, a poet and author of the Loves of "Sháh-wa-Máh" a poem containing 12,260 Persian verses which he completed in the year 1641 A. D.

Fazl Hak, فضل حق, the son of Fazl Imám. He also wrote prose and poetry as well as his father. His Kasidas are much esteemed. At the outbreak of 1857, he joined the rebel Nawáb of Banda and others, and was at last killed at Narod in an attack made by General Napier on the 17th December, 1858 A. D., 1274 A. H. The "Dahli Gazette" of May 17th, 1859 mentions, that sentence of transportation was passed on the rebels Loni Sangh, Ex-rájá of Mitauli, and the Maulwi Fazl Hak.

Fazl Imam, فضل اعمام, an inhabitant of Khairábád, who wrote prose and poetry, and died in the year 1828 A. D., 1244 A. H.

Fazl Rasul Moulvi, مولوی فضل رسول بداونی, of Badáon, son of Maulvi Abdul Mujid, and author of the works called "Bawárik," and "Tashih-ul-Masáel." He was living in 1854 A. D., 1271 A. H.

Fazl-ullah, فضل الله, surnamed Khwája Rashid-uddin, a native of Kazwin or Hamdan and a Persian historian who wrote at the desire of his master the Sultán of Persia a history of the Mughals, finished in 1294 A. D., to which he afterwards added a supplement. He was beheaded in July 1318, A. D. His name is spelt in some of our Biographical Dictionaries, Fadl-Allah. From the work of Rashid-uddin, called Jáma'-ut-Tawárikh, and from other materials, Abú'l Gházi, king of Khwárizm, composed in the Mughal language, his Genealogical History. *Vide* Rashid-uddin.

Fazl-ullah Moulana, مولانا فضل الله, Physician to Amir Taimúr, and the most celebrated and skilful practitioner of the age in which he lived.

Fazl-ullah Khan Nawab, فضل الله خان, an Amir of the court of the emperor Babar, who built a mosque in Dehlí in the year 1529 A. D., 936 A. H., which is still standing.

Fazuli Baghdadi, فضولي بغدادی, an author who was a native of Baghdád, and died in the year 1562 A. D., 970 A. H., and left us a Diwán in the Persian and Turkish language.

Fidai Khan, فدائي خان, former title of 'Azim Khán Kóka, which see.

Fidai Mirza, صرزا فدائي, name of a poet.

Firdausi

Fidwi, فدوي, of Láhor, the poetical name of a person, who was cotemporary with Mirzá Raffi-us-Saudá. He is the author of a poem in Urdú entitled "Yúsaf-wa-Zaleikhá," (the Loves of Joseph and Potiphar's wife). Mir Fatha Ali Shaidá has satirized him in his story of the "Bám and Bakál."

Fidwi, فدوي, author of a Persian Diwán. He flourished, or was living in the year 1649 A. D., 1059 A. H.

Figban, فغان, the poetical title of Ashraf 'Alí Khán, the son of Mirzá 'Alí Khán, and the Kóka or foster-brother of the emperor Ahmad Sháh of Dehlí. He is the author of a Diwán in the Urdú language, containing about 2,000 verses. He died at Patna in 1772 A. D., 1186 A. H., and was buried there.

Figbani, فغانی, *vide* Bárá Figbani.

Fikrat, فکرت, poetical title of Mirzá Ghaiás-uddin.

Fikri, فکری, poetical title of Sa'id Muhammad of Hirát.

He was a weaver and is therefore called Jámabáf. He came to India in 1561 A. D., 969 A. H., and gained through his great talents for making epigrams, the favor of the emperor Akbar. He composed only Rubá'is, and died in 1565 A. D., 973 A. H.

Firaki, فراقی, poetical title of an author named Abú'l Bar-kát, who died in the year 1507 A. D., 913 A. H.

Firdausi or **Firdausi Tusi**, فردوسی یا فردوسی طوسی, the

poetical title of Abú'l Kásim Hasan-bin-Sharaf Sháh, a famous Persian poet, styled by us the Homer of Persia, whose epic poem, called Sháh-náma, written by order of Sultán Mahmúd of Ghazni, is much celebrated. It contains the annals of the ancient kings of Persia, from the reign of the first king, Kaïumars, to the death of Yazdijard III, the last monarch of the Sásanian race, who was deprived of his kingdom 641 A. D., by the invasion of the Arabs during the Khiláfat of 'Umar, the second Khalif after Muhammad. It is the labour of 30 years, and consists of 60,000 verses, each of which is a distich. The following circumstances respecting the origin of the poem and the life of the poet, are chiefly derived from the preface to the copy of the Sháh-náma, which was collated 1426 A. D., 829 A. H., by order of Báisanghur Mirzá the grandson of Amir Taimúr. It appears from that preface, that Yazdijard, the last king of the Sásanian race, took considerable pains in collecting all the chronicles, histories, and traditions connected with Persia and the sovereigns of that country, from the time of 'Kaïumars to the accession of the Khusrós, which by his direction were digested and brought into one view, and formed the book known by the name of "Siar-ul-Maluk," or the Bástán Náma. When the followers of Muhammad overturned the Persian monarchy, this work was found in the plundered library of Yazdijard. In the tenth century one of the kings of the Sásanian dynasty, directed Dukíkí the poet to verify that extensive work, but the poet only lived to finish a thousand distichs, having been assassinated by his own slave. Nothing further was done till the reign of Sultán Mahmád, when a romantic accident furnished the Sultán with a copy of the Bástán Náma, the existence of which was till then unknown to him. From this work, he selected seven stories which he delivered to seven poets to be composed in verse, that he might be able to ascertain the merits of each competitor. The poet Unsari gained the palm, and he was accordingly engaged to arrange the whole in verse. Firdausi was at this time at Tns, his native city, where he cultivated his poetical talents with assiduity and success. He had heard of the attempt of Dukíkí, and of the determination of the reigning king Mahmád, to patronize an undertaking which

promised to add lustre to the age in which he lived. Having fortunately succeeded in procuring a copy of the *Bāstān Nāma*, he pursued his studies with unceasing zeal, and soon produced that part of the poem in which the battles of Zuhāk and Faridūn are described. The performance was universally read and admired, and it was not long before his fame reached the ears of the Sultān, who immediately invited him to his court. It is related that when Firdausi, on the invitation of the Sultān, reached the capital of Ghazni, he happened to pass a public garden where the three royal poets, Usari, Asjudi and Farrukhi were enjoying themselves. The poets observed him approach and at once agreed that if the stranger chanced to have any taste for poetry, which they intended to put to test, he should be admitted to their friendship, and in order to decide as to his merits they settled among themselves to repeat each in his turn a hemistich, and leave to Firdausi to complete the fourth, but at the same time satisfied in their own minds that there was no other word in the Persian language that would rhyme with the three, which they had taken care to pre-occupy. Firdausi joining them and hearing the proposal, promised to exert his powers. They then commenced each with an extemporaneous hemistich:

Usari..... The light of the moon to thy splendour is weak,

Asjudi..... The rose is eclipsed by the bloom of thy cheek;

Farrukhi.... Thy eyelashes dart through the folds of the Joshua.

Firdausi.... Like the javelin of Gao in the battle with Pushan.

The poets were astonished at the readiness of the stranger, and ashamed at being totally ignorant of the story of Gao and Pushan, which Firdausi related as described in the *Bāstān Nāma*. They immediately treated him with the greatest kindness and respect, and afterwards introduced him to Mahmūd, as a poet capable of undertaking the *Shāhnāma*. Mahmūd considered himself never so much honored as when Firdausi set his foot at Ghazni; he was never more proud, than that Firdausi was by his command, composing, in his faultless verse, a history of the monarchs of Persia, his predecessors. No reward then appeared to him too great to offer, to induce the poet to undertake the task, no promises too splendid to excite him. "Write, unequalled one," cried he, "and for every thousand couplets a thousand pieces of gold shall be thine." Firdausi obeyed, but resolved to accept no reward till he had completed the work he had undertaken, and for thirty years he studied and laboured that his poem might be worthy of eternal fame. In this he succeeded, and presented an elegant copy of his book to Mahmūd, but the patience of the Sultān was exhausted, his enthusiasm was gone, his liberality had faded away, and when the 60,000 couplets of the *Shāhnāma* was ended, there was a pause, which brought to the poet disappointment and to the monarch such everlasting disgrace as has obliterated all his triumphs. Mahmūd received the book, coldly applauded his diligence and dismissed him. Many months elapsed, and Firdausi heard no more of his work: he then took occasion to remind the king of it by the following epigram:

"Tis said our monarch's liberal mind,
Is like the ocean unconfined,
Happy are they who prove it so,
'Tis not for me that truth to know.
I've plunged within its waves, 'tis true,
But not a single pearl could view.

Shamed, picqued, and offended at this freedom, the Sultān ordered 60,000 pieces of silver dirhams to be sent to the author, instead of the gold which he had promised. Firdausi was in the bath at the time the money arrived, and his rage and amazement exceeded all bounds. When he

found himself thus insulted. He immediately distributed the pultry sum amongst the attendants of the bath and the slave who brought it. The excited poet then relieved his mind by a satire full of stinging invective, and caused it to be transmitted to the favorite Wazir who had instigated the Sultān against him; it was carefully sealed up, with directions that it should be read to Mahmūd on some occasion when his mind was perturbed with affairs of State, as it was a poem likely to afford him entertainment. Firdausi having thus prepared his vengeance, quitted the court and was safely arrived in Māzandarān where news reached him that his lines had fully answered the purpose he had intended they should do. Mahmūd had heard and trembled, and too late discovered that he had ruined his own reputation for ever. After his satire had been read by Mahmūd, the poet feared to remain too long in one place: he sought shelter in the court of the Kālif of Baghelād, in whose honor he added a 1000 couplets to the *Shāhnāma*, and who rewarded him with 60,000 gold dinars which had been withheld by Mahmūd. Mahmūd pretended to have discovered that his Wazir had deceived him in attributing impiety to Firdausi, and he at once sacrificed that favorite, dismissing him with disgrace. Thinking, by a tardy act of liberality, to repair his former meanness, Mahmūd dispatched to Firdausi the 60,000 pieces he had promised, a robe of State, and many apologies and expressions of friendship; but the poet was dead, having expired in his native town full of years and honours, surrounded by his friends and kindred. Firdausi died at Tūs, now called Mashhad, his native country in 1020 A. D., 411 A. H., aged 89 years; but Haji Khalifa says, he died in 1025 A. D., 416 A. H. Besides the *Shāhnāma*, he is the author of other poems called "Abiāt Firdausi."

Firdausi-al-Thaui, فردوسی الثبیل, a Turkish historian,

and author of the Turkish work called "Shāhnāma" which comprises the history of all the ancient kings of the East. Bayazid or Bajazet II. to whom the book was dedicated, ordered the author to reduce it from its original bulk of 300 volumes to 80. Firdausi, however, felt so mortified at this proposal, that he preferred leaving the country altogether, and emigrated to Khurāsān, in Persia. Firdausi flourished in 1500 A. D.

Firishta, فرشته, whose proper name is Muhammad Kāsim,

and who is the author of the history called "Tārīkh Firishta," was born at Astrabad on the borders of the Caspian Sea, about the year 1570 or 1550 A. D., 978 or 958 A. H. His father, a learned man, by name Ghulām 'Alī Hindū Shāh, left his native country when our author was very young and travelled into India. He eventually reached Ahmadnagar in the Dakhan during the reign of Murtazā Nizām Shāh I, and was appointed by the Sultān to instruct his son Mirān Husain, in the Persian language, but he soon died after his selection, and Firishta was left an orphan in early youth. After the death of Murtazā Nizām Shāh in 1589 A. D., 996 A. H., he proceeded to Bijāpūr, and was presented by Dilāwar Khān, minister to Ibrāhīm 'Adil Shāh II, by whose request he wrote the history which goes by his name, in the year 1023 Hijri (1614 A. D.) The year of his death is altogether unknown. Briggs supposes that it occurred in 1612 A. D., 1021 A. H., making him only 41 years of age. M. J. Mohl supposes him to have revised his work up to at least 1623 A. D., 1033 A. H., making his age not less than 73, as he supposes him to have been born in 1550 A. D. Firishta styles his work, "Gulshan-i-Ibrāhīmī," and "Nauras Nāma." Its former name is derived from the king to whom it was dedicated; and hence it is frequently quoted under the name of "Tārīkh Ibrāhīmī." The latter name was given to it in commemoration of the new capital, Nauras, which his patron Ibrāhīm 'Adil Shāh, commenced building in the year 1599 A. D. The first and second books, giving an account of the Delhi emperors down to Akbar, were translated into English by Colonel Dow in 1768. The history of the Dakhan by Captain Jonathan Scott. But

the translation of the entire work by General Briggs in four volumes 8vo., 1829, has (according to Elliot) thrown others into the shade, and is by far the most valuable store-house of facts connected with Muhammadan dynasties of India.—[v. Dowson's *Elliot*, VI, 207.]

Firoz, فیروز, a celebrated Sūfi of Agra, author of a Persian work on Theology called "Akāed Sūfi," written in 1626 A. D., 1036 A. H.

Firoz I, فیروز, (the Peroses of the Greeks), a king of Persia of the Sāsānian race, was the eldest son of Yezdijard II. He succeeded his younger brother Hurmuz, whom he dethroned and put to death in 458 A. D. He lost his life in a battle against the king of Transoxiana, after a reign of 26 years, in 484 A. D. Balās or Palas or Balasus, his son, succeeded him; and after his death his brother Kūbād mounted the throne.

Firozabadi, فیروز آبادی, surname of Majd-uddin Muhammad-bin-Yakūb bin-Muhammad, a learned Persian, so called from his birth-place Firozābād, a village in Shirāz. The stupendous work called *Kamūs* or "*Kāmūs-ul-Lughāt*," renowned as the most perfect Arabic Dictionary, was written by him. Those who are acquainted with the peculiarities of the Arabic language cannot open this work without feeling amazed at the literary wonders wrought by this learned man. He died 1414 A. D., 817 A. H. *Vide* Majd-uddin Muhammad-bin-Yakūb.

Firozabadi, فیروز آبادی, a learned Musalmān, author of "Al Tanbih," or Tanbīz, or general information on the Muhammadan law in the 11th century. *Lempriere's Universal Dictionary*. Majd-uddin Muhammad-bin-Yakūb, author of the *Kamūs*, is also called Firozābādī.

Firoz Mulla, ملا فیروز بن کاؤس, son of Kāūs, chief priest of the Pārsi Kādīs of Bombay, author of the "George Nāma," a history of India from its discovery by the Portuguese to the conquest of Pūna by the English in 1817 A. D., 1233 A. H.

Firoz Jang Khan, فیروز جنگ خان, the inscription on the gate of the old fort of Patna, dated in the Hijra year 1042, attributes its erection to Firoz Jang Khan.

Firoz Khan Khwaja Sara, فیروز خان خواجہ سرا, who held the rank of 300 in the time of Shahjahan.

Firoz Shah, فیروز شاہ, the son of Salīm Shāh, was raised to the throne of Dehlī at Gwāliar after the death of his father when he was only about 12 years old. He had scarcely reigned three months (or only 3 days) when his mother's brother Mubārīk Khān murdered him on the 2nd May, 1554, A. D., 29th Jumāda I. 961 A. H., and ascended the throne with the title of Muhammad Shāh 'Adil. See Bibi Bāi.

Firoz Shah Bahmani Sultan, سلطان فیروز شاہ بہمنی,

king of the Dakhn, was the son of Sultān Dāūd Shāh. After having deposed and confined Sultān Shams-uddin, he ascended the throne on the 15th November, 1397 A. D., 800 A. H., with the title of Sultān Fīrōz Shāh Rōz Afzūn. He excelled his predecessors in power and magnificence, and in his reign the house of Bahmanī attained its greatest splendour. On ascending the throne, he appointed his brother Ahmad Khān, Amīr-ul-Umrā, with the title of Khānkhanān, and raised Mīr Faizullah Anjū, his preceptor, to the office of Wazīr-us-Sultanat, with the title of Malik Nāeb. He reigned 25 years, 7 months and 15 days, and died on the 26th of September, 1422 A. D., 15th Shawwāl, 826 A. H., ten days after his resigning his crown in favour of his brother Ahmad Khān, who ascended the throne with the title of Sultān Ahmad Shāh Walī Bahmanī.

Firoz Shah Khilji Sultan, سلطان فیروز شاہ خلجی,

surnamed Jalāl-uddin, son of Kāem Khān, ascended the throne of Dehlī after the murder of Sultān Muiz-uddin Kaikubād in 1282 A. D., 688 A. H. He reigned about 8 years, after which he was obliged to go down to Kurā Mānikpūr in the province of Allahābād to punish his nephew and son-in-law 'Alā-uddin, the governor of that place, who had rebelled against him. 'Alā-uddin hearing of the king's departure from Dehlī, crossed the Ganges and encamped near Mānikpūr upon the opposite bank. When the king reached the landing place, 'Alā-uddin appeared upon the bank with his attendants, whom he ordered to halt. He advanced alone, met his uncle and fell prostrate at his feet. The king taking him by the hand, was leading him to the royal barge, when 'Alā-uddin made a signal to his guards, and one of his officers struck his head off. 'Alā-uddin caused it to be fixed on the point of a spear and carried through the camp and city. This circumstance took place on the 19th of July 1296, A. D., 17th Ramazān, 695 A. H., and 'Alā-uddin ascended the throne of Dehlī with the title of Sikan-dar Sāni. Fīrōz Shāh was the first Sultān of the second branch of the Turk of Afghan dynasty, called Khiljī.

List of Kings of the Khiljī dynasty.

- | | |
|-----------------------|---|
| 1. Fīrōz Shāh Khiljī. | 4. Mubārīk Shāh Khiljī, the last of this dynasty, was murdered in 1321 A. D., by Malik Khusrō, a favorite slave, who ascended the throne, but was soon after slain by Ghiyās-uddin Tughlak Shāh, the first of the 3rd branch of Afghan. |
| 2. 'Ala-uddin Khiljī. | |
| 3. Shahab-uddin Umar. | |

Firoz Shah Purbi, فیروز شاہ پوزبی, a king of Bengal,

whose former name was Malik Andil, an Abyssinian chief, who after killing the eunuch Sultān Shāhzāda, was elevated to the throne of Bengal in 1491 A. D., 896 A. H., with the title of Fīrōz Shāh. He repaired the city of Gour, commonly called Lakhnautī, where he gave universal satisfaction to all classes of his subjects. He died in 1494 A. D., 899 A. H.

Firoz Shah Tughlak Sultan, سلطان فیروز شاہ تغلق,

called Fīrōz Shāh Bārbak, was the son of Sipahsālār Rajab, the brother of Sultān Ghiyās-uddin Tughlak, and cousin to Sultān Muhammad Tughlak, whom he succeeded to the throne of Dehlī on the 20th March, 1351, A. D., 21st Muharram, 752 A. H., at Thatta. He was a just and learned prince. His soldiers and his subjects were equally happy under his administration, nor did any one dare to exercise oppression in his time. He was himself the author of the work called "*Fatūhāt Fīrōz Shāhī*," i. e., the conquests of Fīrōz Shāh. In August, 1387 A. D., he abdicated the throne and resigned the reins of government to his son Nāsir-uddin Muhammad, but the prince giving himself up entirely to pleasure, was soon after expelled and obliged to fly with a small retinue to the mountains of Sirmour, and Fīrōz Shāh again resumed his full authority. He constructed numerous buildings and canals, as also the fort of Fīrōzābād at old Dehlī, and after a reign of 38 lunar years and eight months, died on the 21st of September, 1388, A. D., 18th Ramazān, 790 A. H., aged upwards of 80 years. The words "*Wafāt Fīrōz*," (the death of Fīrōz) comprise the numerical letters of the year of his demise. He was buried on the banks of the Hauz Khās, built by him in old Dehlī, and was succeeded by his grandson Ghiyās-uddin (the son of Fatha Khān) who was slain after five months. After him another grandson of the late king, named Sultān Abū Bakr, the son of Zafar Khān, was raised to the throne. He had reigned one year and six months, when his uncle Nāsir-uddin Muhammad Shāh, the son of Fīrōz Shāh deposed him and ascended the throne of Dehlī in August 1390.

Firoz Shah, **فیروز شاہ**, one of the sons of the ex-king Bahadur Shah II, king of Delhi, and one of the chief rebels in the outbreak of 1857. He took a prominent part in the rebellion of 1857, and the British Government offered a reward of 10,000 rupees for his apprehension. It was reported in 1884 that he made his appearance in the Seronj Jungles. Some Arabs, who have recently arrived at Haidarabad, state that he is now (1886) in Arabia, and supports himself by begging among the rich merchants.

Fitrati, **فطرت**, the poetical name of Mir Moiz-uddin Muhammad Musawi Khan, a mansabdar in the time of Alamgir employed as Diwan of Suba Bahar. He was a Sayyid and lineal descendant of 'Ali Musi Razai. He subsequently chose for his poetical name, Musawi. He was born in Persia in 1640 A. D., 1060 A. H., and came to India, where he was much esteemed for his talents as a poet and a critic. He is the author of a Tazkira or biography called "Gulshan-i-Fitrati," also of a Diwan. He died in 1690 A. D., 1100 A. H. *Vide* Musawi.

Fouji, **فوجی**, poetical name of Mirza Muhammad Mukim, he was born at Shiraz, but came to India in the time of Shah Jahan, and was attached to the service of his son Shah Shuja in Bengal. After a long residence in India he returned to his father-land, but died in a short time after his arrival there. He was living in 1649 A. D., 1059 A. H., and has left a Diwan in Persian verse. As he was employed in the army he derived his poetical title from "Fouj," i. e., army.

Foulad Khan (Shidi), **فولاد خان شیدی**, an Abyssinian who was a Kotwal in the time of the emperor Muhammad Shah, about the year 1737 A. D., 1160 A. H., and on whom a satire was written by the poet Sauda. He had built a fine garden in Agra, of which no traces are to be seen now.

Fourak, **فورق**, surname of Abu Bakr Muhammad, bin-Hasan, bin-Fourak, commonly called ibn-Fourak, was a great Metaphysician and Schoolman, for which reason he is styled Mutkallim. He was born at Isfahan, and died in the city of Naishapur, in Khurasan, 1015 A. D., 406 A. H.

Furati, **فروانی**, *vide* Mulla Furati.

Furkati, **فروقتی**, whose proper name was Abu Turab, was a poet. He died in the year 1617 A. D., 1026 A. H.

Fursat, **فرست**, poetical title of Muhammad Beg, a poet, who was in the service of Shah 'Abbas II, and died under Shah Sulaiman, kings of Persia. He has left a Diwan of Ghazals.

Fursi, **فرسی**, poetical title of Husain Ali Shah, author of the "Nisbat Nama Shahraiari," a history of the Kutbshahi dynasty of Golkanda in 18,600 verses, from its commencement to Muhammad Kuli Kutbshahi, who died in 1612 A. D., 1021 A. H.

Fuzail Ayaz, **فضیل عیاض**, a pious Musalman whose native country was either Kufa, Khurasan or Samarkand. He received instructions from Imam Ja'far Sadiq, and was the master of Bahr Hafiz and Sari Sakti. He suddenly fell down and died at the time of prayers at Mecca in January, 803 A. D. Muharram 187 A. H.

G.

Gaj Singh Rathor, **گج سنگھ رائہور کھنہراہ**, a rajas of

Marwar or Jodpur of the tribe of Rathor rajputs, was the son of Suraj Singh and the father of Jaswant Singh. He

reigned about 18 years and died in the year 1680 A. D. in Gujrat. The building called Kala Mahal or Patal Mandi in Agra, was constructed by him. His son, Gaj Singh killed Salabat Khan. Sultan Farwas married Gaj Singh's sister in 1624 A. D., and Sulaiman Shikoh, the son of Sultan Farwas, married the daughter of Gaj Singh in the year 1665 A. H.

Gakkhar, **گکھر**, a tribe whose residence is amongst the mountains that lie between Bhat and Sindh. *Vide* Kamal Khan Gikhar.

Ganga Bai, **گنگا بائی**, Rani of Jhansi and widow of Raja Gangadhar Rao. At the outbreak of 1857, she joined the rebels, and was the cause of the massacre at Jhansi. She was killed in the battle of Gwalior on the 17th of June, 1858. She fell with her horse, and was cut down by a Hussar; she still endeavoured to get over, when a bullet struck her in the breast; and she fell to rise no more. The natives hastily burnt her dead body to save it from apprehended desecration by the Firingis on the night of the 17th and 18th.

Ganna Begam, **گنا بیگم**, *vide* Gunna Begam.

Gajpati, **گج پتی**, a rajas of Jagdespur in south Bihar, who, and his brother Bairi Sal, during the reign of the emperor Akbar, defied the Mughal armies for several years, though the unequal combat led to their destruction.

Garshasp, **گوشاسپ**, an ancient king of Persia, *vide* Karshasp.

Gashasp, **گشتاسپ**, was, according to Persian history, the son of Lohrasp, and the fifth king of the Kaianian dynasty of Persia. In his time flourished Zardasht or Zoroaster, who converted the Persians to the worship of fire. Gashasp, they say, reigned 60 years, and was succeeded by Bahman his grandson, whose father Isfandair was a great warrior and was killed by Rustam some time before.

Gilan Shah, *vide* Kabus.

Gesu Daraz, **گیسود راز**, *vide* Muhammad Geisu Daraz.

George Thomas, **جارج ٹامی**. The district of Hurriana

was once the field of the exploits of this famous adventurer. The Jats are a stalwart and brave race, and showed what they could do under his leadership, but when left to themselves they are so divided by factions, that Hurriana has always fallen an easy prey to every adventurer who has taken it into his head to subdue it. Thus it was overrun by the Marhattas, under Messrs. Louis and Perron, by the Rohillas under Amir Khan, and another leader, and finally by the British. George Thomas came out to India as a common seaman, and having deserted his ship, first took service with Madho Rao Scindhia about the year 1770 A. D. The famous Begam of Sirghana was then in the zenith of her power, and he left Scindhia to serve her, and shortly after, having collected a body of men, he left her, and marched down to Hurriana, and in no time carved out a kingdom for himself. He made the city of Hansi his capital and built a strong fort in it. He built another fort about 20 miles to the south of the town of Rohtak, and called it after his own Christian name Georgegarh, or as the natives call Jahajgarh. After a few years the Marhattas under Mons. Louis invaded his territories. He hastened to give them battle, and throwing himself into the small fort of Jahajgarh, he fought them for three days, though his force was infinitely smaller than theirs. His cavalry, which was composed principally of that rascally tribe the Raughars, having gone over to the enemy, and his Lieutenant, an Englishman, of the name of Hopkinson, being killed, his troops at length gave way, and he fled on a favourite Arab horse, to Hansi, a distance of about 60 miles. We are not aware how long he lingered in the neighbour-

hood after his defeat, but he died at Banáras on his way to his native country, Ireland. His great-granddaughter is the wife of a writer on a humble salary at present (1867) in one of the Government Offices in Agra. There is a "Life of George Thomas" written by a friend of his in the Dehli Institute Library.

Ghaeb, غایب, a poet who died in 1760 A. D., 1163 A. H.

Ghafil, غافل اکبر ابادي, a poet of Agra.

Ghairat Khan, غیث خان, title of Khwāja Kāngar, the nephew of 'Abdullah Khān, Fīroz Jang and son of Sardār Khān. In the year 1631 A. D., he brought the head of Khān Jahān Jodī to Shāh Jahān, and was raised to the rank of 2000 with the title of Ghairat Khān. He died in 1640 A. D., 1050 A. H., at Thatta of which place he was governor. He is the author of the "Jahāngir Nāma."

Ghalib, غالب, the poetical title assumed by Muhammad Sa'd, author of a Diwān which he completed in the year 1690 A. D., 1101 A. H.

Ghalib, غالب, the poetical name of Mīr Fakhr-uddīn, author of a book of Kasīdās which he finished in the 6th year of Muhammad Shāh the emperor of Dehli, 1734 A. D., 1136 A. H.

Ghalib, غالب, poetical title of Sheikh Asad-ullāh, son of the sister of Sheikh Muhammad Afzal of Allahābād. He died in 1760 A. D., 1163 A. H.

Ghalib, غالب, poetical name of Mirzā Asād-ullah Khān, author of a Diwān, and a history of the Mughal emperors of India. He was the son of 'Alī Bakhsh Khān, the brother of Nawāb Ahmad Bakhsh Khān of Fīrozpur and Lohārī. He died at Dehli in the month of February or March, 1869 A. D., 1285 A. H.

Ghani, غنی, the poetical name of Mirzā Muhammad Tāhir.

He is commonly called Ghani Kashmīrī on account of his being a native of Kashmīr. He was a pupil of Sheikh Muhsin-Fānī, whom he excelled in his learning and became an elegant poet. He wrote a book of Odes called "Diwān Ghani," and died at Kashmīr two years before his master 1668 A. D., 1079 A. H. It is said that the emperor 'Alamgir wrote to Saif Khān the governor of Kashmīr to send Ghani to his presence. Ghani refused to go, telling him at the same time to inform the emperor that Ghani had become insane and was not worthy to be sent to his presence. Saif Khān said, that he could not call a wise man like him mad; upon which Ghani immediately got mad, tore his clothes, and died after three days. He was a young man at the time of his death, having enjoyed a brilliant reputation for poetical excellence for about eighteen years. He sometimes uses Tāhir for his poetical name.

Ghani Bahadur, غنی بہادر, son of Shamsher Bahādūr I, and younger brother of 'Alī Bahādūr, the Nawāb of Banda. *Vide* 'Alī Bahādūr.

Ghanimat, غنیمت, poetical name of Muhammad Akram, author of a short Diwān and a Masnawī containing an account of the Loves of Azīz and Shāhid, called "Nairang Ishq," composed in the reign of Alamgir.

Gharib, غریب, poetical name of Sheikh Nāsir-uddīn of Dehli. He is the author of a Diwān in Persian.

Gharib, غریب, poetical name of Sayyad Karīm-ullah of Bilgrām.

Ghasiti Begam, گہستی بیگم, the wife of Shahāmat Jang, and Amīna Begam the mother of Nawāb Sirāj-uddaula, were daughters of Nawāb Mahabat Jang of

Bengal; they were drowned in the river, close to Jahān-gīrnagar, by order of Mīran the son of Nawāb Ja'far 'Alī Khān, in June, 1760 A. D.

Ghayas Halwai, غیاث حلوی, of Shīrāz, was blind and died by a fall from the terrace of a house in the time of Shāh Safī. He is the author of a Diwān.

Ghayas-uddin, غیاث الدین, author of a Persian Dictionary called "Ghayās-ul-Lughāt," *vide* Muhammad Ghayās-uddin.

Ghayas-uddin Bahmani, سلطان غیاث الدین بہمنی,

(Sultān) the eldest son of Sultān Mahmūd Shāh I. He ascended the throne of the Dakhan in his seventeenth year, after the death of his father in April, 1397 A. D. He had reigned only one month and twenty days, when Lalchīn, one of the Turkish slaves, not being appointed prime minister to which office he had aspired, put out his eyes with the point of his dagger, and having sent him in confinement to the fortress of Sagar, placed Shams-uddīn, the late king's brother on the throne. This circumstance took place on the 14th of June, 1397 A. D., 17th Ramayān, 799 A. H.

Ghayas-uddin Balban, سلطان غیاث الدین بلبن,

(Sultān) king of Dehli. In his youth he was sold as a slave to Sultān Altīmsh, who raised him by degrees to the rank of a noble, and gave him his daughter in marriage. On the accession of his son Nāsir-uddīn Mahmūd to the throne of Dehli, Ghayās-uddin was appointed his wazīr. After the king's deposal or death in February, 1266 A. D., 664 A. H., he ascended the throne and reigned 20 years. He died in 1286 A. D., 685 A. H., aged 80 years, and was succeeded by his grandson Mōiz-uddīn Kaikubād, the son of Nāsir-uddīn Baghrā Khān, governor of Bengal, who was then absent in that province.

Ghayas-uddin Kart I (Malik), ملک غیاث الدین کورت,

fourth king of the race of Kart or Kard. He succeeded his brother Mālik Fakhr-uddīn Kart in 1307 A. D., 706 A. H., reigned more than 21 years over Hirāt, Balkh, and Ghaznī, and died in the year 1329 A. D., 729 A. H. He was succeeded by his son Mālik Shams-uddīn Kart.

Ghayas-uddin Kart II (Malik), غیاث الدین کورت ملک,

the eighth and last king of the dynasty of Kart or Kard. He succeeded his father or grandfather Mōiz-uddīn Husain Kart in 1370 A. D., 771 A. H., and reigned 12 years over Hirāt, Ghor, Sarakhsh and Naishāpūr, and conquered Tūs and Jām. He was a great tyrant, and had several battles with the Sarbadāls of Sabzwār and the chiefs of Jānī Kurbānī. In the year 1381 A. D., 783 A. H., Amīr Taimūr (Tamerlane) conquered Hirāt, when Ghayās-uddin together with his son and brother were taken prisoners and put to death. This dynasty lasted one hundred and nineteen lunar years and two months.

Ghayas-uddin Khilji (Sultan), غیاث الدین خلجی,

سلطان, succeeded his father Sultān Mahmūd Khiljī on the throne of Gujrat in May, 1469 A. D., Zi-Ka'da, 873 A. H. When he had reigned 33 years and arrived at an advanced age, his two sons anxiously looked for his death as an event which would secure to one of them the throne of Mālwa; a jealousy arose between the two brothers who conspired against each other, till Nāsir-uddīn, the eldest, having put his brother, Shujā'at Khān to death on the 22nd of October, 1600 A. D., 24th Rab' II, 906 A. H., assumed the reins of government. A few days after, his father was found dead in the seraglio; and it was supposed that poison had been administered to him by his

Ghayas-uddin Mahmud, غياث الدين محمود, the son of Ghayas-uddin Muhammad Ghori, succeeded his uncle Shahab-uddin in the kingdom of Ghôr and Ghazni in 1205 A. D., 692 A. H. He reigned about four years, and was assassinated by the people of Mahmud Ali Shah on Saturday night, the 31st of July, 1210 A. D., 7th Safar, 607 A. H. He was at first buried at Firôz Kôh, but was afterwards transported to Hîrat and buried there. He was succeeded by his son Bahâ-uddin Sâm, who was after three months defeated by 'Alâ-uddin Afsîs (son of Alâ-uddin Hasan surnamed Jahân Sôz) who reigned in Ghôr and Ghazni for four years, and fell in battle against Mâlik Nâsir-uddin Ilusain Amîr Shikâr in the year 1214 A. D., 611 A. H. After his death Alâ-uddin Muhammad son of Abû Ali, cousin of Mâlik Ghayas-uddin Muhammad was raised to the throne by Tâj-uddin Eldûz.

Ghayas-uddin Muhammad, (Sultan), الدين محمد, the son of Mâlik Shâh of the Saljûk dynasty.

In the time of his eldest brother Barkayârak the empire was divided, Barkayârak retaining Persia, Ghayas-uddin Muhammad, Syria and Azarbaijân; and Sultân Sanjar, Khurâsân and Muwarunnahr. He reigned about the year 1095 A. D. *Vide* Muhammad (Sultân).

Ghayas-uddin Muhammad Ghori, محمد غوري, king of Ghôr and Ghazni, was the son of Bahâ-uddin Sâm, the youngest brother of Alâ-uddin Hasan Ghôrî. He succeeded to the throne of Ghôr and Ghazni after the death of his cousin Mâlik Saif-uddin the son of the latter, about the year 1157 A. D., and conferred the government of Ghazni on his brother Shahâb-uddin surnamed Mo'iz-uddin Muhammad; this illustrious general subdued Khurâsân and a great part of India in the name of his brother Ghayas-uddin, who annexed those countries to his own dominions. Ghayas-uddin died on Wednesday, the 12th of March, 1203 A. D., 27th Jumâda I, 599 A. H., and was succeeded by his brother Shahâb-uddin.

Ghayas-uddin Mahmud Ghori, الدين محمود غوري, the son of Ghayas-uddin Muhammad Ghori, and nephew of Shahâb-uddin Muhammad Ghori, whom he succeeded to the throne of Ghôr and Ghazni in 1206 A. D. Mahmud being naturally indolent, remained satisfied with the throne of Ghôr, and proclaimed Taj-uddin Eldûz, king of Ghazni. He died in 1210 A. D.

Ghayas-uddin Purbi, غياث الدين پورى, succeeded his father Sikandar Purbî on the throne of Bengal in 1367 A. D., 775 A. H., reigned for a period of seven years, and died in 1373. He was succeeded by his son Sultân-us-Salâtin.

Ghayas-uddin Tughlak Shah I (Sultan), تغلق سلطان غياث الدين, king of Delhi. His father Tughlak was a slave of Sultân Ghayas-uddin Balban. He ascended the throne of Delhi after murdering Khusrô Shâh on the 26th August, 1321 A. D., 1st Shabân, 721 A. H., reigned three years and some months, and was crushed to death by the fall of a temporary wooden building which his son had raised for his entertainment on his return from Lakhnauf in February, 1325 A. D., Rabî I, 725 A. H. His son Muhammad Tughlak succeeded him. The celebrated poet Amîr Khusrô of Delhi, who lived to the end of this king's reign and received a pension of 1000 tangas monthly, wrote the history of this prince under the title of "Tughlak Nâma." Ghayas-uddin was the first king of the 3rd branch of the Afghan dynasty which is called Tughlak Shâhi. The following is a list of the Sultâns of this branch:—

Ghayas-uddin Tughlak I. Mahmud Shâh Tughlak last Muhammad Shah Tughlak I. of this family expelled by

Firoz Shah Tughlak. Amîr Taimûr.
Ghayas-uddin Tughlak II. (Nasrat Khan).
Abû Bakr Shâh. (Irbâl Khân).
Muhammad Shâh Tughlak II. Mahmud Shâh restored.
Ala-uddin Sikandar Shâh.

Ghayas-uddin Tughlak II, (Sultan), الدين تغلق, was the son of prince Fatha Khân and grandson of Firoz Shâh Tughlak.

He ascended the throne in place of Firoz Shâh in Delhi on the death of his grandfather in 1388 A. D., 790 A. H., but giving loose to his youthful passions, and neglecting the affairs of the State, the chiefs together with the household troops revolted, and put him to death on the 19th February, 1389 A. D., 21st Safar, 791 A. H., after he had reigned six months. He was succeeded by his cousin Abû Bakr Tughlak the son of prince Zafar Khân, the third son of Firoz Shâh.

Ghazali, غزالي, *vide* Ghazzâlî.

Ghazanfar Khan, غضنفر خان, son of Alawardî Khân I and

brother of Alawardî Khân II, a nobleman of the reign of Shâh Jahân and 'Alamgir. He was three times at different periods appointed governor of Saharanpûr and afterwards of Thatta in Sindh, where he died on the 1st May, 1666 A. D., 17th Zi-Ka'da, 1077 A. H. His remains were brought to Delhi and buried there.

Ghazan Khan, غازان خان, seventh king of Persia of the

Tartar tribe and fourth in descent from Halâkû Khân, was the son of Arghûn Khân. He succeeded to the crown of Persia after the dethronement of Bâidû Khân his uncle in October, 1295 A. D., Zil-hijja, 694 A. H. He was the first emperor of the race of Chaghez Khân who embraced the religion of Muhammad, and with him near one hundred thousand of his followers followed their leader into the pale of Islâm. He was the first of this race of kings who threw off all allegiance to the Khâkân of Tartary, by directing that the name of that monarch (whom he now deemed to be an infidel) should not, in future be struck on the coins of Persia. After embracing Muhammadanism, he took the title of Sultân Mahmûd. He reigned nearly nine years and died on Sunday, the 17th of May, 1304 A. D., 11th Shawwâl, 703 A. H., at Kazwin; he was interred in a superb mosque which he had constructed near Tauris or Tabrez. He was succeeded by his brother Aljaitû, who took the title of Muhammad Khudâ Banda.

Ghazi, غازي, the poetical title of a person who served as Kûrbegî under the prince Sultân Muhammad Mu'azzim the son of the emperor 'Alamgir.

Ghazi, غازي, or Al-Ghâzî, the son of Ortak, the first of the Turkman Ortakite princes who seized Jerusalem and reigned in Mardin and Musfarkin in Syria. The following princes are his descendants:

	A. D.	A. H.
Husâm-uddin Taimûrtash son of Alghâzî, began to reign,	1122	516
Najm-uddin Abû'l Musaffar Albî or Alpî, son of Taimûrtash,	1152	547
Kutb-uddin Alghâzî, son of Albî,	1176	572
Husâm-uddin Yûlak Arsalan, the son of Kutb-uddin,	1184	580
Mâlik Almansûr Nâsir-uddin Ortak Arsalan, son of Kutb-uddin,	1201	597
Mâlik-us-Saîd Najm-uddin Ghâzî, son of Nâsir-uddin Ortak,	1239	637
Mâlik-ul-Masaffar Karâ Arsalan, son of Najm-uddin,	1265	663
Shams-uddin Daûd,	1291	691
Mâlik-ul-Mansûr Najm-uddin Ghâzî,	1298	698
Albî Mâlik-ul-Adil 'Imâd-uddin 'Alî,	1312	713
Mâlik-us-Sâlah Shams-uddin Sâlah, the last prince of this race,	1312	712

Ghazi-uddin Haider, غازي الدين حيدر, the eldest of the ten sons of Nawáb Sa'ádat 'Alí Khán of Audh. On his father's death, which took place on the 11th July, 1814 A. D., 22nd Rajab, 1229 A. H., he succeeded to his dominions as Nawáb Wazir, and five years after, assumed, with the concurrence of the British Government, the regal dignity. His coronation took place on Saturday, the 9th October, 1819 A. D., 18th Zil-hijja, 1238 A. H., at Lakhnau, when he took the title of Abú'l Muzaffar Maiz-uddin Sháh Zaman Ghazi-uddin Haider Pádsháh. On ascending the first step of the throne, the minister delivered to him a radical crown, studded with diamonds and jewels of great value. He then put it on his head and was congratulated on the occasion by the Resident who saluted him as king of Audh. Jewels and pearls to the value of 30,000 rupees were then scattered over the heads of the spectators, many were picked up by our fair ladies. Ghazi-uddin Haider died after a reign of more than 13 years, on the 19th of October, 1827 A. D., 27th Rabi' I, 1243 A. H., aged 58 lunar years, and was succeeded by his son Sulaimán Jáh Nasir-uddin Haider.

Ghazi-uddin Khan I, غازي الدين خان فيروز جنگ, styled Fíroz Jang, whose original name was Mír Shaháb-uddin, was the son of Kulich Khán Sadr-us-Sudúr, and was raised to the rank of an Amír with the title of Fíroz Jang, after his father's death, by the emperor 'Alamgir in 1687 A. D., 1098 A. H. His son was the famous Nizám-ul-Mulk 'Asaf Jáh whose descendants are known to Europeans as Nizáms of the Dakhan. In the reign of Bahádur Sháh he was appointed governor of Gujrát, and died at Ahmadábád in 1710 A. D., 1122 A. H. His remains were transported to Dehli, and interred in the yard of the college built by him outside the Ajmirí Gate.

Ghazi-uddin Khan II, غازي الدين خان امير الامرا, Amír-ul-Umrá, also styled Fíroz Jang, was the eldest son of the celebrated Nizám-ul-Mulk 'Asaf Jáh. He was elevated to the rank of Amír-ul-Umrá after the death of Khán Daurán, and departure of Nádír Sháh to Persia, in 1739 A. D., 1152 A. H., by the emperor Muhammad Sháh. Some years after the death of his father, when his brother Násir Jang, who had succeeded him, died in the Dakhan, he proceeded from Dehli to regain his possessions in that country, but died on his way at Aorangábád on the 16th of October, 1752 A. D., 7th Zil-hijja, 1165 A. H. New Style. His remains were brought to Dehli and buried there. After his death the office of Amír-ul-Umrá was conferred on his son Shaháb-uddin with the title of 'Imád-ul-Mulk Gházi-uddin Khán.

Ghazi-uddin Khan III, امير الامرا غازي الدين خان, Amír-ul-Umrá, styled 'Imád-ul-Mulk, was the son of Gházi-uddin Khán Fíroz Jang, the son of Nizám-ul-Mulk 'Asaf Jáh. His original name was Shaháb-uddin, but after the death of his father in 1752 A. D., 1165 A. H., he was, by the recommendation of Nawáb Saifdar Jang, wazir, appointed Amír-ul-Umrá, by the emperor Ahmad Sháh of Dehli with the title of 'Imád-ul-Mulk Gházi-uddin Khán. This is that Gházi-uddin Khán, who afterwards became wazir, imprisoned and blinded his master the emperor Ahmad Sháh, and assassinated 'Alamgir II. His wife was the celebrated Gunna Begam, who died in the year 1775 A. D., 1189 A. H. The year of Gházi-uddin Khán's death is unknown, but according to the biography of the poet called Gulzár Ibráhím, he was living in 1780 A. D., 1194 A. H., in straitened circumstances. His poetical name was Nizám. According to the work called Máisir-ul-Umrá, he went to the Dakhan 1773 A. D., 1187 A. H., and received a jagír in Máilwa; subsequently he proceeded to Súrat and passed a few years with the English, and thence on a pilgrimage to Mecca. He composed Persian and Peikhta poetry and

left Arabic and Turkish Ghazals and a thick Persian Diwán and a Masnawí in which the miracles of Maulána Fakhr-uddin are related. Some say he died at Kalpi.

Ghaznawi, غزنوي, vide Muhammad Khán (Mír).

Ghazzal, غزال, (a seller of thread) title of Wásil-bin-'Atá, a celebrated Musalmán doctor who was thus surnamed.

Ghazni, غزني, kings of, vide Subaktagin.

Ghazzali, امام احمد غزالي, or Ghazálí (Imam Ahmad),

younger brother of Imám Muhammad Ghazzálí. He was a doctor of the sect of Sháfi'í, and died at Kázwin in the year 1123 A. D., 517 A. H., but according to Ibn Khalikán in 520 A. H., corresponding with 1126 A. D.

Ghazzali, امام محمد غزالي, or Ghazálí (Imam Muhammad) who is also entitled Hujjat-ul-Islám, is the surname of Abú Hámíd Muhammad Zain-uddin-al-Túsi, one of the greatest and most celebrated Musalmán doctors, and author of a treatise on the different classes of science which concern religion, called, "Kimiá Sa'ádat," and many other works such as the Yákút-ut-Tawib, also called "Tafsir Jawáhir-ul-Kurán," "Akáed Ghazzálí," "Ahia-ul-'Ulúm," and "Tuhfat-ul-Filasafá." He was born in the year 1058 A. D., 450 A. H., in a village called Ghazzála or Ghazála in Tús, whence he and his brother Ahmad, derived their names of Ghazzálí. He died on the 18th December, 1111 A. D., 4th Jumáda II, 505 A. H., aged 55 lunar years. Some authors say that his name should be spelt Ghazálí and not Ghazzálí, but the following verses from the Mukhbír-ul-Wásilín, confirms the latter.

احمد انكس كه ماو غزالي است

دردو عالم بدرجه عالي است

He is said to have written ninety-nine works, mostly in Arabic, a few in Persian.

Ghizali (Moulana), مولانا غزالي, of Tús or Mashhad,

the royal poet. He mentions in one of his Kasidas named Rauzat-us-Safá, that he was born in the year 1524 A. D., 930 A. H. He first came from Mashhad his native country to the Dakhan, where being disappointed in his prospects, he went over to Jaunpúr, and was employed for some years by Khán Zamán 'Alí Kulí Khán, governor of that province, during which time he wrote a poem called "Naksh Badfa," for which he received from his patron a piece of gold for each couplet. After the death of Khán Zamán, who was slain in battle against the emperor Akbar in 1568 A. D., 975 A. H., he fell into the hands of that monarch, who took him into his service, and conferred on him the title of Málik-ush-Shua'rá, or the King of poets. He was the first poet that was honoured with this title in India. He accompanied his royal master to the conquest of Gujrát, and died there of venereal disease, on Friday the 5th of December, 1572 A. D., 27th Rajab, 980 A. H. He is buried at Ahmadábád, Gujrát, at a place called Sarkij. He is also the author of a Diwán, and three Masnawis or poems, containing from 40 to 60,000 verses; their titles are: "Kitáb Asar," "Rishahát-ul-Haiát," and "Mirat-ul-Káenát."

Ghous Muhammad Khan, غوث محمد خان, whose title is Mohtashim-uddaula, is the present Nawáb of Jáwara.

Ghous-ul-'Alam, غوث العالم, a famous Súfi, vide Muhammad Ghous of Gwáliar.

Ghous-ul-'Azim, غوث الاعظم, a title of the Muhammadan saint 'Abdul Kádír Gilání.

Ghouwasi, غواصي يزدي, of Yezd, a poet, whose proper

name is Izzuddin. He is said to have composed 100,000 verses. This fertile poet, in a work which he wrote in 1543 A. D., 960 A. H., says: "The poetry which I have written amounts to 1,950 books." He made 500 verses a day, and it would appear that he put the "Rauzat-ush-Shohada," the history of Tabari, the legends of the prophets, Kuleila-wa-Damna, and the Medical work called "Zakhira Khwārizm Shāhī," and many other works into verse. He died in 1553 A. D., 960 A. H., at an age of more than one hundred years.

Ghulam 'Ali, Mir, مير غلام علي آزاد, a poet whose poetical title is 'Azād, which see.

Ghulam 'Ali Khan, غلام علي خان, author of the "Lama'at-ut-Tāhirin," a panegyric on the actions of Muhammad, and a number of mystical poems, dedicated to the emperor 'Alamgir.

Ghulam 'Ali, غلام علي, author of the work called "Shāh 'Alam Nāma," a history of the reign of the Emperor Shāh 'Alam, who died in 1806 A. D., 1221 A. H.

Ghulam Husain Khan, Nawab Sayyad, طباطبائي, نواب سيد غلام حسين خان, surnamed Tibā Tibāī, son of Hidāet 'Alī Khān, Bahādur Asad Jang, author of a Persian work called "Nisr-ul-Mutakhirin," written in the year 1780 A. D., 1194 A. H., and translated soon after into English by a French Renegade, called Mustāfā. It was again translated into English by F. C. Balfour, Esq., LL. D. He is also author of a Poem entitled "Bashārat-ul-Imāmat."

Ghulam Husain Khan, غلام حسين خان, author of the Persian History of Bengal called "Rayaz-ussalatin" which he wrote about the year 1780 A. D. at the request of Mr. George Udney of Mālwa. He was a learned and respectable character, once of greater consequence, and afterwards a member of the native court of judicature under the most worthy Nawāb 'Alī Ibrahim Khān.

Ghulam Imam Shahid, Maulana, غلام امام شهيد, مولانا, a poet who is the author of a Persian Diwān, and of a celebrated Kasīda comprising the dispute between Love and Beauty. His poetical title is Shahed and he is living still, 1879 A. D.

Ghulam Kadir Khan, غلام قادر خان, son of Zābita Khān, and grandson of Najib-uddaula, the Rohila chief. This is that traitor who after extorting as much money as he could from his royal master, the emperor Shāh 'Alam of Dehlī, ordered his Rohilas to pluck out his eyes from their sockets and placed Baidar Bakht, son of Ahmad Shāh, and grandson of Muhammad Shāh on the throne. This mournful event happened on the 10th of August, 1788 A. D., 7th Zi-Ka'da, 1202 A. H. After this, the traitor endeavoured to make his retreat to his own territory Ghousgarh, but was pursued by the Marhattas who took him prisoner, cut off his ears, nose, arms, and legs, and in this mutilated state he was sent to Dehlī; but died on the road in the month of December the same year, Rabi I, 1203 A. H. His tomb is in Aul, Parganna Furrah, Zila Agra.

Ghulam Kutb-uddin Shah, قطب الدين الله ابادي, قطب غلام of Allahābād, whose poetical name is Musibat, was the son of Shāh Muhammad Fākhir. He was an elegant poet eminently learned and accomplished, and is the author of a work called "Nān Kalā," (Cakes and Steaks) which he wrote in answer to a work entitled "Nān Halwā" (Cakes and Pudding). He was born on

the 29th August, 1725 O. S., 1st Maharram, 1188 A. H., went on a pilgrimage to Mecca, and died there in the year 1778-4 A. D., 1187-8 A. H.

Ghulam Muhammad, غلام محمد, (Prince,) son or grandson of Tippu Sultān, was installed as a Knight Commander of the Star of India on the 27th February, 1871 A. D. Seventy-two years ago he was a prisoner in the hands of the English, and since then a recipient of the highest honors. He died in Calcutta on the night of the 11th August, 1872, aged 78 years.

Ghulam Muhammad Khan, غلام محمد خان, present nawāb of the Karnatic, whose title is Amīr-ul-Hind Wāla Jāh Umdat-ul-Umrā Mumtāz-ul-Mumālik.

Ghulam Muhammad Khan, Nawab, محمد خان, نواب غلام, vide Faiz-ullāh Khān.

Ghulam Ahia, غلام يحيى, author of an Arabic work on Logic, which goes after his name. Its marginal Notes written by another author are called "Shams-uz-Zuhā."

Ghunchachae Ummaid, غنچه امید, (i. e., a small bud of hope), was one of the wives of Umar Shaikh Mirzā, the son of Sultān Abū Sa'id Mirzā, and mother of Nāsir Mirzā, and Mahd Bāno Begam. She was a native of Andjan.

Girami, گرامی, the poetical name of a poet whose Diwān was found in the Library of Tipu Sultān.

Girdhar Das, گردهر داس, of Dehlī, author of the history of Rām, entitled "Rāmāyan," translated from the Sanskrit in 1722 A. D. This is a very celebrated Hindī poem, containing the exploits of the famous demigod Rām, who reigned over India for many years. His capital was at Audh, and his conquests extended to Ceylon, where the chain of rocks which nearly unite that island to the continent, is still called Rām's Bridge. Besides this, there are two other Rāmāyans, one translated by Tulahī Dās in the Bhākhā dialect, and another by Khushfar in Urdū.

Girdhar Singh, گردهر سنگه, or Girdhar Bahādur, a Rājput chief who was governor of Mālwa in the reign of the emperor Muhammad Shāh, and fell in battle against the Peshwā Bājī Rao's officers in 1729 A. D. His nephew, Dayā Rām, who succeeded him, and had opposed a gallant resistance for some time, was defeated by Chimnājī the Peshwā's brother, and lost his life in battle about the year 1732 A. D.

Gobind Guru, گرو گوبند, a chief of the Sikhs, vide Gurū Gobind.

Gopal or Nayek Gopal, نايك گوپال, a celebrated singer of India, who was a native of the Dakhan, and flourished during the reign of Sultān 'Alā-uddin Sikandar Sāmī. He was a contemporary of Amīr Khusrō who died in 1325 A. D. It is related that when Gopāl visited the court of Dehlī, he sung that species of composition called "Gīt," the beauty of which style, enunciated by the powerful and harmonious voice of so able a performer, could not meet with competition:—At this the monarch caused Amīr Khusrō to remain hid under his throne, whence he could hear the musician unknown to him. The latter endeavoured to remember the style, and on a subsequent day, sung "Qoul" and "Tarāna" in imitation of it, which surprised Gopāl, and, fraudulently deprived him of a portion of his due honor.

Goshyar, گوشيار, an astronomer whose proper name is Abū'l Hasan.

Gouhar Shad Begam, گور شاد بیگم, the wife of Mirzá Sháhrúkh, the son of Amír Taimúr. She was slain by Sultán Abú Sa'íd Mirzá for creating disturbances, in 1457 A. D., 861 A. H., at Hirát, where she lies buried on the left bank of a stream called Anjir. The grave is shaded by a very high gilt dome. She is said to have been the most incomparable lady in the world. Some erroneously say that she was the daughter of Amír Taimúr, and the sister of Sháhrúkh Mirzá, and that she never married, but devoted herself to the perusal of the Kúrán, *vide* Mohan Lal's Journal.

Goya, گویا, poetical name of Hisam-uddaula Nawáb Fakír Muhammad Khán of Lakhnau. He is the author of a Díván.

Goya, گویا, the poetical name of Mirzá Kámrán, a brother of Jáyá, which see.

Goya, گویا, poetical name of Shaikh Haiát-ullah of Furukhábád.

Gujar, گوجر, grandson or son of the daughter of the Peshwá Rághóji Bhosla's daughter. He was raised to the masnad of Nágpúr after the dethronement of 'Apá Sáhíb in 1818 A. D.

Gulab Singh, گلاب سنگه, of Jammú (Mahárájá) the independent ruler of Kashmir and the hills, which were made over to him by the British "for a consideration," after the battle with the Sikhs in 1846. He died 2nd August, 1857 A. D., about three months after the outbreak of the native troops. He was succeeded by his son Ranbir Singh.

Gulbadan Begam, گلبدن بیگم, a daughter of the emperor Bábar Sháh, sister to Humayún and aunt to Akbar Sháh. She was married to Khizir Khán, a descendant of the kings of Káshghar. Khizir Khán was made governor of Lahor in 1555 A. D., 963 A. H., and afterwards of Behár, where he died about the year 1559 A. D., 966 A. H.

Gulbarg Begam, گلبرگ بیگم, daughter of the emperor Babar Sháh, she is also called Gulrang Begam, and Gulrukh Begam, which see.

Gulohehra Begam, گلچهره بیگم, a daughter of the emperor Bábar Sháh and youngest sister of Humáyún, by whom she was given in marriage to Abbás Sultán, an Uzbek prince, at Kábul in 1548 A. D.

Gul Muhammad Khan, گل محمد خان نائق, a poet of Dehlí who died in the year of the Christian era 1848 A. D., 1264 A. H. His poetical name was Nátik, which see.

Gulrukh Begam, گلرخ بیگم, a daughter of the emperor Bábar, who was married to Mirzá Núr-uddín Muhammad, a person of respectable family, by whom she had a daughter named Salíma Sultána Begam, who was married in the beginning of the reign of the emperor Akbar, to Berám Khán, Khánkhánán, after whose death in 1561 A. D., 968 A. H., the emperor married her himself. Gulrukh Begam is called in the Másir-ul-Umrá, Gulbarg Begam, and by some Gulrang Begam.

Gulrukh Begam, گلرخ بیگم, a daughter of Kámrán Mirzá, the brother of the emperor Humáyún, and first cousin to Akbar. She was married to Ibrahim Hussin Mirzá, the son of Muhammad Sultán Mirzá a descendant of Amír Taimúr. Ibrahim Hussin, who together with his other brothers had created great disturbances in the

country, was taken prisoner in 1573 A. D., 981 A. H., and shortly after put to death and his head sent to Akbar, who ordered it to be placed over one of the gates of Aghrah. Gulrukh Begam survived him for several years and was living at Aghrah in 1614 A. D., 1023 A. H.

Gulshan, گلشن, the poetical name of Shaikh Sa'd-ulláh, a mystical poet, who resided for some years at Dehlí, and left nearly 100,000 verses of Ghazals. He was a disciple of Sháh 'Abdúl Ahad Sarhindí, and made with him a pilgrimage to Mecca. He died in 1728 A. D., or 1141 A. H.

Gulshani, گلشنه, the poetical title of Shaikh Sa'd-ulláh, which see.

Gunna or Ganna Begam, گنا بیگم, a princess, celebrated for her personal accomplishments, as well as for the vivacity of her wit, and the fire of her poetical genius. Several of her lyric compositions, in the Hindustáni language are still sung and admired, one of which is to be seen in the first volume of the Asiatic Researches, p. 55. She was the daughter of Nawáb 'Alí Kulí Khán commonly called Chhangá or Shash Angushtí (from having six fingers on each hand), a mansabdár of 5000 horse. Ganná Begam was betrothed to Shujá'-uddaula, the son of Nawáb Sa'íd Jang, but afterwards married to 'Imád-ul-Mulk Gházi-uddín Khán, wazír, and this rivalry is said to have in part laid the foundation of the mortal enmity which afterwards subsisted between that wazír and Sa'íd Jang. Adjoining to the village of Núrábád near Dhoulpúr, two miles from Cholá Sarác, is a pretty large garden, the work of the emperor Alamgir, built in the year 1688 A. D., 1160 A. H., over the gate of which is an inscription bearing the chronogram of the year of its erection, *viz.*, "Dida Bágh Jámál." Within this garden is the monument of Ganná Begam. Her shrine bears the following inscription, "Ah gham Gunná Begam," which is the chronogram of the year of her death, *viz.*, 1775 A. D., 1189 A. H. The poets, Sóz, Souda, and Minnat corrected her verses.

Guru Gobind, گرو گوبند, the son of Tegh Bahádur, a famous chief of the Sikhs. After the death of his father who was executed by order of the emperor 'Alamgir in the year 1673 A. D., having collected his followers, he gave them arms and horses, which till his time they had never used, and began to commit depredations, but he was soon obliged to fly, and two of his sons being taken prisoners, were put to death. Being desirous of returning to his home, he prevailed on some Afgháns to conduct him, disguised as one of their devotees, through the army stationed at Sarhind; and for the remainder of his life kept himself retired, having lost his faculties in grief for his sons. He ordered his disciples to wear blue, and leave their beards and the hair of their heads unshaved, which they do to this day. He was succeeded by Banda, one of his followers.

H.

Habib Ajmi, Khwaja, خواجه حبیب عجمی, he was called 'Ajmi or the Persian, on account of his not being able to read the Kúrán, or that he could not pronounce the words of it distinctly. He was a pious Musalmán and disciple of Khwája Hasan Basrí. He died on the 28th August, 738 A. D., 7th Ramazán, 120 A. H.

Habib-ullah, حبیب الله, author of an Arabic work on philosophy called "Bahr-ul-Mantík," or the Sea of Logic.

Habib-ullah, Shaikh, شيخ حبيب الله, a celebrated poet of Agra.

Habib-ullah, Shah or Mir, شاه حبيب الله, a descendant of Sháh Ni'mat-ulláh Walí, and an amír in the service of the Bahmaní kings of the Dakhan. He was imprisoned, and afterwards put to death in June, 1460 A. D., Sha'bán 864 A. H., by Sultán Humáyún Sháh II, Bahmaní, a tyrant, who at the same time cast his brother Husan Khán, who had rebelled against him, before a voracious tiger, that soon tore the wretched prince to pieces.

Habshi or Habashi, حبشي, a poet who having lost an eye in a scuffle, was asked by Ibráhím Páshá, "Where is thine other eye?" and making answer, "It grew tired of stopping at home in the socket, and flew out to see the world;" was imprisoned ten years for his wit in the tower of Hero and Leander, where he daily gave vent to his feelings in such verses as the following:—

I will groan, till every stone in this cold prison-tower shall weep,
I will cry, till earth and sky, and each dark rolling hour shall weep,
I will make, that hearts shall break, and even the dewless flower shall weep,
Yea, for me, the wronged Habshí, both Musalmán and Gabr shall weep!

Hadi, هادي, a khalif of Baghdád, vide Al-Hádi.

Hadi, هادي, poetical name of Mir Muhammad Jawád 'Alí Khán, who died in the year 1800 A. D., 1215 A. H., and left a Diwán in Urdú.

Hafí, حافي, which means barefoot, is the surname of Zain-uddin Muhammad, an author, who led an austere life, and who always walking barefoot, was thus surnamed.

Hafiz-uddin Ahmad, Moulwi, حفیظ الدین احمد مولوی, author of the "Khírad Afróz," an Urdú translation of the "Ayár Danish," or Pilpay's Fables, which he translated for the use of the College of Fort William in 1803 A. D., 1218 A. H.

Hafiz-uddin Nasafi-bin-Ahmad, نسفی بن احمد, author of the Commentaries called "Ma-dárik-ut-Tanzíl" and "Hakáek-ut-Tanáwíl," in Arabic. He died in the year 1310 A. D., 710 A. H., vide Nasafi or Al-Nasafa.

Hafiz-ullah, Shaikh, شيخ حفیظ الله, a relation of Siráj-uddin 'Alí Khán Arzú. His poetical name was Asam. He died in the 21st year of the emperor Muhammad Sháh of Dehlí, 1767 A. D., 1181 A. H.

Hafiz Abru, حافظ آبرو, surnamed Núr-uddin-bin-Lutf-ulláh, author of the history called "Tárikh Háfiz Abrú." He was born in the city of Hirat, but passed his infancy in Hamdán, where he received his education. He was fortunate enough to secure the esteem of Amír Taimúr, who sought every occasion to do him service. After the death of that tyrant, he attended the court of his son Sháhrúkh Mirzá, and received from the young prince Mirzá Báisanghar every demonstration of kindness and regard. To him he dedicated his works under the name of "Zubdat-ut-Tawárikh Báisanghar," which contains a complete history of the world, and an account of the institutions and religions of different people down to 1426 A. D., 829 A. H. He died five years afterwards in the city of Zanján, about the year 1430 A. D., 834 A. H.

Hafiz Adam, حافظ آدم, a Musalmán devotee and disciple of Shaikh Ahmad Sarhindí, who about the year 1673 A. D., in conjunction with the Sikh Gurú Tegh Bahádúr, having collected his followers, levied contributions with the greatest oppression from the inhabitants of his neighbourhood and pretended to royalty. He was banished from the kingdom across the Indus by order of the emperor 'Alamgir.

Hafiz Halwai, حافظ حلوی, a confectioner and poet of Hirat who flourished in the reign of Sháhrúkh Mirzá, the son of Amír Taimúr about the year 1430 A. D., 834 A. H.

Hafiz, Khwaja, خواجه حافظ, whose proper name is Shams-uddin Muhammad, was the most elegant lyric poet of Persia. He was born at Shiráz in the reign of the Muzaffarians, and was living at the time when Amír Taimúr (Tamerlane) defeated Sháh Mansúr the last Sultán of that dynasty. The language of Háfiz has been styled among the Musalmáns, "Lísán-ul-Ghaib," the language of mystery. From his frequent celebration of love and wine in his odes he has not improperly been denominated, by some 'Orientalists, the Anacreon of Persia. He died in 1389 A. D., 971 A. H. at Shiráz, where his tomb is yet to be seen at a place called Musalla, and is visited as a sacred spot by pilgrims of all ages. After his death a collection of 669 of his odes was made by Sayyad Kásim Anwár, entitled "Diwán Háfiz." A few of his poems may be understood in a literal sense; but in general they are figurative, and allude to the Sáfi doctrines; most of them have been at different times translated into some of the European languages. At the head of the English translators, stand Sir W. Jones, Messrs. Richardson and Carlyle. There have been two other Persian poets of the name of Háfiz, one of them surnamed Halwái, that is to say, the confectioner, who lived in the reign of Sultán Sháhrúkh, the son of Tamerlane, and the other was named Aján Rúmí. Many zealous admirers of Háfiz insist, that by wine he invariably means devotion; and they have gone so far as to compose a dictionary of words in the language, as they call it, of the Súfis: in that vocabulary, sleep is explained by meditation on the divine perfections, and perfume by hope of the divine favor; gales are illapses of grace; kisses and embraces, the raptures of piety; idolators, infidels, and libertines, are men of the purest religion, and their idol is the Creator himself; the tavern is a retired oratory, and its keeper, a sage instructor; beauty denotes the perfection of the Supreme Being; tresses are the expansion of his glory; lips the hidden mysteries of his essence; down on the cheek, the world of spirits, who encircle his throne; and a black mole, the point of indivisible unity; lastly, wantonness, mirth, and inebriety, mean religious ardour and abstraction from all terrestrial thoughts.

Hafiz Muhammad, author of the "Hawí Saghir."

Hafiz Rahmat Khan, حافظ رحمت خان, a celebrated Rohila chief. He joined his countrymen during the administration of 'Alí Muhammad Khán, who advanced him to an important station, and Pásháit and Bareilly were given to him and Murádhábád to another chief named Dúnde Khán. Having attained his office, by military ability and genius, he at length wholly superseded the authority of Sa'd-ulláh Khán, the son of 'Alí Muhammad Khán, and was advanced to the supreme administration of affairs. He failed in his engagement to pay forty lacs of rupees to Nawáb Shujá-uddaula of Audh for the protection of his country from the ravages of the Marhattas, was killed in a battle fought by the nawáb by the assistance of the English on the 23rd April, 1774 A. D., 10th Safar, 1188 A. H. His Life is translated by Mr. Elliott.

Hafiz Rakhna, حافظ رخنه, is the name of the person who planted a large garden at Sarhind in the reign

of the Emperor Akbar and called it "Bágh Noulakh." He died in 1592 A. D., 1000 A. H., and a beautiful chronogram was written on the occasion.

Hafs, حفص, *vide* Abú Hafs-ul-Bukhári.

Hafsa, حفصة, a daughter of the Khalif Umar, and wife of Muhammad, in whose hands Abú Bakr, the successor of the prophet, deposited the original Kurán. She outlived her husband 33 years and died in 665 A. D., 45 A. H.

Haibat Jang, هبیت جنگ, title of Zain-uddin Ahmad, the youngest son of Iláji Ahmad, and nephew and son-in-law of Alahwardí Khán Mahábat Jang, governor of Bengal. He was the father of Nawáb Siráj-uddaula, who succeeded Mahábat Jang in the government of Bengal in 1756 A. D.

Haibat Khan, هبیت خان. He is the author of the "Tarikh Khán Jahán Lodí," "Makhzan-i-Afghání," containing the history of Khán Jahán Lodí and of the Afghans. Khán Jahán was a general of great reputation during the reign of the emperor Jahángir, but rebelling against Sháh Jahán, was killed in an engagement with the royal troops 1631 A. D., 1037 A. H. The above work was written in 1676 A. D. There is also an abridgement of this work, by the same author, called "Majmua' Afghání."

Haider, حیدر, a title of 'Alí, the son-in-law of Muhammad.

Haider, حیدر کلچہ یا حیدر کلوج, also called Haider

Kulúj or Haider Kulícha, because he was by profession a baker. He was a native of Hírá, and is the author of a Díwán in Persian and one in Urdú.

Haider, حیدر, or Mír Haider Sháh of the Dakhan, a gallant soldier in the service of Nawáb Sarfaráz Khán governor of Bengal. He put the Díwán of Walí of the Dakhan into Mukhammas and interspersed that of Háfiz with verses of his own. He died at Húgli in the reign of the emperor Ahmad Sháh, a year or two before or after 1750 A. D., 1164 A. H., aged 100 years. Gracin-de-Tassy thinks that he is the author of a Masnawí entitled "Kissae Chandar Badon and Máhyár."

Haider Ali Moulwi, مولوي حیدر علي فیض آبادي,

of Faizábád, author of the "Muntahí-ul-Kalám," and several other works. He was living in Dehlí 1854 A. D., 1270 A. H.

Haider Mir, حیدر میر, *vide* Haider Mirzá.

Haider Mirza, حیدر مرزا, who is also called Mír Haider

and Mirzá Haider Doghlát, was the son of Muhammad Husain, and his wife was the aunt of Babar Sháh. He was formerly in the service of Kámrán Mirzá, brother of the emperor Humáyún, but being disgusted with his conduct abandoned his standard about the year 1539 A. D., 946 A. H., and joined the emperor, to whom he was afterwards of great service. In 1540 A. D., 947 A. H., he was deputed by the emperor to conquer Kashmír, which he took in a short time; but as that emperor was soon after expelled from India by Sher Sháh, Haider became the king of that country. In the year 1548 A. D., 955 A. H., he invaded Little Thibet, and not only succeeded in conquering that country, but subsequently added Great Thibet, Rajora and Púgla to his dominions. He reigned nearly ten years and was killed by an arrow in a night-attack made upon his camp in 1551 A. D., 958 A. H.

Haider Khan, Mir, میر حیدر خان, the grandson of Mír Haider who was the author of the "Tarikh Rashídí." This person, on plea of presenting a petition, killed Husain 'Alí Khán Amír-ul-Umrá, at the instigation of the

emperor Muhammad Sháh, on the 18th September, 1720 O. S., 27th Zi-ka'da 1132 A. H., and was himself cut to pieces.

Haider Malik, حیدر ملک, entitled Rais-ul-Mulk

Chughtái, author of the most authentic history of Kashmír, down to his own time. He was a nobleman in the service of the emperor Jahángir, and was living about the year 1619 A. D., 1028 A. H., in which year he accompanied that emperor to Kashmír.

Haider Muammai, Mir, میر حیدر معمای, surnamed

Rafisgi Káshí, a punster who flourished in the time of Sháh Ismaíl II, king of Persia, and wrote a chronogram at his death, which took place in 1577 A. D., 985 A. H. He was distinguished by his skill in making chronograms and enigmas. He came to India in the time of Akbar, and was drowned when returning by sea to Persia. He was in charge of copies of Faizi's works for distribution in Persia, and they were also lost. *Vide* Mír Haider.

Haider Bazi, حیدر رازی, a Persian historian who wrote in the 17th century of the Christian Era.

Haider, Sheikh or Sultan, سلطان حیدر, father of Sháh Ismaíl I, Safwí. He was the son of Sultán or Shaikh Junaid, the son of Shaikh Ibrahim, the son of Shaikh or Khwája Alí, the son of the celebrated Shaikh Sadar-uddin Músa, the son of Shaikh Safi or Safi-uddin Ardibeli, who was the 21st in a direct line from Músi Kázim, the seventh Imám. He was killed in a battle against Ya'kúb Beg the son of Uzzan Husan, at Shirwán in the month of July, 1488 A. D., Sha'ban, 893 A. H.

Hairan, حیران, poetical name of Mír Haider 'Alí. He was killed in zillah Bihár, but had the assassin put to death before he expired.

Hairani, Moulana, مولانا حیرانی همدانی, of Hamdán.

He is the author of several Masnawís or poems, *viz.*, "Bah-rám-wa-Nahíd." Dispute between Heaven and Earth, entitled "Manazira Arz-wa-Samá;" Dispute between the Candle and the Moth, called "Manázira Shama'-wa-Parwana;" and Dispute between the Roasting Spit and the Fowl, named "Manázira Sikh-wa-Murgh." He died in 1497-8 A. D., 903 A. H.

Hairat, قیام الدین حیرت, poetical name of Kayám-uddin, the author of the biography called "Tazkira Makálát-ush-Shua'rá," which he completed in 1760 A. D., 1174 A. H.

Hairat, حیرت, poetical title of Pandit Ajuddhia Parahad, a native of Kashmír, who resided at Lakhnau. He is the author of a small Díwan and a few Masnawís. He died 1234 A. H., in the 36th year of his age.

Hairati, حیرتی, a poet of Marv. In reward of a Kásida which he composed in praise of Sháh Tahmásp I, Safwí, he obtained the title of Malik-nah-Shua'rá or king of poets. Besides the work called "Bahjat-ul-Mubáshij," he is the author of a Masnawí to which he gave the title of Gulzár. All his verses amount to about 40,000. He was murdered at Káshán 1554 A. D., 962 A. H.

Hairati, حیرتی, was the greatest poet of his time. He

had studied at Isfahán, and was alive when Takí Káshání wrote his Tazkira, 1585 A. D. Though he received a liberal allowance from the Persian government, owing to his extravagance, it was quite insufficient for his support, and in 1581 A. D., 989 A. H., he came to India being attracted by the prodigality of the Kutb-Sháhí kings of Golkánda.

Hajar, **حجر**, a very great man among the followers of 'Alī, and remarkable for his singular abstinence, piety and strictness of life, his constant purifications according to Muhammadan law, and exactness in observing the hours of devotion. He was put to death in 666 A. D., by order of Mu'awia I for speaking reproachfully of him, affronting his brother Zayād governor of Kūfa, and affirming that the government did not, of right, belong to any but the family of 'Alī.

Hajari, *vide* Hijri.

Haji Begam, **حاجي بيگم**, wife of the emperor Humāyūn. *Vide* Hamida Bāno Begam.

Haji Khalfā, **حاجي خليفه**, a celebrated author commonly called Mustaufi Hājī Khalfā. He is the author of the work called "Fuzlaka," also of the Biographical Dictionary called "Kashf-uz-Zunūn," and the work called "Takwīm-ut-Tawārikh Rūmi." The latter is a Chronological Table of remarkable events from the Creation of the world to 1618 A. D., 1058 A. H., translated from the Turkish, during the reign of Sultān Muhammad IV of Constantinople. The "Kashf-uz-Zunūn" was printed for the Oriental Translation Fund in 1835-50, together with a Latin translation by Professor Flaeghel. It appears that Hājī Khalfā formerly bore the title of "Kātib Chilpi," (which see), and if this is correct, he died in 1657 A. D., 1067 A. H.

In Chamber's Encyclopædia the month and year of his death is September, 1658 A. D., and that he is also said to be the author of the *Tārīkh Kabir* "the Great History," which is a history of the world from the creation of Adam to 1655 A. D., containing notices of 160 dynasties, principally Asiatic; also a history of the Ottoman empire from 1591 to 1658 A. D., and a history of the maritime wars of the Turks, which has been translated into English.

Haji Muhammad Beg Khan, **حاجي محمد بيگ خان**,

the father of the celebrated Mirzā Abū Tālib Khān, author of the "Masir Tālibi." He was by descent a Turk, but born at 'Abbāsābād in Isfahān. Whilst a young man, dreading the tyranny of Nādir Shāh, he fled from Persia, and on his arrival in India, was admitted into the friendship of the Nawāb Abū'l Mansūr Khān Saifdar Jang. Upon the death of Rājā Nawul Rāe, Deputy Governor of Audh in 1750 A. D., 1163 A. H., Muhammad Kulī Khān, the nephew of the Nawāb, was appointed to that important office, and he (Hājī) was nominated one of his assistants. On the death of Saifdar Jang in 1753 A. D., 1167 A. H., his son Shujā-uddaula became jealous of his cousin Muhammad Kulī Khān, arrested him and put him to death. Hājī fled with a few of his faithful servants to Bengal, where he passed a number of years, and died at Murshidābād in April, 1769 A. D., Zil-hijja, 1182 A. H.

Haji Muhammad Jan, **حاجي محمد جان مشهدي**,

of Mashhad. His poetical name is Kudsf. He flourished in the reign of the emperor Shāh Jahān, who conferred on him the title of "Malik-ush-Shua'ra," or the Royal poet. He is the author of a poem containing the conquests of the emperor, which he named "Zafarnāma." He died in the year 1645 A. D., 1055 A. H., and after him the title of the royal poet was conferred on Abū Tālib Kalīm. He is also the author of a *Diwān*, and an *Insha*.

Haji Muhammad Kandahari, **حاجي محمد قندهاري**.

He is the author of a history which goes by his name, *viz.*, "*Tārīkh Hājī Muhammad Kandahārī*."

Haji Muhammad Kashmiri Moulana, **كشميري مولانا حاجي محمد**.

One of his forefathers who was a native of Hamdān, came to Kashmīr with Mīr Said 'Alī Hamdānī. Hājī was born in that province, but came to

Dehli in his youth where he received his education. He was an excellent poet, flourished in the time of Akbar, and died on Thursday the 22nd of September, 1697 A. D., 19th Safar, 1006 A. H., O. S. He was a religious man, and had many disciples, one of whom, named Moulānā Hasan, wrote the chronogram of his death.

Haji Muhammad Khan Sistani, **خان سيستاني**.

حاجي محمد. He was at first in the service of Bairām-Khān, Khānkhanān, after whose dismissal he was honored with the rank of 3000 by the emperor Akbar. He accompanied Munaim Khān, Khānkhanān to Bengal and died at Gour in 1675 A. D., 983 A. H.

Hajjaj-bin-Yusaf-al-Sakafi or **Thakafi**, **التقي**

حجاج بن يوسف, one of the most valiant Arabian captains, who was made governor of Arabia and Arabian Irāk by Abdulmalik the fifth Khalīf of the Ommaides, after he had defeated and killed Abdullāh-bin-Zubeir, who had taken the title of Khalīfa at Mecca. In the year 693 A. D., 74 A. H., he pulled down the temple of Mecca, which Abdullāh had repaired, placing the black stone on the outside of it again and restoring it to the very form it had before Muhammad's time. He was a great tyrant; it is said of him, that in his lifetime, he had put to death a hundred and twenty thousand persons, and when he died had 50,000 in his prisons. He died in the reign of the Khalīf Walīd I, in the year 714 A. D., 95 A. H., aged 54 years.

Hakikat, **حقيقت**, poetical title of Saiyad Husain Shāh,

son of Saiyad Arab Shāh. He accompanied Col. Kydd to Chināpātan in Madras as head Munshi and died there. He is the author of an Urdū *Diwān* and seven other works, some of which are named "Tahfat-ul-'Ajām," "Khasrat-ul-Amsāl," "Sanamkada Chin" and "Hasht Gulguht." *Vide* Husain Shāh.

Hakim I, **حكيم**, the poetical title of a person who was a native of Mashhad, and was living about the year 1688 A. D., 1100 A. H. He was an Arabic and Persian scholar, and is the author of a *Diwān* and a *Masnawī*.

Hakim II, **حكيم**, the poetical name of Shāh Abdul Hakīm of Lāhōr. He is the author of a work called "Mardum Dida," compiled at Aurangābād in 1761 A. D., 1175 A. H. It contains an account of those poets with whom the author was acquainted.

Hakim-Ain-ul-Mulk, **حكيم عين الملك**, of Shirāz.

He was a learned man and a clever writer. He traced his origin, on his mother's side, to the renowned logician Muhakkik-i-Dawani. The Historian Badaoni was a friend of his. Akbar also liked him very much. Hakīm was a poet and wrote under the Lakhalus of Dawani. He died at Handiah on the 27th Zil-hijja 1003 A. H. *Vide* Ain, I. 481.

Hakim Ali, **حكيم علي گيلاني**, of Gilān, came to India in

indigent circumstances, but was fortunate enough to become in course of time a personal attendant and friend of Akbar. In the 39th year of Akbar's reign, he constructed the wonderful reservoir which is so often mentioned by Mughal Historians. In the 40th year Ali was a commander of 700 and had the title of Jalīnus Uzzamāni the 'Galinus of the Age.' By Jahāngir he was made a commander of 2000. He died on the 5th Muharram, 1018 A. H. *Vide* Ain, I. 466.

Hakim Muhammad, **محمد حكيم**. He was half-brother to the emperor Akbar, being born of a different mother. *Vide* Muhammad Hakīm.

Hakim Nur-uddin Shirazi, **حكيم نور الدين شيرازي**, who appears to have been either grandson or sister's son of

Abū'l Fazl, asserts in his preface to the "Hajāt Dara Shikohi," that he commenced his work in the 14th year of the reign of Shāh Jahān 1642 A. D., 1052 A. H., the above name of the book gives the year of the Hijra, and brought it to a conclusion in 1056 A. H.

Hakim-ul-Mumalik, حكيم الممالك, title of Mīr Muhammad Mahdī, a physician who held the rank of 4000 in the reign of the emperor 'Alamgir.

Hakiri, حقیری, poetical name of Moulānā Shahāb-uddīn Mu'ammaī.

Halaki, هلاکي همداني, of Hamdān, a Persian poet, though illiterate, wrote a panegyric on the accession of Shāh Isma'īl Safwī II, to the throne of Persia, in the year 1576 A. D., 984 A. H., for which he received a handsome present from the king, while other poets who wrote on the same occasion, received nothing.

Halaku Kaan or Khan, هلاکو قان, also called El-khān, was the son of Tūlī Khān, and the fourth successor and grandson of Chāngēz Khān the Tartar. In the reign of his brother Mangū Kāān, king of Tartary, he was detached, in May, 1253 A. D., Rabī' I, 651 A. H., attended by one hundred and fifty thousand horse to subdue Persia, which he soon conquered, after which he extirpated the power of the Isma'īlīs, the descendants of Hasan Sabbāh, the founder of the sect, and destroyed their strongholds in November, 1256 A. D., Zil-kada, 654 A. H. He next intended to march direct to Constantinople, but was persuaded by Nasir-uddīn Tūsī (whom he had made his prime minister) to turn his arms against Baghdād. He marched against that capital, and after a siege of some months, took it in February, 1258 A. D., 4th Safar, 656 A. H. The Khalifa Mustas'im Billāh and his son were seized, and with 800,000 of its inhabitants were put to death. After these successes Halakū was desirous of returning to Tartary to take possession of the government of his native country, which had become vacant by the death of his brother, Mangū Kāān: but the great defeat which the general whom he had left in Syria suffered from Saif-uddīn Firōz, the prince of the Mamlūks of Egypt, compelled him to abandon his design: and after he had restored his affairs in Syria, he fixed his residence at Marāgha, in Azurbejan, where he died on Sunday the 8th February 1265 A. D., 19th Rabī' II, 663 A. H., after a reign of twelve years from his first coming to Persia, and eight years from the death of his brother. During his auspicious reign, the literature of Persia resumed its former flourishing state. The venerable Persian Bard Sa'dī of Shirāz was living in his time. Halakū was succeeded by his son Abākān in the kingdom of Persia.

List of Mughal-Tartar or Ilkhāni dynasty of Persia.

Halakū Khān, the son of Tūlī Khān, succeeded his brother Mangū Kāān in the kingdom of Persia.
Abā Kāān, the son of Halakū.
Nikodār or Ahmad Khān, brother of Abākā.
Arghūn Khān, son of Abākā.
Kaikhātū Khān, son of Abākā.
Baidū, grandson of Halakū.
Ghāzān Khān, son of Arghūn Khān.
Aljaitū, the son of Arghūn Khān.
Abū Saīd Bahadur Khān, the son of Aljaptū, after whose death the dynasty became dependent.

Halati, هالتي, poetical title of Kāsim Beg, who was born and brought up in Teherān, and spent the greater part of his life at Kazwīn. He flourished in the reign of Shāh Tahmasp Safwī, and wrote the chronogram of the accession of Shāh Isma'īl II, in 1576 A. D., 984 A. H. He is the author of a Dīwān in Persian.

Halima, حلیمة, the name of Muhammad's nurse, who, it is said, had formerly no milk in her breasts, but immediately obtained some when she presented them to the new born prophet to suck.

Hallaj, هلاج. This word, which properly signifies the person that prepares cotton before it is manufactured, was the surname of Abū Mughīs Husain-bin-Mansūr. *Vide* Mansūr Hallāj.

Hamd-ullah Mustoufi-bin-Abu Bakr-al-Kazwini, حمد الله مستوفی بن ابو بکر القزويني, Khwaja, also called Hamid-uddīn Mustoufi, a native of Kazwīn, and author of the "Tārīkh Guzīda," or "Selected History," which he composed in 1329 A. D., 730 A. H., and dedicated to the minister Ghayās-uddīn, the son of Rashīd-uddīn, author of the "Jāma'-ut-Tawārīkh," to both of whom Hamd-ullāh had been Secretary. The "Tārīkh Guzīda" ranks among the best general histories of the East. Eleven years after the completion of this history, the author composed his celebrated work on Geography and Natural History, entitled "Nuzhat-ul-Kulūb," "The delight of hearts," which is in high repute with Oriental Scholars, and which has obtained for him from D'Herbelot, the title of "le Geographe Persan." Hamd-ullāh died 1349 A. D., 750 A. H. He was the brother of Fakhr-uddīn Fath-ullāh Mustoufi. See also Ahmad-bin-Abū Bakr.

Hamid, حمید, a poet, who is the author of a poem called "Isma' Nāma," containing the loves of Sātin and Mīna, composed in the year 1607 A. D., 1016 A. H., during the reign of Jahāngir.

Hamida Bano, حمیده بانو, the daughter of Malika Bano, the sister of Mumtāz Mahal, was married to Khalil-ullāh Khān, who died in 1662 A. D.

Hamida Bano Begam, حمیده بانو بیگم, styled (after her death) Mariam Makānī, and commonly called Hājī Begam, was a great-granddaughter of Sheikh Ahmad Jām. She was married in 1541 A. D., 948 A. H., to the emperor Humayūn, and became the mother of the emperor Akbar. She is the founder of the Sarāi called Arab Sarā, situated near the mausoleum of her husband at old Dehlī. She had gone on a pilgrimage to Mecca, and on her return, brought with her 300 Arabs, for whom she built this place in 1560 A. D., 968 A. H. She died at Agra on Monday, the 29th of August, 1603 A. D., 17th Shahrewar, 1012 A. H., aged about 78 years, and was buried in the mausoleum of Humayūn at Dehlī.

Hamid-uddin Kazi, قاضي حمیدالدین دهلوی, of Dehlī, was the author of the "Sharah Hidāet-ul-Fikah," and several other works. He died in 1363 A. D., 764 A. H.

Hamid-uddin Mustoufi, Khwaja, حمیدالدین مستوفی, خواجه حمید. *Vide* Hamd-ullāh Mustoufi.

Hamid-uddin Nagori, قاضي حمید الدین ناگوري, a native of Nāgor who held the appointment of Kāzī, and died on the 11th July, 1296 A. D., 11th Ramazān, 695 A. H., and is buried at Dehlī close to the tomb of Khwāja Kutb-uddīn Bakhtīār, commonly called Kutb Shāh. He is the author of the book called "Tawāla-ush-Shamūs," containing religious contemplations and speculative opinions on the essence and nature of the divinity &c., &c. The year of his death is taken from an inscription over his tomb.

Hamid-uddin Umar, قاضي حمید الدین عمر, Kazi, flourished in the time of Sultān Sanjar, the Saljūki king

of Persia, was a contemporary of the poet Anwarī, and is the author of a Commentary on the *Kurān* called "Mu-kāmāt."

Hamid Ali, Mirza, مرزا حامد علي, or more properly Prince Mirzā Hāmid 'Alī, son of Wājīd 'Alī Shāh, the last king of Lakhnau. He accompanied his grandmother the Dowager Queen of Lakhnau to England to claim his right, in 1856. *Vide* Jawād 'Alī.

Hamid, حامد, or Abdūl Hāmid Yahia, a celebrated calligrapher, who reformed the Arabian characters in the reign of the Khalīf Mu'awia II, of the house of Umayya. He died in 749 A. D., 132 A. H.

Hamid-uddin Ali-al-Bukhari, الدين علي البخاري, حميد, author of a short Commentary on the *Idāya*, entitled the "Fawā'id." He died in 1268 A. D., 667 A. H.

Hamid Kirmani, حامد کرمانی, poetical name of Sheikh Aḥad-uddin Kurmānī.

Hamid-ullah Khan, حميد الله خان, author of the *Abādīs-ul-Khawānīn*, also called "Tārīkh-i-Hāmid," which contains a history of Chātgawn (Chittagong). Printed at Calcutta in 1871.

Hammad, حماد, the son of Abū Hanīfa, who was a learned man, and died in the year 792 A. D., 176 A. H.

Hamza, Amir, امير حمزة, the son of Abdal Muttalib, and uncle of Muhammad, who gave him the title of Asad-ullāh, or the lion of God, because of his courage and valour, and put into his hands the first standard he ordered to be made, which was called "Rāet-ul-Islām," the standard of the faith. Hamza, who was also called Abū 'Umar, was killed in the battle of Uhud which Muhammad fought with the Kūreshites, of whom Abū Sufiān was the chief. After the battle, Hinda, the wife of Abū Sufiān, pulled out Hamza's liver out of his body and chewed and swallowed some of it. This battle took place in the month of March, 625 A. D., Shawāl, 3 A. H.

Hamza Bano Begam, حمزة بانو بیگم, daughter of Shāh Jahān by Kandaharī Begam, daughter of Muzaffar Husain Mirzā of the royal race of Shāh Isma'il Safwī. She was born in the year 1019 A. H.

Hamza Mirza, حمزة مرزا, the eldest son of Sultān Muhammad Khuda Banda, and the grandson of Shāh Tahmāsp I of the Safwī family of Persia. His father, on account of a natural weakness in his eyes, which rendered him almost blind, had at first entrusted the charge of the empire to his wazīr, Mirzā Sulaimān; when that nobleman was slain, he created his own son, Hamza Mirzā, regent of the empire. This prince, by his valour, extricated his weak father from all the difficulties with which he was surrounded. But this gleam of good fortune soon vanished. This gallant prince was stabbed by a barber, in his own private apartments on the 24th of November, 1586 A. D., 22nd Zil-hijja 994 A. H.

Hanbal, Imam, امام حنبل, or Ahmad Ibn Hanbal, the son of Muhammad-ibn-Hanbal, was the fourth Imām or founder of one of the four orthodox sects of the Sunnis called Hanbalites. This sect made a great noise in Baghdad in the reign of the Khalīf Al-Muktadir in 929 A. D., 317 A. H., Merouzi chief of the sect, had asserted that God had placed Muhammad on his throne, which assertion he founded upon the passage of the *Kurān*: "Thy Lord shall soon give thee a considerable place or station." All the other sects of the Musalmāns regard the explanation of the Hanbalites as a shocking impiety. They maintain that this 'considerable place or station,' was the post or quality of a mediator, which they affirm to

belong to their prophet. This dispute passed from the schools to the public assemblies. At length they came from words to blows which cost the lives of several thousands. In the year 935 A. D., 323 A. H., the Hanbalites became so insolent, that they marched in arms on the city of Baghdad, and plundered the shops on pretence that wine was drunk in them. Ahmad was a traditionist of the first class, and composed a collection of authenticated traditions called "Musnad" more copious than those any other person had till then been able to form: it is said that he knew by-heart one million of those traditions. He was born in the year 780 A. D., 164 A. H., and died on the 31st July, 855 A. D., 12th Rabi' I, 241 A. H., in the reign of the Khalīf Al-Mutwakkil, and was buried at Baghdad. It was estimated that the number of men present at his funeral was 800,000, and women 60,000; and it is said that 20,000 Christians, Jews and Magians became Moslems on the day of his death. In the year 835 A. D., Ramazān, 220 A. H., some time in the month of September, he was required by the Khalīf Al-Motasim Billāh to declare that the *Kurān* was created, but would not, and although beaten and imprisoned, persisted in his refusal. The eternity of the *Kurān*, considered as the word of God, is the orthodox Moslem doctrine.

Handal Mirza, هندال مرزا, son of the emperor Bābar Shāh, and brother of Humāyūn, was born in the year 1518 A. D., 924 A. H. He lost his life in a night attack made by his brother Kāmran Mirzā on the emperor Humāyūn near Khaibar in the province of Kābul, on the 19th of November, 1551 A. D., 21st Zi-Ka'da, 958 A. H. He is buried at Kābul close to the tomb of the emperor Bābar Shāh. Humāyūn, out of affection to the memory of Handal Mirzā, in the same year, gave the daughter of that prince, Razia Sultāna, to his son Akbar in marriage.

Hani, حنی, surname of Muhammad-bin-'Alī, a poet who died in the year 1333 A. D., 733 A. H.

Hanifa Imam, امام حنیفة, also called Abū Hanīfa and Imām 'Azim, was one of the four Jurisconsults of Mecca; viz., Imām Hanīfa, Imām Hanbāl, Imām Shāfi' and Imām Mālik, from whom are derived the various Codes of Muhammadan Jurisprudence. He was one of the most celebrated doctors of the Musalmāns, and chief of the sect of Hanīfites; and though his sect is the principal of the four which they now indifferently follow, he was ill-used during his lifetime, and died in the prison at Baghdad 767 A. D., 150 A. H. His principal works are, the "Musnad," i. e., the foundation or support, wherein he established all the points of the Musalmān faith: a Treatise entitled "Fikālām," or Scholastic Divinity; and a Catechism called "Mua'llim-ul-Islām" i. e., the Instructor.

His principal work is entitled the "Fikḥ-ul-Akbar," it treats of the Ilm-ul-Kalām, and has been commented upon by various writers, many of whom are mentioned by Hāji Khalfā. *Vide* Abū Hanīfa. Some say that the Musnad was written by Imām Hanbāl. By the Shias he is as much detested and censured, as by their antagonists he is admired and exalted. For allowing his disciples to drink *nabẓ*, which is a wine made of dates, he is accused by the Persians of departing from the clear injunction of the Prophet against all intoxicating beverages.

Harindar Narain Bhup, Maharaja, ناراین بهوپ, the rāja of Kūch Behār, who died at Benāres on the 30th May, 1839, aged 70 years. He was of the Rajbansi caste, and a follower of Siva, but his style of living was very unlike that of a Hindū. He used to marry without any regard to caste, and entered into the connubial relation with any woman he took a fancy to. He did not even spare married women. The number of his wives or rānis was no less than 1200!

Hari Rao Holkar, هري راو هلكر, rájá of Indor, was the cousin and successor of Malhár Ráo III, the adopted son and successor of Jaswant Ráo Holkar. He died on the 24th of October, 1843 A. D.

Hariri, حريري, whose full name is Abú Muhammad Kasim-bin-'Alí-bin-'Usmán-al-Hariri-al-Basrí, was a native of Basra. He was one of the ablest writers of his time, and is the author of the "Mukámát Hariri," a work consisting of 50 Oratorical, Poetical, Moral, Ecomiastic, and Satirical discourses, supposed to have been spoken or read in public assemblies; but which were composed by the author at the desire of Anúsherwán-ibn-Khálid, wazir to Sultán Muhammad Saljúki. He died at Basra in the year 1122 A. D., 516 A. H. Poets, historians, grammarians and lexicographers look upon the Mukámát as the highest authority, and next to the Kurán, as far at least as language is concerned. His book has been translated either entirely or partially into nearly every Eastern and European tongue.

Harkaran, هركرن, the son of Mathura Dás, a Kambóh of Multán, was a Munshí in the service of Nawáb Ya'tbár Khán, and is the author of a collection of letters called "Insháe Harkaran," or the Forms of Harkaran, translated into English by Dr. Francis Balfour, M. D. The second edition of this work was printed in England in 1804.

Harun-al-Rashid, هارون الرشيد. Vide Al-Rashid.

Hasan, حسن بن سهيل, son of Suhail or Sahl, was governor of Chaldea about the year 830 A. D., under the Khalif Al-Mámún, who married Túrán Dukht his daughter. Some attribute to this Hasan the translation of the Persian book entitled "Jáwedán Khirad" into Arabic.

Hasan, حسن, poetical name of Muhammad Hasan who flourished in the reign of the emperor Sháh 'Alam of Dehli.

Hasan Abdal, حسن عبدال, or Baba Hasan Abdál, a famous saint who was a Sayyad at Sabzwár in Khurásán. He came to India with Mirzá Shahrukh, son of Anser Taimúr, and died at Kandahár where his tomb is resorted to by pilgrims. Jahángir says in the Túzak that the place Hurasadak is 75 kos from Kashmir.

Hasan 'Alí, حسن علي, the poet laureate in the service of Tipú Sultán of Mysore. He is the author of a book called "Bhogbai," or the "Kok Shástar." It is a curious but obscene satire on women, said to be a translation or paraphrase from the Sanskrit in Hindí verse. There is another translation of the same book in Persian prose called "Lazzat un-Nisa," by Ziyá-uddin Nakhshabí.

Hasan Askari, Imam, حسن مسكري, or Abú'l Hasan 'Alí-al-'Ashari, was the eleventh Imám of the race of 'Alí, and the eldest son of Imám 'Alí Nakí who was the tenth. He was born at Madína in the year 846 A. D., 232 A. H., and died on the 6th November 874 A. D., 22nd Muharram, 261 A. H., aged 28 years. He is buried at Sarmanráe in Baghdád close to the tomb of his father.

Hasan Basri, Khwaja, خواجه حسن بصري, a native of Basra and a very pious Musalmán, who is said to have possessed all the branches of science, and was noted for self-mortification, fear of God and devotion. He is the author of a Diwán or book of Odes in Arabic. He was born in 642 A. D., 21 A. H., and died on the 11th October, 728 A. D., 1st Bajab, 110 A. H., aged 89 lunar years, and was buried at Basra.

Hasan Beg, (Khani, Badakhshi), بيگ خاني بدخشي, Shaikh Umari was a good soldier. He was

made a commander of 2500 for his services in Bangash, and was put towards the end of Akbar's reign, in charge of Kabul, receiving Fort Rohtas in the Panjáb as jagir. Hasan Beg, after making a useless attempt to incriminate others, was put into a cow-hide and in this state he was tied to donkeys and carried through the bazar. He died after a few hours from suffocation. Vide Ain, I. 454.

Hasan-bin-Muhammad Khaki-al-Shirazi, زي حسن بن محمد خاكي الشيرا

who came to India in the time of the emperor Akbar and obtained different offices under the government. He is the author of a history also called "Muntakhib-ut-Tawárikh," besides the one written by Abdul Kádir Badáoní. He commenced the work before the close of Akbar's reign, and completed it in the fifth year of the emperor Jahángir, i. e., 1610 A. D., 1019 A. H., in which year, he tells us, he was appointed Diwán of Patna.

Hasan-bin-Muhammad Sharif, بن محمد شريف

author of the "Anis-ul-'Ushshák," the lover's companion, containing an explanation of all the metaphors and phrases used by the poets; with numerous quotations from those held in the greatest estimation. Vide Khadim.

Hasan-bin-Sabah, حسن بن صباح, vide Hasan Sabbah.

Hasan Buzurg, حسن بزرگ, also called Sheikh Hasan,

Amir Hasan Ilkání, and Amir Hasan Navián, Kayúkái, the son of Amir Ilkán Jaláyer. He was an immediate descendant of Sultán Arghún Khán, king of Persia, (whose sister was his mother,) and one of the principal chiefs of the Mughals in the reign of Sultán Abú Sa'id. He married Baghdád Khátún, daughter of Amir Chobán or Jovián, but the prince being deeply enamoured of her charms, Amir Hasan, after the death of her father, was forced to resign his consort to him in 1327 A. D., 728 A. H. A few years after the death of Abú Sa'id, Amir Hasan married his widow Dileshád Khátún, went to Baghdád, seized that city, and became the founder of a petty dynasty of princes. His life was passed in contests to establish his authority over the territories of Baghdád, and he died before this object of his ambition was accomplished, in July 1356 A. D., Rajab, 757 A. H. His son Sultán Owes Jaláyer was more fortunate: he not only succeeded in completing the conquest his father had commenced, but carried his arms into Azurbeján and Khurásán. Sultán Owes died in October 1374 A. D., 776 A. H., and left his government to his second son Sultán Husain Jaláyer. This excellent prince, who is also alike celebrated for his benevolence and love of justice, lost his life in an action in 1382 A. D., 784 A. H., with his brother Ahmad, surnamed Ilkání, a cruel and unjust ruler, whose enormities compelled his subjects to invite Amir Taimúr (Tamerlane) to their relief in 1393 A. D., and almost the whole of the future life of Ahmad passed in an ineffectual struggle with that conqueror. He fled to Egypt for safety, and when, after the death of Taimúr, he returned to recover his dominions, he was taken and put to death by Kára Yúsaf, a Turkman chief in 1410 A. D., 813 A. H.

Hasan Imam, امام حسن, the eldest son of 'Alí, the son

of Abú Tálib, and Fátima, the daughter of Muhammad; was born on the 1st March 625 A. D., 15th Ramazán, 3 A. H. After the death of his father in January 661 A. D., Ramazán, 40 A. H., he succeeded him as second Imám, and was proclaimed Khalif by the Arabians, but perceiving the people divided and himself ill-used, he after six months resigned the Khiláfat to Mu'áwia, who assigned to him about 150,000 pounds a year, besides

large presents. After this Hasan and his brother Husain retired and lived privately at Madīna, where after a few years he died of poison, administered to him by one of his wives, whom Yazīd, the son of Mu'āwīa suborned to commit that wickedness, on the promise of marrying her afterwards. But instead of a new husband, she was forced to be contented with a good sum of money which Mu'āwīa gave her for her pains; for Yazīd was not so mad as to trust himself to her embraces. This mournful event took place on the night of the 17th March, 669 or 670 A. D., 7th Safar, 49 A. H. He was buried in Madīna at a place called Baḳīa. Hasan is said to have been in person very like his grandfather Muhammad, who, when he was born, spit in his mouth and named him Hasan. He had twenty children, fifteen sons and five daughters. Though his wives were remarkably fond of him, yet he was apt very frequently to divorce them and marry new ones.

Hasan Kashi, Moulana, مولانا حسن کاشی, a poet who was a native of Kāshān. He is the author of many Kāsidās and Ghazals. The year of his death is not known, but he appears to have flourished about the 8th century of the Hijrī era.

Hasan Khwaja, خواجہ حسن, *vide* Hasan Sanjari.

Hasan Khwaja, خواجہ حسن, a darwesh, the son of Khwājā Ibrāhīm. He is the author of a Diwān of Ghazals, in the last verses of each he has mentioned the name of his beloved.

Hasan Kochak, Sheikh, شیخ حسن کوچک, a grandson of Amir Choubān or Jovīān. He was one of the chiefs, who, during the period of trouble and confusion which took place after the death of Sultān Abū Sa'īd, king of Persia, in 1335 A. D., rose to eminence. He fought several battles with Amir Hasan Buzurg, and met his death accidentally by the hands of his quarrelsome wife, in December 1343 A. D., Rajab, 744 A. H.

Hasan Maimandi, حسن میمندی. It is recorded by some that he was one of the ministers of Sultān Mahmūd of Ghazni. This statement is altogether incorrect and unfounded, says Mr. Elliot, as it is not mentioned by any great historian. But his son who is commonly called Ahmad-bin-Hasan Maimandi was a minister of that monarch. Hasan Maimandi was, during the lifetime of Sultān Nāsir-uddīn Subaktagin, employed as Diwān or Collector of Revenues at Kāsha Bust; but Nāsir-uddīn was led by the secret machinations of his enemies to entertain an unfavourable opinion of him, till he was at last, in consequence of his having been convicted of extortion and fraud to a large amount, hanged by order of that Sultān; so that the general notion which prevails that he was the wazīr of Sultān Mahmūd, is erroneous.

Hasan, Mir, میر حسن, a Hindūstānī poet of Lakhnau, and author of the novel called "Masnawī Mir Hasan," containing the loves of Badr-i-Munir and Benazir in Urdū verse, which he completed and dedicated to Nawāb 'Asaf-uddaula in the year 1785 A. D., 1199 A. H. It is also called "Sahr-ul-Bayān." His ancestors were of Hirāt, but he was born at Dehlī and went early in life to Lakhnau, where he was supported by Nawāb Saḍdar Jang and his son Mirzā Nawāsiah Ali Khān. He is also the author of a Diwān of about 8000 verses, and of a Tazkira of Urdū poets. He died in 1790 A. D., 1204 A. H. His father's name was Mir Ghulām Husain Zāhik.

Hasan Mirza, میرزا حسن, son of Mulla Abdur Rassāk of Lahijān. He has left some noble compositions, such as, "The True Light on the articles of Faith." "The

Beauty of good Men in their Works." A pious treatise, and some others. He died in the beginning of the 18th century.

Hasan, Moulana, مولانا حسن, a learned Muslim who lived in the time of the emperor Jahāngir and wrote a chronogram on the sudden death of Sheikh 'Alī Ahmad, son of Sheikh Husain Naqshī, in the year 1609 A. D., 1018 A. H.

Hasan Mutkallim, Moulana, مولانا حسن متکلم, a poet and pupil of Moulānā Muzaffar of Hirāt. He flourished in the reign of Malik Ghayās-uddīn Kart II, in whose name he composed a book on the art of poetry.

Hasan Rafi, حسن رفیع, a Persian poet.

Hasan Sabba حسن صباح, the founder of the dynasty of the Isma'lis in Persia. He was styled Sheikh-ul-Jabal, an Arabic title, which signifies "the chief of the mountains." The name by which this ruler and his descendants are indiscriminately known in European history, is, "The Old Man of the Mountain." His followers or descendants were also called Hasanī, and the English word "assassin," is supposed to have been formed from a corruption of this term. Hasan Sabbāh was at first a mace-bearer to Sultān Alp Arsalān; but in consequence of a quarrel with Nizām-ul-Mulk, the minister of that prince, he retired to Rai, his native country: and from thence, to Syria, where he entered into the service of a chief of the family of Isma'il the son of Ja'far Sādik, and adopted the tenets of that sect. The first object of Hasan was to possess himself of a stronghold; and he succeeded in gaining by stratagem the mountain fort of Alahmūt, situated between Kazwīn and Gilān. The fort was built by Hasan-bin-Zaid in the year 860 A. D., 246 A. H., and Hasan Sabbāh took it in 1089 A. D., 482 A. H. From this fortress he commenced depredations on the surrounding country, and added several other hill forts to the one he had already seized. That of Rōdbār, which is also near Kazwīn, was next to Alahmūt in consequence. Malik Shāh Saljūki, the reigning Sultān, had sent a force to reduce him, but without any success. In the month of October, 1092 A. D., Ramazān, 485 A. H., Nizām-ul-Mulk, who was then following the royal camp from Isfahān to Baghdād, was stabbed by one of the followers of Hasan Sabbāh who was his personal enemy. Hasan Sabbāh died in 1134 A. D., 26th Rabi' II, 518 A. H. Rukn-uddīn, who was the last of this family, and who is better known under the name of Kābir Shāh or Khūr Shāh, after a weak and ineffectual struggle fell before Halākū. That conqueror not only made him prisoner, but took and dismantled all his strongholds. This event took place in the month of November, 1256 A. D., Zi-Kada' 654 A. H. It was his father Alā-uddīn Muhammad who forced Nāsir-uddīn Tūsī to remain with him for some years, till he was released by Halākū Khān. *Vide* Isma'il and Isma'lis. The successor of Hasan was Buzurg Umed.

Hasan Salimi, حسن سلیمی, *vide* Salimī.

Hasan Sanjari, Khwaja, خواجہ حسن سنجری, also called Khwājā Hasan Dehlawī, a celebrated Persian poet of Dehlī, who was a contemporary of the famous Amir Khusrō, and had become at the age of 50 years a disciple of Sheikh Nizām-uddīn Aulia. He died, according to the author of the "Mirat-ul-Khayāl," in the Dakhan in the year 1307 A. D., 707 A. H., and is buried at Daulatābād. He is the author of several works, amongst which is a Diwān, and one called "Fawā'id-ul-Fawā'id," a collection of letters written by Nizām-uddīn Aulia to his disciples. Tālib says he died in 1337 A. D., 738 A. H. His father's name was Alāi Sanjari.

Hasan, Shaikh, **شیخ حسن**, the son of Shaikh Nazar-ullah. He is the author of a work called "Sarat Istakam." He died in Mirat in the year 1078 A. H.

Hasan Khan Shamlu, **حسن خان شاملو**, governor of Hirat under Sháh Abbás II, and his son Sháh Sulaiman. He died in 1697 A. D., 1109 A. H., and is the author of a Diwán.

Hasan, Sayyad, **سید حسن غزنوی**, of Ghazni, a poet who flourished in the reign of Sultán Bahrám Sháh the Ghaznavida, and is the author of a Diwán. He is also called Sayyad Hasan-al-Husaini. He died in the way while returning from Mocca, in the year 1170 A. D., 565 A. H.

Hasham, **هشام بن عبد الملك**, the son of Abdúl Malik, and the tenth Khalíf of the house of Umaiya or Ummaides, succeeded his brother Yazíd II in 724 A. D., 105 A. H. He conquered the Khákán of Turkistán, and made war against Leo III, the Isaurian. He was always attended by 600 camels to carry his splendid wardrobe. He died after a reign of 19 years 7 months and 11 days in the year 743 A. D., 125 A. H., and was succeeded by Walid II, son of Yazíd II. In his time lived the celebrated Majnún, the lover of Laili.

Hashim, **هاشم**, a poet who flourished at Burhánpúr in the Dakhan in the reign of the emperor Jahángir and was a disciple of Shaikh Ahmad Fárúki, commonly called Shaikh Ahmad Sarhindí. He is the author of a Diwán and several other books, and was alive in 1646 A. D., 1056 A. H.

Hashim, **هاشم**, the son of Abdúl Manáf, was the father of Abdúl Muttalib, who was the father of Abdullah and grandfather of Muhammad the prophet of the Musalmáns. He succeeded his father as president of the Ka'ba, and raised the glory of his people to the highest pitch; inasmuch that the neighbouring great men and heads of tribes made their court to him. Nay, so great veneration is the memory of Hashim held in by the Arabs, that from him the family of Muhammad among them are called Háshimites. He died at Ghaza in Syria, and was succeeded by his son Abdúl Muttalib, who became president of the Ka'ba.

Hashimi Kirmani, **هاشمي كرماني**, author of a poem or Masnawí called "Mazhar-ul-Asár." He died in 1541 A. D., 948 A. H.

Hashmat, **حشمت**, the poetical name of Mír Muhtashim Alí Khán, whose ancestors were of Badakhshán, but he was born in Dehli. He died about the year 1748 A. D., 1161 A. H., and left a Diwán of 7000 verses.

Hashmat, **حشمت**, the poetical name of Bakhshí Alí Khán, which see.

Hasrat, **حسرت**, the poetical name of Sayyad Muhammad, who died in the reign of the emperor Muhammad Sháh.

Hasrat, **حسرت**, poetical name of Mír Muhammad Hayát of Patna who had the title of Haibat Kulí Khán. He was for some time attached to the service of Nawáb Shaukat Jang at Purania, and for some time to that of Siráj-uddaula of Murshidábád. He died in 1800 A. D., 1215 A. H., and left a Diwán of 2000 verses.

Hasrat, **حسرت**, poetical appellation of Mirzá Ja'far 'Alí, an Urdú poet who flourished in the latter part of the 18th century, and gave instructions in the art of poetry to Nawáb Muhabbat Khán at Lakhnau.

Hasrati, **حسرتي**, *vide* Shefta.

Hatifi, Moulana, **مولانا هاتفي**, the poetical name of Abd-

ullah, the son of Mouláná Abdur Rahmán Jámí's sister. He was born in Jám a city of Hirat, and died there in the year 1621 A. D., 927 A. H., and was buried in the village of Kharjard. He was a good poet, and author of several works. Having finished his studies, under the patronage and instruction of his uncle, Hátifi, with his permission, secluded himself from the world. When Sháh Isma'íl Safwí fought the Uzbek Tartars in Khurásán, and slew Sháhíbeg Khán their chief in 1508 A. D., 914 A. H., he prevailed on our poet to quit his cell, and come to court. Solely ambitious of rivalling the Khamsa or five poems of Nizámí, he wrote in imitation of them his "Laili and Majnún," "Khusro and Shírin," "Haft Manzar," the "Taimúr Námá," which is also called "Zafarnámá," and in imitation of the Sikandar Námá, he undertook a heroic poem in praise of his patron, called "Fatúhát Sháhí," which he did not live to finish. Among the numerous Persian poems on the story of Laili and Majnún, that of Hátifi seems universally esteemed the simplest and most pathetic.

Hatim, **حاتم طائي**, commonly called Hátim Táí, a famous Arabian Chief of the tribe of Táí, celebrated for his liberality, wisdom and valour. He flourished before the birth of Muhammad, and his sepulchre may still be seen at a little village, called Anwarz in Arabia. There is an account of his adventures in the Romance entitled "Hátim Táí" in Persian, which has also been translated into Urdú. An English translation of this Romance was made by Duncan Forbes, A. M., from the Persian.

Hatim, **حاتم اصم**, surnamed Al-Asamm, that is to say, the deaf, was a great Musalmán doctor, much-esteemed for his piety and doctrine. He was a disciple of Shaikh Balkhí and master of Ahmad Khizroya. He died 851 A. D., 237 A. H., in the reign of Mutwakkil the Khalíf of Baghdád, and was buried at Balkh in Khurásán his native country.

Hatim Kashi, Maulana, **مولانا حاتم کاشي**, a poet of Káshán in Persia, who flourished in the reign of Sháh Abbas the Great.

Hatim, **حاتم**, or Sháh Hátim, poetical name of Shaikh Zahír-uddin, a poet who was a contemporary of Wali. He was born at Dehli in 1699 A. D., 1111 A. H., and was a soldier by profession. He gave the first impulse to Urdú poetry in Dehli. In 1720 A. D., 1132 A. H., the Diwán of Walí was brought to Dehli and verses of it were on every body's lips; this induced him and three friends of his, Náji, Mazmún, and 'Abrú to apply themselves to Rekhta poetry. Up to the time of Hátim, it would appear, that Indian poets wrote in Persian. He is the author of two Diwáns in Urdú, one in imitation of Walí, and the other in imitation of Sauda and Mír Taqi.

Hatim Ali Beg, Mirza, **میرزا حاتم علي بیگ**, *vide* Mehr.

Hawas, **هوس**, poetical title of Nawáb Mirzá Taqi, son of Nawáb Mirzá Alí Khán. He is the author of the story of Laili and Majnún in Urdú, and of a Diwán in which every Ghazal contains the name of Laili and Majnún.

Haya, **حیا**, poetical title of Shio Rámdás, a Hindú, and brother of Rájá Dayá Mal Intiyás. He was a pupil of Mirzá Abdúl Kádir Bedil, and is the author of a Diwán of about 6000 verses.

Hayat-ullah Ahrari, **حیات الله اهراری**, author of the work called "Hahata Alarín," which contains the life of Abrala. He died in 1061 A. H., and his tomb is in Agrah.

Hayatī Mulla, ملاحياتي, of Gilān, a poet.

Hazin, مولانا شيخ محمد علي حزين, the poetical name

of Moulāna Shaikh Muhammad 'Alī, a Persian of distinction, eminently learned, and accomplished. He fled into Hindūstān from his native country to avoid the persecution of Nādir Shāh in 1733 A. D., 1146 A. H. He was a voluminous author both in prose and verse. He wrote his Memoirs in 1741, eight years after his settlement for life in India, and it contains a variety of personal and historical anecdotes, excellent observations on men and manners, besides an interesting account of his travels, and remarks on many modern literary productions. A translation of this work, entitled, "The Life of Shaikh Muhammad Ali Hazin," was made by T. C. Balfour, Esquire, and published in 1830. His father's name was Shaikh Abū Tālib of Gilān, a descendant of Shaikh Tāj-uddin Ibrāhīm, commonly called Shaikh Zāhid Gilānī, who was the spiritual guide of Shaikh Safi-uddin Ardibeli. He was born at Isfahān on the 7th January, 1692 O. S., 27th Rabi' II, 1103 A. H., was in Dehlī at the time of Nādir Shāh's invasion, and died in 1768 A. D., 1180 A. H., aged 77 lunar years, at Benarus (where he had built his own tomb some time before his death) equally admired and esteemed by the Musalmān, Hindū and English inhabitants of that place. He is the author of several works in Persian and Arabic.

Hazik, Hakim, حكيم حاذوق, son of Hakim Humām, the brother of Abū'l Fathā Gilānī. He was a noble of the reign of the emperor Shāh Jahān, a physician and a poet, and is the author of a Diwān in Persian. He died 1668 A. D., 1068 A. H.

Hessing, Colonel John William, of Holland. He came to India and was at first employed by the Nawāb Nizām Ali Khān of the Dakhan in the year 1763 A. D., 1177 A. H., and afterwards by Mādho Rāo Scindhia in 1784, after whose death in 1794, he continued in the service of his nephew Daulat Rāo Scindhia, by whom he was appointed a Colonel in 1795, with the command of the fortress and city of Agra. He died on the 21st of July 1803, and was buried in the Roman Catholic Burial-ground at Agra, where a splendid mausoleum of red stone was built by his children, with an English inscription on his tomb which is of white marble.

Hidaet, هيدايت, poetical name of Hidaet Khān, the uncle of Nisār-ullāh Khān Firāk. He died in the year 1216 A. H., and left a Diwān.

Hidaet-ullah, هيدايت الله, author of a work on arts and sciences called "Hidaet-ul-Ramal," written in 1601 A. D.

Hidaet-ullah Khan, هيدايت الله خان, great-grandson of Khān 'Asim Mirzā Koka. He is the author of a History called "Tarikh Hidaet-ullāh Khān" written in the year 1659 A. H.

Himu, هيمو, a banian or Indian shopkeeper of the caste of Dhūsar, whom Salīm Shāh, king of Dehlī, had made superintendent of the markets. In the reign of Muhammad Shāh 'Adil, he was appointed his wazīr, and intrusted with the whole administration of affairs. This person in the beginning of the reign of the emperor Akbar laid siege to Agra, and having reduced it proceeded to Dehlī which also surrendered, and Tardī Beg, governor of that place, who fled to Sarhind, was seized by Bairām Khān, the minister of Akbar, and beheaded for abandoning Dehlī, where he might have defended himself. Himu was afterwards defeated and made prisoner in a battle fought at Panipat on Thursday the 5th of November, 1556 A. D., 2nd Muharram, 964 A. H., and brought into the presence of the king by Bairām Khān, who begged him to

kill the infidel with his own hand. Akbar (who was then in his fifteenth year) in order to fulfil the wish of his minister, drew his sword and touched the head of the captive, while Bairām Khān, drawing his own sabre, at a single blow severed the head of Himu from his body.

Hijri, هجری, the poetical title of a poet who was a native of Koubān but lived in Bengal. He is the author of a Diwān in which there is a Kāsida of a most wonderful composition. If you read the first letter of every Misra', you have a Kita' in praise of Nawāb Sayyad Muhammad Riza Khān Muzaffar Jang. Some letters in the Kāsida are written in red, if you read them by themselves, you have a Ghazal, and certain letters in the Ghazal form a Ruba'i, and certain letters in the Ruba'i form a Misra'. He was living in 1766 A. D., 1180 A. H.

Hilal Kazwini, هلال قزويني, an author who died in 1527 A. D., 934 A. H.

Hilali, هلالی استرآبادی, of Astarābād, was a Tartar of the tribe of Jughtai or Chughtai, and author of a Diwān consisting of amorous odes. In his youth he travelled to Khurāsān, and resided in Hirāt, where the illustrious Amīr 'Alisheir conferred on him many favours. He was a Sunnī by religion, and was, by the contrivance of his enemies, who were Shīas, put to death by order of one of the Uzbek chiefs in the year 1530 A. D., 936 A. H., but according to a book called Tuhfa Shāhī, in 1533 A. D., 939 A. H. He is the author of the following works, viz. "Shāh-wa-Darwesh," "Laili-wa-Majnu'n," "Sifāt-ul-'Ashiqim," and a Diwān.

Hilm, حلم, poetical name of Prince Mirzā Safīd-uddin, commonly called Mirzā Faiyāz-uddin, son of Mirzā Rayāz-uddin alias Mirzā Muhammad Jān, son of Mirzā Khurram Bakht, son of Mirzā Jahandar Shāh, son of Shāh Alam, king of Dehlī. He is the author of a Diwān.

Himmat Bahadur Gushain, همت بهادر گشایش, Diwān of Ghānī Bahādūr, Nawāb of Banda, and one of the Peshwa's (Bājī Rao II) principal officers in Bundelkhand. He joined the British troops under the command of Lieut.-Col. Powell in September, 1803, and gave battle to Shamsher Bahādūr, Nawāb of Banda, who was defeated and compelled to retreat with loss. Himmat Bahādūr was a powerful commander of a large body of horse, and of a numerous party of Gushāins or Nagas, a peculiar class of armed beggars and religious devotees of whom he was not only the military leader, but also the spiritual guide. He died in 1814 and his family is provided for by the British Government.

Himmat Khan, همت خان, was the son of Khān Jahān Shāesta Khān, the son of the wazīr Asaf Khān. He built his house on the banks of the river Jamna in a year with many other buildings such as gardens, reservoirs, baths, &c., &c., of which nothing remain now. But a bath, a reservoir, a Baoli, &c. &c., are still to be seen. His proper name was Sayyad Musaffar. Shāh Jahān conferred on him the name of Himmat Khān. In the 19th year of Alamgir he was appointed governor of Allahābād. In the 24th year of Alamgir, the appointment of Bakhtigani was conferred on him; and in the 30th year of Alamgir, he was again appointed governor of Allahābād.

Hinda, هندو, the daughter of Utba and wife of Abū Sa'ūd. Vide Hamsā (Amīr).

Hindāl Mirza, هنداال مرزا, vide Handal Mirzā.

Hindu Rao, هندو راول, the brother of Bijā Bāi, the wife of Maharājā Daulat Rāo Sindhia. His Kothi or Rekha House on a hillock is well-known at Dehlī. He died in 1855 A. D.

Hira Singh, هرا سینگ, a Sikh Chief and minister of Maharajá Dalip Singh of Lāhor. He was murdered with many others about the beginning of January, 1845.

Hirpaldeo, هروپال ديو, the son-in-law of Rāmdeo, Rájá of Deogir, who by the assistance of the other rājás of the Dakhan, had recovered his country from the Mussalmáns, but Mubárik Sháh, the son of Alá-uddin Khiljī, in the second year of his reign, 1318 A. D., 718 A. H., marched towards the Dakhan, took Hirpaldeo prisoner, flayed him alive, and hung his body at the gate of Deogir which is now called Daulatabád.

Hisam-bin-Jamil, حسام بن جميل, surname of Abú Sahl-al-Baghdádi, who passed for one of the best traditionists of Musalmánism. He died in 722 A. D., 104 A. H.

Hissan, حسان بن ثابت, the son of Sábít was a poet and companion of Muhammad. He is the author of a Diwán in Arabic. When Muhammad overcame his enemies at the battle of Khandak, Hissan wrote a few verses on that occasion; the prophet was so much delighted, that he gave him Shírin the sister of Mária Kabtí, for wife.

Hissan-al-Hind, حسان الهند, that is, the Hissan of India, a title which Mír Gulám 'Alí Azád assumed.

Holkar, vide Mulhár Ráo I.

Hormisdas, vide Hurmuz.

Hoshang, هوشنگ, second king of the first or Pishdadian dynasty of Persia, was the son of Sayámak, and grandson of Kyómurs whom he succeeded. He reigned 40 years and was succeeded by his son Tahmurs, commonly called Deoband, or the Magician binder, a title he derived from the success with which he warred against the enemies of his family.

Hoshang Shah, هوشنگ شاه, (formerly called Alp Khán) was the first Muhammadan king of Málwa, and the son of Diláwar Khán Ghorí who was governor of that place from the time of Muhammad Sháh, son of Fíroz Sháh Tughlak, king of Dehlí. After his father's death, which happened about the year 1405 A. D., 808 A. H., taking advantage of the times, he became entirely independent and assumed the title of Sultán Hoshang Sháh. He reigned 30 lunar years, and died on the 17th July, 1434 A. D., 9th Zil-hijja, 837 A. H. He was buried in a stone vault, and a splendid mausoleum of white marble was built over it which is still to be seen at Mandó. The date of his death is to be found in the three last words of a distich translated thus by General Briggs.

When death had sealed the glorious Hoshang's fate,
And he prepared to tread on Lethe's shore,
I asked a poet to record the date,
Who briefly said, "Sháh Hoshang is no more."

He was succeeded by his son Sultán Muhammad Sháh, who was poisoned after a reign of one year and nine months by Mahmúd Khán (the son of his Wazír, who took the title of Mahmúd Sháh and ascended the throne of Málwa on Tuesday the 15th of May, 1436 A. D., 29th Shawwál, 839 A. H.

List of the kings of Málwa, whose capitals were Dhár, Mandó or Shádábád.

Diláwar Khán Ghorí, governor.

Hoshang Sháh Ghorí.

Muhammad Sháh Ghorí (also called Ghazní Khán).

Mahmúd Sháh Khiljí.

Sultán Ghayás-uddín Khiljí.

Sultán Násir-uddín Khiljí.

Sultán Mahmúd II, the last of the Khiljís.

In his time Málwa was incorporated with the kingdom of Gujrat by Bahádúr Sháh.

Hoshdar Khan, هوشدار خان, a title of Hidáet-ulláh Khán, the son of Irádat Khán Wáshah. He was honoured with this title by the emperor Farrukh-siyar, and after his father's death with that of Irádat Khán and the Faujdári of Dúhipereya in the province of Málwa. In the sixth year of Muhammad Sháh, 1724 A. D., 1136 A. H., he attended Nizám-ul-Mulk 'Asaf Jáh to the Dakhan, and after the victory over Mubáriz Khán, was appointed Diwán of the Dakhan with the rank of 4000. He was afterwards appointed governor of Kulbarga in the Dakhan and died in the year 1744 A. D., 1157 A. H. He had many sons, most of whom died in his lifetime. His eldest surviving son, Háfez Khán, succeeded him in the government of Kulbarga which he held at the time. Sháhnaváz Khán wrote the "Mábir-ul-Umra," or Biography of Nobility.

Hoshmand Begam, هوشمند بیگم, daughter of Sultán Khusró, married to Prince Hushang, the son of prince Dánial in the year 1035 A. H.

Hujjat, حجت, poetical name of Násir Khusró, which see.

Hujjat-ul-Islam, حجت الاسلام, a title of Muhammad Ghazzálí, a celebrated doctor of the Musalmán law, vide Ghazzálí.

Huma, هما, poetical name of Sayyad Imtiyáz Khán, a son of Mo'tmid Khán, and a brother of Sayyad Ahmad, whose takhallus was Zamír. He is the author of a Diwán.

Humai, Queen, همای, was the daughter of Bahman, who is also called Ardisher Darázdast (Artaxerxes Longimanus of the Greeks). She succeeded her father as queen of Persia, in the fourth century before Christ. She built the city called Simrah, which the author of the "Tabh Tawarikh" says, bore also the name of Simirem, and is the same which is at this day called Jarbadakan. The Persian authors state, that when she ascended the throne, she was pregnant by her own father. Shamo led her to conceal this circumstance: and the child, of which she was delivered, was given over to a nurse to be put to death. The life of the child, however, was miraculously preserved; and the unnatural mother first recognised her son, when his fortune and valour had advanced him to the rank of a victorious general in her army. Humái immediately resigned the crown to him, and retired to a private life after she had reigned 32 years. Her son reigned about 12 years, and is called by the Persians Dárá or Dáráb I.

Humam, Hakim, حكيم همام, brother of Hakím Abú'l Fatha Ghlání, a well educated and learned man in the service of the emperor Akbar. He was sent by that monarch on an embassy, in company with Sayyad Sadr Jahan, to Abdulláh Khán Uzbek, ruler of Khurásán, about the year 1589 A. D., 997 A. H. He died in 1595 A. D., 1004 A. H., and left two sons, Hakím Sádík and Hakím Khúshhál.

Humam, همام, poetical name of Kamál-uddín Muhammad bin-Abdul-Wahháb, styled by Arabsháh, "One of the most illustrious doctors of the member of the Sádát," that is to say, of the race of Alf. He lived in the time of Amír Taimúr (Tamerlane) and died in 1457 A. D., 861 A. H. He is author of a Commentary on the Hidáya. His proper name is Kamál-uddín Muhammad-al-Siwásí, which see.

Humam Tabrezi, Khwaja, همام تبریزی, a celebrated Persian poet of Tauris or Tabrez, and author of a collection of Rubáís or quatrains verses called "Rubáyát Mír Humám." He was a coteremporary and rival wit of Shaikh Sa'dí. Meeting one day in a bath, Humám, observing Sa'dí to be very bold, presented to him a bason with the bottom upwards; asked him, "Why do the

heads of the people of Shiraz resemble this?" Sa'di, having turned the bacon with the empty side upwards, replied, "First tell me, why do the heads of the people of Tabrez resemble this?" Many other anecdotes are related of them. Humám died in the reign of Aljaitú, emperor of the Mughals, in the year 1313 A. D., 713 A. H., and was buried at Tabrez. He is also called Khwája Humám-uddín Tabrezi.

Humam-uddín Tabrezi, همام الدين تبریزی, *vide* Humám Tabrezi.

Humayún, همایون, emperor of Hindústán, surnamed Nasir-uddín Muhammad, was the eldest son of the emperor Bábar Sháh, was born at Kábul on the night of Tuesday the 7th of March, 1508 A. D., 4th Zi-Ka'da, 913 A. H., and his mother's name was Máham Begam. He succeeded his father on the throne at Aghrah on the 26th December, 1530 A. D., 6th Jumáda I, 937 A. H., and conferred the government of Kábul, Kandahár, Ghazni, and the Panjáb on his brother Mirzá Kámirán, to Mirzá Askari he gave the government of Sarkár Sambhal, to Mirzá Handál, Sarkar Alwar, and the government of Badakhshán to Mirzá Sulaimán, the son of Khán Mirzá, the son of Sultán Muhammad, the son of Sultán Abú Sa'id. Humáyún was defeated the first time by Sher Khán (afterwards Sher Sháh) in a battle fought on the banks of the Chaunsá in Behár on the 26th June, 1539 A. D., 9th Safar, 946 A. H., and the second time at Kanauj on the 17th of May, 1540 A. D., 10th Muharram, 967 A. H. The capital no longer afforded him a place of refuge; even his brothers became his enemies, and would not grant him shelter in their provinces. He fled from one place to another, subject at times to the greatest hardships; and was at last obliged to quit the kingdom and seek an asylum in Persia, where he arrived in July, 1544 A. D., 961 A. H., and was hospitably and honorably entertained for some time by Sháh Tahmásp of Persia, who assisted him with troops. During the absence of Humayún, which extended to a period of fifteen years, five kings ascended the throne of Dehli, *viz.* Sher Sháh, his son Salím Sháh, Muhammad Sháh Adilí, Ibráhím Khán, and Sikandar Sháh. Humáyún having overcome his brothers at Kábul and Kandahár, commenced his march from the former city in the month of January, 1555 A. D., Safar, 962 A. H., towards India. He took the Panjáb, and advancing towards Dehli, defeated Sikandar Sháh on the 22nd of June, 1555 A. D., 2nd Shabán, 962 A. H., in a battle fought at Sarhind. Sikandar, after his defeat, fled to the mountains of Sewálík, and Humáyún having reached Dehli in triumph, became a second time emperor of Hindústán. Bairám Khán, to whose valour and talent the king was principally indebted for his restoration, was rewarded with the first offices in the state with the title of Khán Khánán. The year of this victory was found by Bairám Khán to be contained in the words, "The sword of Humáyún." Seven months after this victory, on the 21st January, 1556 A. D., as Humáyún was coming down at the time of evening prayers from the terrace of the Library at Dehli, he fell headlong over the steps, and died on the 26th January, 1556 A. D., 11th Rabí I, 963 A. H. The words "Alas my sovereign fell from the terrace," contain the year of his demise. He was buried at Gflokharí, a distance of four kos from the city of Sháhsháhábád on the banks of the river Jumna; and a splendid monument was erected over his remains some years after, by his son Akbar, who succeeded him. Humáyún died at the age of 49, after a reign of 35 years, including the fifteen years of his banishment from his capital. The foundation of his mausoleum was laid in 1556 A. D., 973 A. H., was superintended by Háji Begam mother of Akbar, and was finished in 16 years at a cost of 15 lakhs of rupees. Farrukh-siyar, Alamgir II, Dára Shikóh and other princes are also buried in this mausoleum. Hamáyún, after his death, received the title of Janat 'Ashiání.

Humayún, Amir, همایون, of Hindústán, a poet who went early in life to Tabrez, and was supported by Khá 'Isa and Sultán Yá'kúb, who called him Khawá Khán, that is, the second Khawro and Khawro Kóchak. After the death of his patron, he went to Káshán and died there in 1496 A. D., 902 A. H. He is the author of a Diwán.

Humayún Shah, Bahmani, سلطان همایونی, surnamed Zálím, or the Cruel, was the eleventh king of the Bahmaní dynasty. He succeeded his father Sultán 'Alá-uddín II Bahmaní in the year 1458 A. D., 862 A. H., and causing his brother Hasan Khán's eyes to be put out, ascended the throne of the Dakhan. According to the will of his father, he conferred the office of Wakil-us-Saltanat on Khwája Mahmúd Gáwán, with the title of Malik-ut-Tajjár and the government of Bájápúr. He was an unjust prince and a great tyrant, on which account he was surnamed "the Cruel." He reigned 3 years 6 months and 6 days, and was murdered with one stroke of a heavy club on the 1st of September, 1461 A. D., 28th Zi-Ka'da, 865 A. H., during a fit of intoxication by his own servants who were wearied out with his inhuman cruelties. He was succeeded by his son Sultán Nizám Sháh, then only eight years of age.

Hunain, حنین, surname of Abú Zaid 'Abdur Rahmán Hunain, son of Is-hák, son of Hunain, was a celebrated Christian physician who translated many books out of the Greek into Syriac and Arabic.

Hurmuz or Hurmuzd I, هرمز یا هرمزد, the third king of Persia, of the Sasanian race, was the son of Sháhpúr I, whom he succeeded in 272 A. D. He is the Hormisdas of the Greek authors, and is said to have resembled, both in person and character, his grandfather Ardisher. The mother of this monarch was the daughter of Máhrukh a petty prince, whom Ardisher had put to death, and whose family he had persecuted, because an astrologer had predicted that a descendant of Máhrukh should attain the throne of Persia. This lady had fled to the tents of a shepherd where she was seen by Sháhpúr when hunting. This prince became enamoured, and married her privately. His father Ardisher, going one day unexpectedly to his son's house saw young Hurmuz. He was greatly pleased with the appearance of the child and made enquiries, which compelled Sháhpúr to confess all that had happened. The joy of the old king was excessive. "The prediction of the astrologers," he exclaimed, "which gave me such alarm, is, thank God, confirmed, and a descendant of Máhrukh shall succeed to my crown." Hurmuz was a virtuous prince, but reigned only one year and ten days. He died about the year 273 A. D., and was succeeded by his son Bahrám I.

Hurmuz or Hurmuzd II, هرمزد ثانی, the eighth king of Persia of the Sasanian race. He succeeded his father Narsí about the year 303 A. D., ruled Persia seven years and five months and died 310 A. D. No events of any consequence occurred during the reign of this prince. At his death he left no son: and the kingdom was on the point of being thrown into confusion, when it was declared that one of the ladies in the harem was pregnant, and that there were certain indications of the embryo being a male. When the child was brought forth, it was named Sháhpúr: and every care was taken to give the young sovereign an education suited to his high duties.

Hurmuz or Hurmuzd III, هرمزد ثالث, the second son of Yasdigard II, succeeded his father, of whom he was always the favourite, 456 A. D. His elder brother Firoz, though at first compelled to fly across the Oxus, soon returned to assert his right at the head of a large army, which aided by a general defection of the Persians, who deserted his weak brother, obtained an easy victory, and the unfortunate Hurmuz was, after a short reign of little more than one year, dethroned and put to death 467 A. D.

Hurmuz or Hurmud IV, هرْمُزْد رابع, (the Hormisdas III of the Greeks) was declared successor to his father the great Chosroes, surnamed Nausherwán the Just, and ascended the throne of Persia 579 A. D. His subjects revolted against him at the instigation of Bahrám Chobín or Varanes his general, whom he had offended by sending him a female dress because he had been defeated by the Romans. They confined Hurmuz and put out his eyes to disqualify him from ascending the throne, and soon after put him to death 590 A. D. His son Khusro Purvez having collected a force to oppose Bahrám, who with the intention of taking the government into his own hands was advancing towards Madáin, was defeated; and with great difficulty effected his escape to the territories of the Romans, from whose emperor, Maurice, he met with the most friendly and hospitable reception. Bahrám Chobín took possession of the vacant government; but his rule was short: for within eight months from the period of his taking possession of Madáin, he was defeated by an army of Romans and Persians commanded by Khusro, and fled to Tartary.

Husain, حسين, poetical name of Muzaffar Husain, an author who is also called Shahíd or Martyr. He is the author of the work called "Rayáz-us-Sálikim."

Husain Ali Khan Bahadur, حسين علي خان بهادر, second son of Alahwardí Khán, a nobleman of high rank who served under the emperor 'Alamgir, and died on the 3rd of October, 1686 A. D., 25th Zi-Ka'da 1097 A. H., a day after the fort of Bijápúr was taken.

Husain Ali Khan, Sayyad, سيد حسين علي خان, Amír-ul-Umrá. Vide Abdulláh Khán (Sayyad).

Husain-bin-Alim, حسين بن عليم, author of the "Nuzhat-ul-Arwáh," containing interesting anecdotes of the most celebrated Súfis, vide Husain-bin-Hasan-al-Hasani.

Husain-bin-Muhammad, as-Sama'ani, السمعاني, author of the "Khazánat-al-Muftiín" which contains a large quantity of decisions, and is a book of some authority in India. It was completed in 1339. A. D., 740 A. H.

Husain-bin-Hasan-al-Husaini, بن حسن الحسيني, a native of Ghór and author of several works, viz. "Kanz-ul-Ramúz," "Sí Nama," "Nuzhat-ul-Arwáh," "Zád-ul-Musáfarin," "Tarab-ul-Majálie," "Rúh-ul-Arwáh," "Sirát-ul-Mustakim," and of a Díwán in Arabic and Persian. He died, says Jámí, in the year 1317 A. D., 717 A. H., and is buried at Hírá. Firishta calls him Amír Husainí Sádát, and says, that he with his father Sayyad Najm-uddín came to India as merchants and became the disciples of Shaikh Bahá-uddín Zikaria at Multán, and died at Hírá on 1st December, 1318 A. D., 6th Shawwál, 718 A. H.

Husain Dost Sambhali, Mir, حسين دوست سمبھلي, son of Abú Tálib of Sambhal. He is the author of a biography of poets called "Tazkira Husainí," which appears to have been compiled a few years after the death of Muhammad Sháh the emperor of Dehlí who died in 1748 A. D., 1161 A. H.

Husaini, حسيني, author of the "Asmáe Husaini" and "Maktúbát Husaini."

Husain Ghasnawi, حسين غزنوي, author of the story of Padmáwat in Persian poetry called "Kissae Padmáwat."

Husain Hallaj, Shaikh, شيخ حسين هلاج, the son of Mansúr Halláj. Many fables have been invented to account for the imprudence of this wise teacher. One of these states, that he observed his sister go out every even-

ing: he followed her; having seen her communicate with the Húries, and receive from these celestial nymphs a cup of nectar, he insisted on drinking one or two drops that remained of this celestial liquor. His sister told him he could not contain it, and that it would cause his death. He persisted; from the moment that he swallowed it, he kept exclaiming An-ul-Hak! that is, "I am the truth!" till he was put to death. Vide Mansúr Halláj.

Husain, Imam, امام حسين, the second son of 'Alí, the son-in-law of Muhammad. He was born at Medina in January, 626 A. D., Shabán, 4 A. H., and was the third Imám of the race of 'Alí. Having refused to acknowledge Yazíd the son of Mu'áwia, for the lawful Khalíf, he was obliged to leave Medina, and to fly to Mecca, but was overtaken on his way and killed by order of Ubaidulláh-ibn-Zayád, one of Yazíd's captains, on the 10th October, 680 A. D., 10th Muharram, 61 A. H. When his head was brought to Ubaidulláh at Kúfa, he struck it over the mouth with a stick, and troated it with great contempt. He then sent it along with his family who were made captives, to Damascus where Yazíd then reigned. The day on which he was killed, is still a great day amongst the Musalmáns. He is buried at a place called Karbala in Babylonian Irák or Chaldea near Kúfa. Some pretend to show that Husain's head was buried near the river of Karbala; others say, that there are no traces of it remaining. However, the first Sultán of the race of Boyaides built on that spot a sumptuous monument, which is visited to this very day with great devotion by the Musalmáns. It is called "Gunbaz Faiz," or the dome of grace.

Husain-ibn-Muin-uddin Maibadi, الدين ميبدي, author of a work on religion, entitled "Fawátah."

Husain Jalayer, Sultan, سلطان حسين جالابر, grandson of Amír Hasan Buzurg, succeeded his father Sultán Awes Juláyer, to the throne of Baghdád in October, 1374 A. D., 776 A. H., and lost his life in an action with his brother Sultán Ahmad in 1382 A. D., 784 A. H. Vide Hasan Buzurg.

Husain Kashi, حسين كاشي, an author, who died in 1544 A. D., 951 A. H.

Husain, Kashmiri, حسين كشميري, author of the Persian work, entitled, "Hidáyat-ul-'Amí," the Guide to the Blind, containing essays on various religious subjects, Sufi doctrines, &c.

Husain Khonsari, حسين خوانساري, was one of the celebrated philosophers of Persia, surnamed from his birth-place Khonsár, a town between Teheran and Kashan. He flourished in the latter part of the 17th century.

Husain Langa I, حسين لنگا, third king of Multán, succeeded his father Kutb-uddín Mahmúd Langa in 1469 A. D., 874 A. H. He entered into a treaty of alliance with Sikandar Lodí, king of Dehlí, and died about the year 1498 A. D., 904 A. H., or according to some, on Sunday the 28th August, 1502 A. D., 26th Safar, 908 A. H., after a reign of 30 or 34 years. He was succeeded by his grandson Mahmúd Khán Langa. Firishta says, that the "Tawárikh Bahádúr Sháhí," which contains the history of this prince, is full of errors, and the author of the "Mirat-Sikandari" declares it to be absolutely unintelligible.

Husain Langa II, حسين لنگا, fifth and last king of Multán, was, after the death of his father Mahmúd Khán Langa in 1524, raised to the throne, although a minor. He was only a pageant in the hands of his sister's husband, Shujáa-ul-Mulk, who assumed the office of protector. Sháh Husain Arghún, king of Thatta, under the orders of the emperor Bábar-Sháh, soon after besieged the place which was at length, in the year 1526 A. D., 932 A. H., carried by escalade, after a siege of fifteen months. Husain Arghún having nominated one Iashkar

Khán his deputy, returned to Thatta. When Bábar Sháh, during his illness, abdicated the throne in favor of his son Humáyún, the latter prince gave the Panjáb in jagír to Mirzá Kámrán his brother, who on his arrival at Láhor, sent for Lashkar Khán and made over the district of Kábul to him, in lieu of that of Multán, since which time the kingdom of Multán has continued a province of the empire of Dehli.

Husain Marwi, حسين مروى, *vide* Khwája Husain Marwí.

Husain Mirza, حسين مرزا, *vide* Sultán Husain Mirzá.

Husain Mashhadi, حسين مشهدي, a Persian poet.

Husain Moin-uddin, حسين معين الدين, author of the "Fawátah Sabá" on Theology.

Husain Maibazi, Muin-uddin, الدين حسين ميبذى, author of the "Sajanul-ul-Arwáh," or Mirror of Spirits, a selection from the Persian and Turkí poets. He flourished in the tenth century of the Hijra.

Husain Muammal, Mir, مير حسين معامى, a celebrated punster who died in the year 1498 A. D., 904 A. H.

Husain Nakshi, Mulla, ملا حسين نقشى, a learned Musalmán of Dehli who was a good poet and an excellent engraver in the time of the emperor Akbar. He died on the 16th of July, 1581 A. D., 14th Jumáda II, 989 A. H.

Husain Nizam Shah I, حسين نظام شاه, ascended the throne of Ahmadnagar in the Dakhan in the 30th year of his age, after the death of his father Burhán Nizám Sháh I in the year 1554 A. D., 961 A. H. In 1565 A. D., 972 A. H., an alliance was formed between him and the three Sultáns, viz., 'Alí 'Adil Sháh of Bijápúr, Ibráhim Kutb Sháh of Gólkanda and Amír Baríd of Ahmadabád Bidar, against Rámraj, rájá of Bijanagar, who was defeated and slain. Husain Nizám Sháh died eleven days after his return from this expedition, on Wednesday the 6th of June, 1565 A. D., 7th Zil-Ka'da, 972 A. H., and his son Murtazá Nizám Sháh succeeded him. The death of Nizám Sháh has been commemorated in the following chronogram: "The sun of the Dakhan has become obscured."

Husain Nizam Shah II, حسين نظام شاه ثانى, a nominal prince of the Nizám Sháhí dynasty. *Vide* Fatha Khán, the son of Málik 'Ambar.

Husain Sabzwari, حسين سبزواري, a native of Sabzwár, and author of the works entitled "Latáef Wazáef," and "Ráhat-ul-Arwáh," books on Súfiyism, containing the best means of obtaining salvation, and rules for moral conduct.

Husain Sadat, Mir, مير حسين سادات, *vide* Husain bin-Hasan-al-Husainí.

Husain Shah Lohani, Pir, حسين شاه لوهاني پير, a Muhammadan saint whose tomb is in Múnghír, where both Hindús and Muhammadana make offerings especially on their marriages and other special occasions.

Husain Shah Sharki, Sultán, حسين شاه شركى, ascended the throne of Jaunpúr after his brother Muhammad-Sháh, who was slain in battle about the year 1452 A. D., 856 A. H. He fought several battles with Bahlól Lodí, the king of Dehli, and was at last defeated, and so closely pursued that he left his horse and escaped on foot. The army of Dehli advanced without any other check to Jaunpúr which fell to the arms of Bahlól, while Husain Sháh, abandoning his capital, was obliged to content himself with a small tract of country yielding only

a revenue of five lakhs of rupees. Bahlól having delivered over Jaunpúr and its kingdom to his own son Bárbak, enjoined him not to deprive Husain Sháh of the small tract to which he was confined, terming it his family estate. This event took place about the year 1476 A. D., 881 A. H., and the subversion of the Sharkí dynasty may be dated from that year. The reign of Husain Sháh lasted for a period of 19 lunar years. Some years after the death of Bahlól Lodí (which happened in 1489 A. D., 894 A. H.) Husain Sháh incited the prince Bárbak to rise up against his brother Sikandar Lodí, king of Dehli, and wrest the government out of his hands; but Bárbak was defeated in the first action and retired to Jaunpúr, to which place he was pursued by the king. Jaunpúr fell shortly after, and was added to the kingdom of Dehli. Husain Sháh was now induced to seek refuge with 'Alá-uddin Párbi, king of Bengal, by whom he was treated with the respect due to his station till his death which took place in 1499 A. D., 905 A. H. With him the royal line of Jaunpúr was extinguished.

Husain Shah, حسين شاه of Bengal; *vide* 'Alá-uddin Husain Sháh.

Husain Shah, Sayyad, سيد حسين شاه, author of the story of Bahram Góir, entitled "Hasht Gulgasht," which he made into prose from the "Hasht Bahisht" of Amír Khusro in the year 1800 A. D., 1215 A. H., on the requisition of M. Charles Perron, who served under Daulat Rao Scindhia, *vide* Hak-ik-at.

Husain Waez, Maulana, مولانا حسين واعظ, surnamed Káshifi, was a man of consequence in the time of Sultán Husain Mirzá, surnamed Abú'l Ghází Bahádúr of Khurásán, and held the office of sacred herald in the city of Hirát till the Hijri year 910, on the last day of which he expired, i. e., on the 3rd June, 1505 A. D., 30th Zil-hijja, 910 A. H. He is the author of a commentary on the Kurán, commonly called "Tafsir Husainí," which he entitled "Mawáhib 'Ulíát," also of one entitled "Jawáhir-ut-Tafásir." Besides these, he wrote several other works, amongst which are the "Rouzat-ush-Shuhadá," an excellent history of Muhammad with a minute detail of the battle of Karbala, dedicated to Sultán Husain Mirzá in 1501 A. D., an abridgment of which is called "Dah Majlis." The "Akhlák Muhsiní," a very valuable system of Ethics, treating upon worship, prayer, patience, hope, chastity, &c., dedicated to the same Sultán 1494 A. D., 900 A. H., the title of which gives the year of its completion. The "Anwár Suhelí," (Emanations of the star Canopus) being a translation of Pilpay's Fables in Persian, dedicated to Amír Shaikh Ahmad Suhelí, seal-bearer to the Sultán. He calls himself in this book Maulána Husain-bin-'Alí-al-Waez surnamed Káshifi. He also made an abridgment of Moulwi Rúmí's Masnawí which he called "Lubb-i-Labáb." He is also the author of the works called "Makhsan-ul-Inshá," "Sabá" Káshifa (on astrology) "Asrár Kásimí," "Matla-ul-Anwár," and of a collection of Anecdotes called "Latáef-ut-Tawáef." This author is by some writers called Kamál-uddin Husain-al-Waez-al-Káshifi-us-Subzwáirí.

Husain-uddin Husain-bin-'Alí, حسين بن علي, who is said to have been a pupil of Burhán-uddin 'Alí, was the first who wrote a commentary on the Hidáya, entitled the Niháya.

Husuri, Mir, مير حسوري, son of Amír Sayyid 'Alí Muhtasib. He lived in the time of Sháh Isma'íl Safwí, and wrote a chronogram on his accession to the throne of Persia in the year 1576 A. D., 984 A. H. He is the author of a Diván.

I.

Ibn-Abi Tai, ابن ابى طى, author of the work called *Kitáb "Ar Rausatain."*

Ibn-Abu Usaibia, Muwaffik-uddin Abu'l Abbas

Ahmad, موفق الدين ابو العباس احمد ابن ابوعبيد, author of the Arabic work called "*'Ayún-al-Anbá-fí-Tabkát-ul-Atibbá*," i. e., Fountains of Information respecting the classes of Physicians. This book was translated by the author into Arabic from the Sanskrit at the commencement of the 13th century of our era. In the 12th chapter of this work, he gives an account of all the Physicians who were from India. Of one, whom he calls Kanka-al-Hindí, he says, He was skilful as a philosopher amongst the ancient philosophers of India, and one of the greatest of men. He investigated the art of physic, the power of medicines, the nature of compound substances, and the properties of simple substances. He was the most learned of all men in the form of the universe, the composition of the heavenly bodies, and the motions of the planets. An extract from the above work is given in the "*Journal of the Royal Asiatic Society*, No. 11," by the Rev. W. Cureton; with remarks by Professor H. H. Wilson. Ibn-Abu Usaibia died in 1269 A. D., 668 A. H.

Ibn-Arabi, ابن عربي, surname of Shaikh Muhi-uddin Abú 'Abdulláh-bin-Muhammad-bin-'Alí-al-Táí-al-Hatimí-al-Andalusí, a celebrated doctor of Damascus to whom, the Muhammadans pretend, was dictated or inspired, or sent from heaven, by their prophet in the year 1229 A. D., a book of mystical divinity, called "*Fasús-ul-Hakam*." It contains 27 Hukams or Instructions; each of which is attributed to one of the ancient patriarchs or prophets, excepting the last, which belongs to Muhammad, and is entitled "*Hakam Fardiyyát Muhammadíat*." The Muslimán doctors are very much divided as to the merit of this work; for some praise it, and others absolutely reject it, as being full of superstition and falsehood. He is also the author of several other works, one of which is called "*Fatúhát Makkia*." He died in 1240 A. D., 638 A. H. There appears to be another Ibn-'Arabí who died in Sarmanrae in Baghddád in the year 1040 A. D., or 431 A. H., and who was also an author of several works.

Ibn-Arabshah, ابن عريشة, surname of Ahmad-bin-Muhammad, a native of Damascus, who besides a collection of Tales, wrote several other works in a very polished style, the most celebrated of which is a history of the Life of Amír Taimúr (Tamerlane) entitled "*'Ajáeb-ul-Makdúr*." He died at Damascus in the year 1450 A. D., 854 A. H. *Vide Arab Sháh.*

Ibn-Amin, ابن امين, *vide* Ibn-Yamín or Amír Mahmúd.

Ibn-Asir, ابن اسير, al-Shaibání Majd-uddin, also called Jazarí, a most celebrated Arabian author of whom we have several works. He is the author of the Arabian work on Jurisprudence entitled "*Jáma'-ul-Usúl*," a work having great authority. Another of his works is called "*Kamil-ut-Tawarikh*." He is by some authors called Abú'l Sa'ádat. Mubárik-bin-Asir-al-Jazarí, commonly called Ibn-Asir. He died 1209 A. D., 606 A. H. *Vide* Jazarí.

Ibn-Askar, ابن عسكر, an author who wrote the history of Damascus.

Ibn-Babawia, ابن بابويه, *vide* Abú Ja'far Muhammad bin-'Alí-bin-Báhwia.

Ibn-Batuta, ابن بطوطة, the Arab traveller whom Muhammad Tughlak made Judge of Dehli, was the author of the work called "*Travels of Ibn-Batúta*," which has

been translated from Arabic by the Rev. S. Lee, B. D. London, 1829. Ibn-Batúta performed his pilgrimage to Mecca in 1325 A. D., 732 A. H. His work contains few facts concerning Arabia. His whole account of Mecca is "May God ennoble it."

Ibn-Bauwab, ابن بواب, *vide* Bauwáb.

Ibn-Dahan, ابن دهانه, *vide* Dáhán.

Ibn-Darastuya, ابن درستويه, commonly called so, but his proper name is Abú Muhammad 'Abdulláh, the son of Ja'far, a very learned Musalmán who died 958 A. D., 347 A. H., at Baghddád.

Ibn-Dured, ابن دريد, author of a dictionary and of a work entitled "*Gharíb-ul-Kurán*" which is also called "*Jam-hira*." He died at Baghddád in 933 A. D., 321 A. H.

Ibn-Fakhr-uddin Anju, ابن فخرالدين انجو, author of the "*Farhang Jahángiri*," *vide* Jamal-uddin Husain Anjú.

Ibn-Farat, ابن فرات, author of the Geographical Memoirs of Egypt.

Ibn-Farghani, ابن فرغاني, Shaikh Abú Bakr Wasiti, a saint, who died about 320 A. H.

Ibn-Fourak, ابن فورق, *vide* Fourak.

Ibn-Ghayas, ابن غياث, *vide* Kamál-uddin Muhammad (Khwája).

Ibn-Hajar, Shahab-uddin, شهاب الدين ابن حجر, son of 'Alí 'Uskalaní, an Arabian author who wrote more than a hundred books, among which are "*Lisán-ul-Mizán*," and *Asába*. He died in 1449 A. D., 853 A. H., *vide* Shaháb-uddin Abú'l Fazl-al-'Uskalaní.

Ibn-Hajar Yehsami or *Yehthami*, حجر يهسي, ابن, son of Badr-uddin, author of the work called "*Sa-wáik Muhrika*," and several other books. He died in 1566 A. D., 974 A. H.

Ibn-Hajib, ابن حاجب, an Arabian author of several works. He died at Alexandria in the year 1248 A. D., 646 A. H. He is the author of the two commentaries called "*Káfiya* and *Shafi'a*."

Ibn-Hanbal, ابن حنبل, whose proper name is Abú 'Abdulláh Ahmad-ash-Shaibání-al-Marwazí, but generally known by the name of Ibn-Hanbal, was the founder of the fourth Sunnî sect. This learned doctor, who was a pupil of Sháfá'i, strenuously upheld the opinion that the *Kurán* was uncreated, and that it had existed from all eternity. Since, however, it happened unfortunately that the Khalífa Al-Mustansir maintained the contrary doctrine, Ibn-Hanbal was greatly persecuted for his persistent opposition to that monarch's favorite belief. *Vide* Hanbal.

Ibn-Hanbali, ابن حنبلي, surname of Muhammad-bin-Ibráhm Hanbalí, author of the "*Uddat-ul-Hásib-wa-Umdat-ul-Masáhib*," a book of Arithmetic. He died 1663 A. D., 971 A. H., and is the author of several other works.

Ibn-Hasham, ابن هشام, the author of the *Sírat-ul-Rasúl* or Biography of the Prophet. His native place was Old Cairo, where he died in 828 A. D., 213 A. H. An abridgment of his work was made at Damascus in 1307 A. D., 707 A. H., by one Ahmad Ibn-Ibráhm.

Ibn-Hasham, ابن هشام بن يوسف, son of Yásaf, author of several Arabic works, among which are "*Toushí*," "*Sharah Alfa*," &c. &c. He died 1361 A. D., 762 A. H.

Ibn-Hibban, ابن حبان, whose proper name was Asir-uddin Muhammad, the son of Yūsaf. Was the author of several works. He died at Damascus in the year 1344 A. D., 745 A. H.

Ibn-Hilal, ابن هلال, also called 'Alāf, is the author of a work, entitled "Minhaj-ul-Talibin," which is also called "Tarikh 'Alāf," and is dedicated to Shāh Shujāa' Kir-mānī.

Ibn-Houbal, ابن هوبل, a celebrated physician and author, who died in the year 1213 A. D.

Ibn-Houkal, ابن هوكل, an Arabian, and author of the work, entitled "Ashkal-ul-Bilād," containing maps and geographical description of several countries, which he wrote in the year 977 A. D., 367 A. H.

Ibn-Humam, ابن همام, author of a Commentary on the Hidāya, entitled "Fath-ul-Kadīr," which is also called "Sharah Hidāya." He died in the year 1467 A. D., 861 A. H. He is also called Humām, which see.

Ibn-Husam, ابن حسام, of Khawāf, surname of Shams-uddin Muhammad, author of an heroic poem in praise of 'Alī, containing the principal events of his life; his disputes, wars, &c., entitled "Khāwar Nāma." He died 1470 A. D., 875 A. H.

Ibn-Ibad, ابن عباد, surname of Abū'l Kaṣim Ismāfīl, Kāfī, who was wazīr and first minister of state to the Sultāns Muwāiyad-uddaula and Fakhr-uddaula of the race of Būya. He died 995 A. D., 385 A. H., and is said to have left a library consisting of 112,000 volumes, and to have passed for the most generous and most liberal man of his time. He was also styled Kāfī-ul-Kafāt.

Ibn-Imad, ابن عماد, a poet of Khurāsān who flourished in the latter end of the 14th century of the Christian Era. He resided in Shirāz, and is author of a Diwān or a love-story, called "Dah Nāma", in Persian.

Ibn-Jinni, ابن جنى, whose proper name was Abū'l Fatha 'Usmān, a learned Musalmān, but blind of one eye. He died at Baghdad 1002 A. D., 392 A. H.

Ibn-Jouzi, ابن جوزى, *vide* Abū'l Farah-ibn-Jouzi.

Ibn-Kamal Pasha, ابن كمال پاشا, surname of Mufti Shams-uddin Ahmad-bin-Sulaimān, author of the "Sharah Hadīf-al-'Arba'in." He died 1683 A. D., 940 A. H.

Ibn-Kattaa, علي بن جعفر مقلی المشهوریہ ابن قطاع, surname of 'Alī-bin-Ja'far Sikillī, an Arabian author, who died 1121 A. D., 515 A. H.

Ibn-Khaldun, ابن خلدون, the African philosopher. His name and titles are in Arabic: "Walī-uddin Abū Zaid 'Abdurrahman-bin-Muhammad-al-Hasramī-al-Ishbīlī," but he is better known by the single patronymic name of Ibn-Khaldūn. His father surname Khaldūn was a native of Amasirg or Berber (in Africa), but his wife, descending from a family of the Arabian province Hasramāt, made her son adopt the surname of Al-Hasramī. He was born in Tunis in the year 1382 A. D., and passed his youth in Egypt. He then served a short time under Taimūr, as chief justice at Damascus. He returned to Egypt where he became Supreme Judge, and died in the year 1406 A. D. His principal and most remarkable work is the History of the Arabs, the Persians, and the Berbers. The whole composition is commonly called Tarikh-ibn-Khaldūn.

Ibn-Khallikan, ابن خلیکان, whose full name is Shams-uddin Abū'l Abbās Ahmad-ibn-Muhammad-ibn-Abū Bakr-ibn-Khallikān, drew his descent from a family of Balkh. This very eminent scholar and follower of Shāfi' doctrine, was born at Arbela, but resided at Damascus, where he had filled the place of chief Kāfī till the year 1281 A. D., 680 A. H., when he was dismissed, and from that time till the day of his death he never went out of doors. He was a man of the greatest reputation for learning, versed in various sciences, and highly accomplished; he was a scholar, a poet, a compiler, and an historian. By his talents and writings, he merited the honorable title of "the most learned man," and the ablest historian. His celebrated Biographical work, called the Wafāt-ul-Aiyān or deaths of eminent men, is the acme of perfection. This work was translated from the Arabic by Baron MacGucklin De Slane, Member of the Council of the Asiatic Society of Paris, &c., and published in 1842 A. D. This translation is a most valuable work to those who wish to gain a knowledge of the legal literature of the Muhammadans, as he has added to the text numerous learned notes, replete with curious and interesting information relating to the Muhammadan law and lawyers. Ibn-Khallikān was born on Thursday the 22nd of September, 1211 A. D., 11th Rabi' II, 608 A. H., and died on Thursday the 31st of October, 1282 A. D., 26th Rajab, 681 A. H., aged 73 lunar years, in the Najfīa College at Damascus and was interred at Mount Kāsiyūn.

Ibn-Khurdadbih, ابن خردادبه, an historian, who died about the year 912 A. D. *Vide* Khurdāziba.

Ibn-Kutaiba, ابن قتيبة, surname of Shaikh al-Imām Abū Muhammad Abdullah-bin-Muslim Dīnwārī, author of the "Ayūn-ul-Akhbār," and many other works. He died 889 A. D., 267 A. H.

Ibn-Maja, ابن ماجه, whose proper name is Abū Abdul-lah Muhammad-bin-Yezid-bin-Māja-al-Kazwīnī, was the author of a collection of traditions, and of a commentary on the Kurān. The first, which is entitled "Kitab-us-Sunan," is the sixth book of the Sunna, and is commonly called "Sunan Ibn-Māja." Ibn-Māja was born in the year 824 A. D., 209 A. H., and died in 886 A. D., 273 A. H.

Ibn-Makla, ابن مقله, wazīr of the khalīf al-Kāhīr Billāh of Baghdad, whom, with the consent of other Umras, he deposed and having deprived him of sight, raised Al-Rāzī Billāh to the throne. Not long after, his hands and tongue were cut off by the order of Rāzī, because he had written a letter to the Khalīf's enemy without his knowledge, from which he died in the year 939 A. D., 327 A. H. Ibn-Makla is the inventor of the present Arabic character which was afterwards improved by Ibn-Bauwāb.

Ibn-Marduya, ابن مردويه, commonly called so, but his proper name is Abū Bakr. He is the author of the work "Mustakharīj Bikhārī" and of a commentary and history. He died 410 A. H.

Ibn-Malik, ابن مالك, *vide* Abū Abdullāh-ibn-Mālik.

Ibn-Muallim, ابن معلم, *vide* Shaikh Mufid.

Ibn-Rajab, *vide* Zain-uddin-bin-Ahmad.

Ibn-Rashid, ابن رشيد, surname of Abū'l Walīd Muhammad-bin-Ahmad, whom the Europeans call Averroes and Aven Rosch, was one of the most subtle philosophers that ever appeared among the Arabians. He was born at Corduba in Spain, where his father held the office of high priest and chief judge, under the emperor of Morocco. His knowledge of law, divinity, mathematics, and astrology was very extensive; and to this was added the theory rather than the practice of medicine. On the death of his father, he was appointed to succeed him. Falling

under the suspicion of heresy, he was deprived of his posts, and thrown into prison, from whence he was at last delivered and reinstated in his office of judge. He wrote a treatise on the art of physic, an Epitome of Ptolemy's Almagest, a treatise on astrology, and many amorous verses; but when he grew old, he threw the three last into the fire. As to religion, his opinions were, that Christianity is absurd; Judaism, the religion of children; and Muhammadanism, the religion of swine. The best edition of his works is that of Venice, published in 1608. He is said to have died in 595 A. H., corresponding with 1199 A. D., but Lamprière in his Universal Biography says, that he died at Morocco in 1206 A. D.

Ibn-Sabbagh-al-Shafai, ابن صباغ الشافعي, surname of Abú Nasr 'Abdú Sáfí-bin-Muhammad, author of the "Uddat-ul-'Alim Wát Taríḫ-ul-Sálim." He died 1084 A. D., 477 A. H.

Ibn-Sad, ابن سعد, author of the Tabakát.

Ibn-Sina, ابن سينا, *vide* Abú Sína.

Ibn-Shahab-uz-Zohri, ابن شهاب الظهري, an Arabian author who flourished during the Khiláfat of 'Umar-ibn-'Abdul 'Azíz.

Ibn-Siraj, ابن سراج, whose proper name is Abú Bakr Muhammad, was an Arabian author, and died in 928 A. D. 316 A. H.

Ibn-Ukba, ابن عقبة, surname of Jamal-uddín Ahmad, author of the "Umdat-ut-Tálib." He died 1424 A. D., 828 A. H.

Ibn-Ukda, ابن عقدة, *vide* Abú'l 'Abbás Ahmad-bin-Muhammad.

Ibn-ul-Arabi, ابن العربي, *vide* Ibn-Arabí.

Ibn-ul-Hajar, ابن الحجر, *vide* Ibn-Hajar.

Ibn-ul-Jazari-bin-Muhammad, ابن الجوزي, an Arabian author who died in the year 1430 A. D., 833 A. H.

Ibn-ul-Khashab, ابن الخشاب, whose proper name is Abú Muhammad 'Abdullah, was an excellent penman. He died at Baghdád in 1172 A. D., 567 A. H.

Ibn-ul-Rumi, ابن الرومي, a famous Arabian poet who was co-temporary with Avicenna. He is the author of a *Díwán* in Arabic.

Ibn-ul-Warda, ابن الوردا, author of an Arabic history called "Mukhtásir Jáma-ut-Tawárikh," a valuable general history from 1097 to 1543 A. D.

Ibn-us-Saleh, ابن الصالح, whose proper name is Abú 'Amrú 'Usmán-bin-'Abdur Rahmán-ash-Shahrzúrí, author of a collection of decisions according to the doctrine of Sháfa'i, entitled "Fatáwá-Ibn-us-Saleh." He died in 1244 A. D., 642 A. H.

Ibn-Yemin, ابن يمين, a celebrated poet, whose proper name was Amír Mahmúd, which see.

Ibn-Yunas, ابن يونس, astronomer to the Khalíf of Egypt, who observed three eclipses with such care, that by means of them, we are enabled to determine the quantity of the moon's acceleration since that time. He lived about a century or more after Al-Batani.

Ibn-Zohr, ابن زهر, *vide* Abdul Malik Ibn-Zohr.

Ibn-Zuryk, ابن زريك, Tanúki, an author.

Ibrahim, ابراهيم, the patriarch Abraham.

Ibrahim, ابراهيم, an emperor of the Moors of Africa in the 12th century, who was dethroned by his subjects, and his crown usurped by 'Abdul Múmin.

Ibrahim, Sultan, سلطان ابراهيم, emperor of the Turks, was the son of Ahmad (Achmat). He succeeded his brother Murád IV (Amarath) in February, 1640 A. D., 1049 A. H., and spent a great part of his reign in the war of Crete against the Venetians, but without any great success. He was assassinated for his debaucheries and repeated cruelties in 1649 A. D., 1059 A. H. His son Muhammad IV, succeeded him.

Ibrahim, ابراهيم, the son of Alashtar, killed in 690 A. D., 71 A. H., in a battle fought between the khalíf 'Abdul Malik and Misaa'b the brother of 'Abdullah, the son of Zubair whose faithful friend he was.

Ibrahim, ابراهيم, the son of Ibráhím Mahrán, a very famous doctor of the sect of Sháfa'i, and author of several works.

Ibrahim Adham, ابراهيم ادھم, a king of Balkh, who retired from the world, became a Dervish and died between the years 875 and 880, aged 110 years. It is said that he saw in a dream, a man on the top of a house looking for something. He asked him, what he was looking for? The man replied, that he had lost his camel. What a fool you must be, said the king, to be looking for your camel on the roof of a house. The man rejoined, And what a fool you must be to look for God in the cares and troubles of a crown! Ibráhím from that day abdicated his throne, and became a wandering Dervish.

Ibrahim 'Adil Shah I, ابراهيم عادل شاه, Sultán of Bījápúr, surnamed Abú'l Nasr, son of Isma'íl 'Adil Sháh, succeeded his brother Mallú Adil Sháh, on the throne of Bījápúr in the Dakhan in 1535 A. D., 941 A. H. He married the daughter of 'Ala-uddín 'Imád Sháh, named Rabia Sultána in 1543 A. D., 950 A. H., reigned 24 lunar years and some months, and died in 1558 A. D., 965 A. H. He was buried at Kúki near the tombs of his father and grandfather, and was succeeded by his son 'Alí 'Adil Sháh.

Ibrahim 'Adil Shah II, ابراهيم عاداشاه, of Bījápúr, surnamed Abú'l Muzaffar, was the son of Tahmásp the brother of 'Alí 'Adil Sháh, whom he succeeded in April, 1580 A. D., Safar, 988 A. H., being then only in his ninth year. The management of public affairs was given to Kamál Khán Dakhaní, and Chánd Bībí Sultána, widow of the late king, was entrusted with the care of the education of the minor monarch. For some time Kamal Khán behaved with due moderation in his office; but at length was guilty of some violence towards Chánd Sultána, who turned her thoughts to effect his destruction. She secretly sent a message to Hájí Kishwar Khán, an officer of high rank, who caused him to be murdered. After this event Kishwar Khán, by the support and patronage of Chánd Bībí, grasped the authority of the State, and ruled with uncontrolled sway, till he was assassinated. Akhlás Khán next assumed the regency; but after some time he was seized by Diláwar Khán, who put out his eyes, and became regent of the empire. He was expelled by the king in 1590 A. D., and his eyes put out and himself confined in 1592 A. D. Ibráhím 'Adil Sháh died after a reign of more than 38 lunar years in 1626 A. D., 1036 A. H., and was succeeded by his son Muhammad 'Adil Sháh. The first building of any importance we meet at Bījápúr, is the Ibráhím Rausa, the tomb of Ibráhím 'Adil Sháh II. On a high-raised platform of stone, separated by a square, in the midst of which is a house or fountain, stand the rousa and mosque opposite each other, and corresponding in size and contour. The tomb is most elaborately ornamented, the walls being covered

with inscriptions from the *Kurān* in raised stone Arabic letters, which formerly were gilt, on a blue ground, though now the colouring has worn away. The mosque also is a beautiful building.

Ibrahim Ali Khan, **ابراهيم علي خان**, the new chief of Maleir Kotla is a minor of about 15 years of age (1872), and is receiving his education in the 'Wards' School at Umballa.

Ibrahim Ali Khan, **ابراهيم علي خان**, *nawáb* of Tonk, grandson of the famous Pindara chief *Amír Khán*. His father Muhammad 'Alí Khán was deposed by the British Government on account of the Lova massacre in 1867. He was installed as *nawáb* of Tonk on the 19th January, 1871 by the British Government.

Ibrahim Astarabadi, **ابراهيم استرآبادي**, an author who translated the *Risala* or "Kitáb Hasania" of Abú'l Fatúh Rázi Makki from the Arabic into Persian in 1551 A. D., 958 A. H.

Ibrahim Barid Shah, **ابراهيم برید شاه**, succeeded his father 'Alí Barid in the government of Ahmadábád Bídár about the year 1562 A. D., 970 A. H. He reigned seven years and died about the year 1569 A. D., 977 A. H. His brother Kasim Barid II, succeeded him.

Ibrahim Bayu, Malik, **ملك ابراهيم بيو**. In the province of Behar there is a hillock called Pír Pahári, on the top of which there is a tomb with Persian inscriptions in verse, intimating that Malik Ibráhím Bayú died in the reign of Sultán Firoz Sháh on a Sunday in the month of Zil-hijja 753 A. H., which corresponds with January, 1353 A. D., but who he was we are not informed.

Ibrahim-bin-Aghlab, **ابراهيم بن اغلب**, an Arabian captain who was appointed governor of Egypt and Africa by the Khalíf Hárún-al-Rashíd in 800 A. D., 184 A. H. The descendants of this governor who settled in Africa, bore the name of Aghlabia or Aghlabites, and formed a dynasty of princes who reigned there till the year 908 A. D., 296 A. H., when they were driven out by the Fatimites.

Ibrahim-bin-Ali, **ابراهيم بن علي**, author of the work called "*Majma'ul-Ansáb*," or the Genealogy of the different dynasties of Persia, till 1233 A. D., 630 A. H.

Ibrahim-bin-Hariri, **ابراهيم بن حریری**, author of the "*Tárikh Ibráhimí*," an abridged history of India, from the earliest times, to the conquest of that country by the emperor Bábar Sháh, who defeated Sultán Ibráhím Husain Lodí, king of Dehlí, and became the founder of the Mughal dynasty. It was dedicated to Bábar Sháh in 1528 A. D., 934 A. H.

Ibrahim-bin-Muhammad-al-Halabi, **Sháikh**, **شيخ ابراهيم بن محمد الحلبي**, author of a Persian work on Theology called "*Akásed Sunnia*," and of the "*Mul-taká-al-Abhá*." This work, which is an universal code of Muhammadan law, contains the opinions of the four chief Mujtahid Imáms, and illustrates them by those of the principal juriconsults of the school of Abú Hanífa. He died 1549 A. D., 956 A. H., *vide* Imám 'Alam-bin-'Ata.

Ibrahim-bin-Nayal, **ابراهيم بن نبال**, brother of Tughral Beg's mother, a chief who defeated Tughán Sháh I, a prince of the Saljúkian family, in battle, took him prisoner and blinded him. Ibráhím was murdered after some time in 952 A. D., 461 A. H., by Tughral Beg, the uncle of Tughán Sháh.

Ibrahim-bin-Saleh, **ابراهيم بن صالح**, cousin of Hárún-al-Rashíd. A curious story is given of him in the *Journal* of the Royal Asiatic Society, No. 11, that when he died, *Maúka-al-Hindí* the philosopher restored him to life, and that Ibráhím lived long after this circumstance, and married the princess 'Alí 'Abbasa, daughter of Al-Mahdí, and obtained the government of Egypt and Palestine, and died in Egypt.

Ibrahim-bin-Walid II, **ابراهيم بن وليد ثاني**, a Khalíf of the race of Umaiya, succeeded his brother Yazíd III, in 744 A. D., 126 A. H., and had reigned but seventy days, when he was deposed, and slain by Mu'áwia II, who ascended the throne in Syria.

Ibrahim Husain, **خواجه ابراهيم حسين**, a celebrated calligrapher in the service of the emperor 'Akbar, who wrote a beautiful Nastalík hand. He died in the year 1593 A. D., 1001 A. H., and 'Abdul Kádír Badáoní found the chronogram of his death to be contained in his very name with the exception of the first letter in Ibráhím, *viz.*, Alif.

Ibrahim Husain Lodi, Sultan, **ابراهيم حسين لودي**, *سلطان*, ascended the throne of Agra, after the death of his father Sikandar Sháh Lodí in February, 1510 A. D., Zi-ka'da 915 A. H. He reigned 16 years, and was defeated and slain in a battle fought at Panípat with the emperor Bábar Sháh on Friday the 20th April, 1526 A. D., 7th Rajab, 932 A. H., an event which transferred the empire of Dehlí and Agra to the family of Amír Taimúr. From this battle we may date the fall of the Pathán empire, though that race afterwards made many efforts, and recovered it for a few years in the time of the emperor Humáyún.

Ibrahim Husain Mirza, **ابراهيم حسين ميرزا**, a son-in-law of the emperor Humáyún, and the second son of Muhammad Sultán Mirzá, who had four other sons besides him, *viz.*, 1st, Muhammad Husain Mirzá, 2nd, Ibráhím Husain Mirzá, 3rd, Masa'úd Husain Mirzá, 4th, Ulagh Mirzá, who died in 1567 A. D., 975 A. H., and 5th, Sháh Mirzá. They were styled, "The Mirzás," and were, on account of their ill-conduct, confined in the Fort of Sambhal by order of the emperor Akbar. When that monarch marched in the year 1567 A. D., 975 A. H. for the purpose of subduing Málwá, they made their escape and sought an asylum with Chingiz Khán, a nobleman at Baroach. They took Champanceri and Súrat and also Baroach in 1569 A. D., 977 A. H., and created a great disturbance in the surrounding countries. Ibráhím Husain was taken prisoner in 1573 A. D., 981 A. H., and shortly after put to death by Makhús Khán, governor of Multán, and his head sent to the emperor; who ordered it to be placed over one of the gates of Agra, (*vide* Gulrah Begam) and caused his brother Masa'úd Husain Mirzá to be confined in the fort of Gwáliar where he soon after died.

Ibrahim-ibn-Aghlab, **ابراهيم ابن اغلب**, a king of Barbary. This country was reduced by the Saracens in the Khiláfat of 'Umar, and continued subject to the Khalíf of Arabia and Baghdád till the reign of Hárún-al-Rashíd, who having appointed Ibráhím-ibn-Aghlab governor of the western parts of his empire, that prefect took the opportunity, first of assuming greater powers to himself than had been granted by the Khalíf, and then erecting a principality altogether independent of the Khalíf. The race of Aghlab continued to enjoy their new peaceably till the year 910 A. D., 298 A. H., which time they made several descents on the island of Sicily, and conquered a part of it. About this time, however, one Obeidulláh surnamed 'Al-Mahdí, rebelled against

the house of Aghlab, and assumed the title of Khalif of Kairwán.

Ibrahim, Imam, ابراهيم. This Ibrahim who bears the title of Imam, or chief of the religion of Muhammad, is not of the number of the twelve Imams of the posterity of 'Ali. He was a son of Muhammad, the son of 'Ali, the son of 'Abdullah, the son of 'Abbás the uncle of the prophet, and eldest brother of the two first Khalifs of the house of 'Abbás; but was himself never acknowledged for a Khalif. He was put to death by order of Marwán II, surnamed Himár, last Khalif of the house of Umayya, in the month of October, 749 A. D., Safar, 132 A. H.

Ibrahim Khan, ابراهيم خان, the son of the celebrated Amír-ul-Umrá 'Ali Mardán Khán. He was honoured with the rank of 6000 in the second year of the emperor 'Alam-gír 1669, A. D., and appointed governor, at different periods, of Kashmir, Lahor, Bihár, Bengal and other places, and died in the reign of Bahádur Sháh.

Ibrahim Khan Fatha Jang, ابراهيم خان فتح جنگ,

was a relation of the celebrated Núr Jahán Begam, whose mother's sister he had married. When Kasim Khán the grandson of Shaikh Salim Chishtí was recalled to court from the government of Bihár in the twelfth year of the emperor Jahángir 1616 A. D., 1025 A. H., Ibrahim Khán was appointed governor of that province with the rank of 4000. He was killed at Dacca 1623 A. D., 1032 A. H., in battle against prince Khurram (afterwards Sháh Jahán) who had rebelled against his father Jahángir. His wife Rúh Parwaz Khánam lived to a great age, and died in the reign of the emperor 'Alamgír.

Ibrahim Khan Sur, ابراهيم خان سور, son of Ghází

Khán, governor of Bayána, was the brother-in-law of Muhammad Sháh 'Adilí, whose sister he had married. He raised a considerable army and took possession of Dehli and Agrah on the 28th February, 1555 A. D., 6th Jumáda' I, 962 A. H. He had no sooner ascended the throne, than another competitor arose in the province of the Panjáb, in the person of Ahmad Khán, a nephew of the late Sheir Sháh. He defeated Ibrahim Khán in a battle, and the latter retreated to Sambhal, while Ahmad Khán took possession of Agrah and Dehli, and assumed the title of Sikandar Sháh in May the same year. Ibrahim Khán was killed by Sulaimán, King of Bengal, in Orissa in a battle fought in 1567 A. D., 975 A. H., and is buried there. Amongst the incidents of the year 1555 A. D., 962 A. H., was the explosion in the fort of Agrah, when enormous stones and columns were sent flying several kós to the other side of the Jamna, and many people were destroyed. As the whole Fort was called Bádalgaph, the date was found in the words, "The fire of Bádalgaph."

Ibrahim Khawas, ابراهيم خواس, a pupil of Abú 'Abdullah Maghrabí who died 911 A. D. He was called Khawás, which means a basket-maker.

Ibrahim Kutb Shah, ابراهيم قطب شاه, was the son of Kuli Kutb Sháh I, sovereign of Golkanda. On the death of his brother Jamsheid Kutb Sháh, the nobles of the court elevated his son Subhán Kuli, a child of seven years of age, to the throne; but as he was unable to wield the sceptre, Ibrahim was sent for from Bijánagar, where he then resided, and was crowned on Monday the 28th of July, 1550 A. D., 12th Rajab, 957 A. H. In the year 1565 A. D., 972 A. H., he, in conjunction with the other Muhammadan monarchs of the Dakhan, marched against Ramráj, the rájá of Bijánagar, who was defeated and slain, and his territories occupied by the conquerors. In 1571 A. D., 979 A. H., the fort of Rájmandrí was taken from the Hindús by Rafi't Khán, the general of Ibrahim; the following chronogram commemorates the

date of its occurrence: "The temple of the infidels has fallen into our hands." Ibrahim Kutb Sháh, after a prosperous reign of 32 years, died suddenly on Thursday the 5th of June, 1581 A. D., 21st Rabi' II, 989 A. H., in the 51st year of his age, and was succeeded by his son Muhammad Kutb Sháh.

Ibrahim Mirza, ابراهيم مرزا, the son of Bahram Mirzá and grandson of Sháh Isma'íl Safwí. His poetical name was Jáhí. He was murdered by order of his grandfather.

Ibrahim Mirza, Sultan, سلطان ابراهيم مرزا, was the son of Sháhrúkh Mirzá and grandson of Amír Taimúr. He was governor of Fars during the life of his father, and died a few years before him in 1435 A. D., 839 A. H. After his death, his son 'Abdullah Mirzá succeeded him, and was killed in battle against Mirzá Abú Sa'íd his cousin-german in 1451 A. D., 855 A. H.

Ibrahim Mirza, ابراهيم مرزا, his poetical name was Adam, which see.

Ibrahim Mirza, مرزا ابراهيم, the son of Mirzá Sulaimán of Badakhshán, was born in the year 1534 A. D., 941 A. H. When his father with the intention of conquering Balkh went to that country, prince Ibrahim accompanied him, and was taken prisoner in battle and put to death by order of Pir Muhammad Khán, ruler of Balkh in the month of September, 1560 A. D., Zil-hijja, 967 A. H.

Ibrahim Nayal, ابراهيم نيال, vide Ibrahim-bin-Nayál.

Ibrahim Nizam Shah, ابراهيم نظام شاه, succeeded his father Burhán Nizám Sháh II, in the kingdom of Ahmadnagar Dakhan in the month of April, 1595 A. D., Sha'bán, 1003 A. H., and was slain in action against the troops of Ibrahim 'Adil Sháh II, of Bijápúr, after a reign of only four months in the month of August, 1595 A. D., Zil-hijja, 1003 A. H. Mián Manjáf, his Wazír, raised to the throne one Ahmad a boy, said to be of the Nizám Sháhí family.

Ibrahim Pasha, ابراهيم پاشا, an adopted son of Muhammad 'Ali Pasha of Egypt, was born in 1789 A. D., and gave the first proofs of his gallantry and generalship in 1819 A. D., in quelling the insurrection of the Wahabís. He afterwards made several conquests. In 1848 A. D. when Muhammad 'Ali had sunk into absolute dotage, Ibrahim went to Constantinople, and was installed by the Porte as Viceroy of Egypt; but on the 9th November, 1848, he died at Cairo.

Ibrahim Shah Sharki, سلطان ابراهيم شاه شرقي,

ascended the throne of Jaunpúr, after the death of his brother Mubárik Sháh in 1402 A. D., 804 A. H. He was famous during his reign for the encouragement he afforded to literature; and we find that in those times of anarchy and confusion which prevailed in Hindústán, Jaunpúr became the seat of learning; as appears (says Firishta) from several works now extant, dedicated to Ibrahim Sháh. He died in 1440 A. D., 844 A. H., after a long reign of upwards of 40 years. He was beloved in life, and he was regretted by all his subjects. His eldest son Mahmúd Sháh Sharkí succeeded him.

Ibrahim Shah Pir, ابراهيم شاه پير, a Muhammadan saint whose tomb is in the district of Kach thirty miles above Lakpat. Vide Transactions Royal Asiatic Society, Vol. III, p. 558.

Ibrahim Shaikh, شيخ ابراهيم, the son of Shaikh Músa,

the brother of Shaikh Salim Chiahtí. He served Akbar for several years in the military line, and when that emperor was proceeding to Kábul after the death of his brother, Muhammad Hakím, Shaikh Ibrahim accompanied

him as for as Thānesar, where he fell sick through excess of drinking and died on the 16th Mehr, in the 80th year of Akbar's reign, corresponding with September, 1585 A. D., Shawwāl, 998 A. H. According to the work "Māsir-ul-Umrā," he was left behind by the emperor and ordered to take charge of the fortress of Agra, where he died 1591 A. D., 999 A. H.

Ibrahim, Shaikh, ibn-Mufrij-us-Souri, الصوري

شيخ إبراهيم ابن مفرج, author of the history of Alex-

ander the Great and of Khizir in Arabic, called "Kitāb Tarikh al-Iskandar Zulkarnain-al-Rūmī-wa-Wazīrat-al-Khizir." This is one of those substructures of truth upon which Eastern nations have erected a large and romantic edifice of fable, much in the same manner as the tales of chivalry of the Middle Ages, which though fictitious, were partly attributed to real characters, as in the romances of the Knights of the Round Table and the Peers of Charlemagne.

Ibrahim Shirwani, Shaikh, شيرواني

ruler of Shirwān, who reigned about the beginning of the ninth century of the Hijra. Maulānā Kātibī flourished in his time and died in 1435 A. D.

Ibrahim Shaibani, ابراهيم شيباني, of Kirman Shāh, a pupil of Abū 'Abdullāh Maghrabī. He lived about the year 900 A. D.

Ibrahim, Sultan, سلطان ابراهيم, the son of Sultān Masa'ūd I of Ghazni, succeeded his brother Farrukhzād in 1059 A. D., 450 A. H. He was a pious, liberal and just prince. In the first year of his reign he concluded a treaty of peace with Sultān Sanjar the Saljūkide, at the same time his son Masa'ūd espoused the daughter of Malikshāh, sister to Sultān Sanjar, and a channel of friendship and intercourse was opened between the two nations. He afterwards came to India and took several forts and obtained the title of conqueror by the extent of his victories. Sultān Ibrāhīm had 36 sons and 40 daughters by a variety of women, the latter of whom he gave in marriage to learned and religious men. He died after a reign of more than forty years in 1098 A. D., 492 A. H., aged 76 lunar years, and was succeeded by his son Sultān Masa'ūd II or III. According to the work called "Tarikh Guzida" he reigned 30 years and died in the year 1088 A. D., 481 A. H.

'Ibrat, عبرت, the poetical name of Ahmad 'Alī Khān, cousin of Nawāb Sa'adat Khān Zulfiqar Jang.

'Ibrat, عبرت, the poetical title of Mīr Zaya-uddin, a poet, who wrote the first part of the story of Padmāwat in Urdū verse, and died; consequently the second part was written by Ghulām 'Alī 'Ishrat, and finished in the year 1796 A. D., 1211 A. H., the chronogram of which he found to contain the words "Tasniif Dosha'ir."

'Ibrat, عبرت, the poetical name of 'Abdul Mannān, which see.

'Ibrat, عبرت, the poetical name of Ahmad, a musician of Dehli, who, from the instructions that he received from Mīrā 'Abdul Kādir Bedil, became an excellent poet. He at first had assumed "Maftūn" for his poetical name, but afterwards changed it for "Ibrat." He was a contemporary of Nāsir 'Alī the poet, and was living about the year 1688 A. D., 1100 A. H.

'Ibrat, عبرت, the poetical title of Mīr Zia-uddin, author of the first portion of the story of Padmāwat in Urdū verse. He died about the year 1795. A. D. *Vide* Padmāwat.

Idris or Adris-bin-Hisam-uddin, Mullā, المولى

ملا ادريس بن حسام, author of the history called "Tarikh Haht Bahisht," or the Eighth Paradise, containing the Memoirs of the most illustrious characters of the Muhammadan religion, who flourished from 1461 to 1605 A. D.

'Idrisi, ادريسي, (Abū 'Abdullah Muhammad-ibn-'Abdullah Idrīs), also called Sharīf-al-Idrīsī-al-Sīkīlī, author of a system of Arabian geography, composed in 1153 A. D. He is said to be one of the most eminent Arabic geographers and descendant of the royal family of the He was born at Ceuta or Sibtā (Civitas) in the year 1090 A. D. The title of the above work is "Nuzhat-al-Mush-tak," and it has been translated into Latin by several authors.

Iftikhar Khan, افتخار خان, title of Sultān Husain, the eldest son of Mīr 'Abdūl Hādī, entitled Asālat Khān Mīr Bakshī, who died at Balkh in the 20th year of the emperor Shāh Jahān 1647 A. D., 1057 A. H. In the first year of 'Alamgīr, Sultān Husain was honored with the title of Iftikhar Khān. Some time before his death he was appointed Faujdār of Jounpūr, where he died in 1681 A. D., 1092 A. H.

Iffat Bano, عفت بانو, daughter of the emperor Jahāngīr. Her mother was the daughter of Saīd Khān of Kashghar. She died at the age of 3 years.

Ihsan, احسان, the poetical name of Mīrzā Ihsānullāh, commonly known by the title of Nawāb Zafar Khān, who at one time was governor of Kābul when the poet Muhammad 'Alī Sāeb of Persia came to see him there. He died in 1662 A. D., 1073 A. H., and is the author of a Dīwān in Persian.

Ihsan, احسان, the poetical name of 'Abdur Rahmān Khān of Dehli, who wrote excellent poetry in Urdū, and died some time after the year 1844 A. D., 1260 A. H.

Ihsan, احسان, the poetical title of a Hindū named Chunnī Lal, who was living at Agra in 1760 A. D., 1174 A. H.

Ihtisham Khan, احتشام خان, title of Shaikh Farīd of Fathapūr Sīkri, the son of Kutb-uddin Shaikh Khūban. He served under the emperors, Jahāngīr, Shāh Jahān and 'Alamgīr; and was raised to the rank of 3000. He died in 1664 A. D., 1075 A. H.

Ijad, ايجاد, the poetical name of Mīr Muhammad Ihsān, who died in the year 1721 A. D., 1133 A. H.

Ika Pandit, اكا پندت, a Marhatta who, in the time of Shāh Alam and Madho Rāo Scindhia, held the appointment of the Subadarship of the fort of Agra.

Ikbal Khan, اقبال خان, was the son of Zafar Khān, the son of Fīroz Shāh Tughlak. He defeated Nasrat Khān and ascended the throne of Dehli about the beginning of the year 1400 A. D., 802 A. H., and was slain in a battle against Khizir Khān, the governor of Multān, in November, 1405 A. D., 19th Jumādā I, 808 A. H. After his death Sultān Mahmūd Shāh, who was defeated by Amīr Taimūr and had fled to Gujrat and then to Kanauj, returned on the invitation of Daulat Khān Lodī who commanded at Dehli, and took possession of the empire.

Ikbal-uddaula Muhsein Ali Khan, محسن علي خان, the son of Shams-uddaula, Ahmad 'Alī Khān, the son of Nawāb Sa'adat 'Alī Khān of Lakhnau. He sailed for England to claim the throne of Awadh in January, 1838, A. D., and after trying in vain to obtain the recognition of his claim in England, determined upon

passing the remainder of his days in a life of sanctity in Turkish Arabia. He is the author of the work called "Ikbal Firang."

Ikhlas Khan Husain Beg, اخلاص خان حسين بيگ, a nobleman of the reign of the emperor Sháh Jahán who died in the year 1639 A. D., 1049 A. H.

Ikhlas Khan Ikhlas Keish, اخلاص خان اخلاص كيش, was a Hindú of the tribe of Khattri of Láhor. He was well-versed in Persian, and served under the emperor 'Alamgir, who conferred on him the above title. In the time of Farrukh-siyar he was raised to the rank of 7,000. He wrote the history of that emperor and called it "Bád-sháh Nama." See Kishun Chand.

Ikram Khan, اكرام خان, the son of Islám Khán and Ládlí Begam, the sister of Abú'l Fazl, the prime minister of the emperor Akbar. *Vide* Islám Khán.

Ikram Khan, اكرام خان, title of Sayyad Hasan, an amír, who served under the emperor 'Alamgir, and died in 1661 A. D., 1072 A. H.

Ikram Ali, اكرام على, author of the Urdú "Akhwán-us-Safá," which he translated from the Persian in the year 1810 A. D., 1225 A. H.

Ikram-uddaula, اكرام الدوله, the brother of 'Alí Nakí Khán, the prime minister of Wajid 'Alí Sháh, king of Lakhnau, died August 1869, A. D.

'Ikrima, عكرمه, son of Abú Jahl.

'Ikrima, عكرمه, *vide* Akrima.

Iksir, Mirza, اكسير مرزا, *vide* Aksir.

Ilah Wirdi Khan, الله وردى خان, } *vide* Alah Wirdi
Ilah Yar Khan, الله يار خان, } Khán.

Ilahi, الهى, an author who, according to the work called "Khulásat-ul-Asha'ar," died in 1538 A. D., 946 A. H.

Ilahi, Mir, مير الهى, name and poetical title of a person who was a descendant of the Sayyads of Rashidábád in Humdán. He came to India in the latter part of the reign of Jahángir, and served under his son Sháh Jahán. He is the author of a biography called "Khazína Ganj Iláhi," and of a Diwán containing amorous songs. The author of the "Mirat Jahán" says, he died in 1648 A. D., 1057 A. H., but from the chronogram which Ghani Kashmirí wrote at his death, it appears that he died in 1664 A. D., corresponding with 1064 A. H.

Ilahi, Shaikh, شيخ الهى, a philosopher of Bayána, who in the time of Salím Sháh, king of Dehlí, made a great stir, by introducing a new system of religion. He called himself Imám Mahdí, who, according to the Shí'a's, is still living and is to conquer the world. Having raised a great disturbance in the empire, he was in the year 1547 A. D., 954 A. H., scourged to death by order of that emperor.

Ildiguz, Atabak, اتابك بلدگز, was a Turkish slave, sold to Sultán Masa'úd, one of the Saljúki princes. He is said to have so completely established himself in the favor of his royal master, that he advanced him to the highest stations in the kingdom: and the able manner in which Ildiguz executed every duty that was assigned to him, led at last, not only to his being charged with the education of one of the young princes, which gave him the title of Atábak or Atábeg, but to his marriage with the widow of Tughral II (the brother of Masa'úd, and nephew of Sultán Sanjar), and within a short period

he became the most powerful noble of the Persian empire. He died at Hamdán in 1172 A. D., 568 A. H., in the reign of Arsalán Sháh, and left his power and station to his eldest son Atábak Muhammad.

List of the Atábaks of the race of Ildiguz.

	A. D.
Atábak Ildiguz,	died 1172
" Muhammad, son of Ildiguz,	" 1186
" Kizal Arsalán, son of Ildiguz,	slain 1191
" Abú Bakr, son of Muhammad,	died 1210
" Muzaffar, son of Muhammad, he was defeated	1126
by Sultán Jalal-uddin of Khwarizm, and died some time after.	
He was the last of the Atábaks of the race of Ildiguz who reigned in 'Azurbegjan.	

Ilham, الهام, *vide* Malúl.

Ilmas 'Ali Khan, الماس على خان, the celebrated rich and powerful eunuch of the Court of Nawáb Asif-uddaula. He died in 1808 A. D.

Iltitnish, التمش, *vide* Altamish.

'Imad-al-Katib or Imad-uddin-al-Katib, عماد الكاتب, that is, 'Imád the Secretary, was the surname of Muhammad, the son of 'Abdulláh, the son of Samad, also called Isfahání. He was a celebrated author, and has written in Arabic the history of Sáláh-uddin (Saladin) the Sultán of Egypt and Syria, in seven volumes, entitled "Barq-ush-Shámi," the Lightning of Syria. He died 1201 A. D., 597 A. H.

'Imadi, عمادى, surname of Jamál-uddin-bin-Imad-uddin Hanafí, author of the Arabic work called "Fusúl-ul-'Imádi."

'Imad Fakih Kirmani, Khwaja, عماد فقيه كرماني, a Muhammadan doctor who lived in the time of Sháh Shujáa' of Shíráz. His death is mentioned in the "Jawáhir-ul-Asha'ar" to have happened in 1391 A. D., 793 A. H., but according to the poets Iláhi and Daulat Sháh he died in the year 1371 A. D., 773 A. H., which appears to be correct. Iláhi also mentions to have seen 12,000 verses of his composition, and that he is the author of the works called "Muhabbat Náma," and "Mehnat Nama," adding that he wrote in all a "Panj Ganj," that is to say, five Masnawís or Poems. It is mentioned in the "Habib-us-Siar," that Khwája 'Imád had a cat that would stand up to prayers with him, and do what he did. This was believed by Sháh Shujáa' to be a miracle of the Khwája; but Khwája Háfiz who was his cotemporary, and would not take it for a miracle, but a deceit of the doctor, wrote a ghazal on that occasion; the following is the translation of a couplet from the same: "O thou charming bird, where art thou going, stand still, and be not proud (or think thyself to be safe) because the cat of the saint says prayers." Imád Khwája was buried at Kirman, the place of his nativity.

'Imad Khwaja, خواجه عماد, *vide* Imád Fakih.

'Imad Shah, عماد شاه, *vide* Imádu'l Mulk, commonly called Fatha-ulláh.

'Imad-uddin Katib, عماد الدين كاتب, *vide* 'Imád-al-Katib.

'Imad-uddin, عماد الدين, surname of Kara Arsalán-bin-Dáúd-bin-Sukmán-bin-Artak. Núr-uddin Mahmúd was his son, to whom Sáláh-uddin (Saladin) the Sultán of Egypt gave the city of 'Amid or Kara Amid, 1182 A. D., 579 A. H.

'Imad-uddin, عماد الدين, author of a poem called the "Guldasta" or the Neseqay, which he composed in 1664 A. D., 1075 A. H. He was a native of India.

'Imad-uddin, عماد الدين, author of the history of the Saljûkides.

'Imad-uddin Zangi, عماد الدين زنگي, the son of Afsa-
kar, was one of the Atábaks or ruling ministers under
the latter princes of the Saljûkian race. He was the
first of that branch that had the government of Mousal.
He received the governorship of that province in 1127
A. D., 521 A. H., from Sultân Muhammad, the son of
Sultân Malikshâh Saljûkî, reigned 19 years, and was
murdered by one of his slaves in 1145 A. D., 540 A. H.

The following is a list of the princes of this race.

'Imâd-uddin Zangî,	A. D. 1127
Saif-uddin Ghazi-bin-Zangî who defeated the French at Damascus,	1145
Kutb-uddin Maudûd, son of Zangî,	569 A. H. 1149
Nûr-uddin Mahmûd, son of Zangî, he reigned at Aleppo and formed another branch, died 569 A. H.,	
Malik Sâlah, son of Nûr-uddin, succeeded his fa- ther and reigned at Aleppo and died 1174,	
Al-Muizz Saif-uddin Ghazi-bin-Maudûd, ..	1170
Azz-uddin Masa'ûd-bin-Maudûd,	1180
Nûr-uddin Arsalân Shâh-bin-Masa'ûd,	1193
Malik-ul-Kâhir Azz-uddin Masa'ûd-bin-Nûr-uddin,	1210
Nûr-uddin Arsalân Shâh-bin-Kâhir,	1218
Nâsir-uddin Mahmûd-bin-Kâhir,	1219
Al-Malik-al-Rahîm Badr-uddin Lûlû,	1222
Al-Malik-us-Sâlah Isma'il-bin-Lûlû,	1259

Halab or Aleppo branch.

'Imâd-uddin Zangî,	1127
Nûr-uddin Mahmûd-bin-Zangî,	1145
Al-Malik-us-Sâlah Isma'il-bin-Nûr-uddin,	1174
'Imâd-uddin Zangî-bin-Kutb-uddin-bin-Maudûd, delivered Aleppo to Sâlah-uddin (died 1197 A. D. 1181 His son Muhammad reigned at Singara.	

'Imad-uddaula, عماد الدولة علي بويه, surnamed 'Alî

Bôya, was the son of Bôya, a fisherman who rose to the
command of the armies of the Sultân of Dîlam and ob-
tained possession of Persia, &c., which he divided with
his two brothers. He fixed his residence at Shîrâz 933
A. D., 321 A. H., and died in the year 949 A. D., 338
A. H. *Vide* 'Alî Bôya.

'Imadul Mulk, عماد الملك, commonly called Fathullâh

'Imâd Shâh, founder of the 'Imâd Shâhî dynasty in the
Dakhan, was descended from the Kanarese infidels of
Bijanagar. Having been taken prisoner in the wars with
that country when a boy, he was admitted among the
bodyguards of Khân Jahân, commander-in-chief and
governor of Berâr. In the reign of Muhammad Shâh
Bahmanî, through the influence of Khwâja Mahmûd
Gâwân, he received the title of 'Imâd-ul-Mulk, and was
subsequently raised to the office of commander of the
forces in Berâr. After the murder of his patron Khwâja
Mahmûd Gâwân in 1481 A. D., 886 A. H., he retired to
his government of Berâr. On the accession of Sultân
Mahmûd Bahmanî, he was honored with the office of
wisîrat, which he held for some time, but being soon
after disgusted with the court, he left it and declared his
independence in the year 1485 A. D., 890 A. H. Elich-
pûr was his capital. He died about the year 1513 A. D.,
919 A. H., and was succeeded by his eldest son 'Alâ-uddin
'Imâd Shâh.

List of the kings of the 'Imâd Shâhî dynasty of Berâr.

Fath-ullâh 'Imâd Shâh.
'Alâ-uddin 'Imâd Shâh, son of Fath-ullâh.
Daria 'Imâd Shâh, son of 'Alâ-uddin.
Burhân 'Imâd Shâh.
Tufal Khân, prime minister of Burhan 'Imâd Shâh, who
usurped the throne, but was opposed from Ahmadnagar,
and the family of 'Imâd Shâh and Tufal extinguished in
1568 A. D.

'Imad-ul-Mulk, عماد الملك, title of that Ghâzî-uddin
Khân who murdered his master 'Alamgir II, emperor of
Dehlî. *Vide* Ghâzî-uddin Khân III.

'Imad Zangi, عماد زنگى, *vide* 'Imâd-uddin Zangi.

Imam, امام, a high priest or head or chief in religious mat-
ters, whether he be the head of all Muhammadans, as the
Khalîfa or the priest of a mosque, or the leader in the
prayers of a congregation; but this sacred title is given
by the Shîas only to the immediate descendants of 'Alî,
the son-in-law of the prophet, which are twelve, 'Alî be-
ing the first. The last of these, Imâm Mahdî, is supposed
by them to be concealed (not dead), and the title which
belongs to him, cannot, they conceive, be given to an-
other: but among the Sunnis it is a dogma, that there
must be always a visible Imâm or "father of the church."
The title is given by them to the four learned doctors
who are the founders of their faith, viz.: Imâms Hanîfa,
Mâlik, Shâfa'î, and Hanbal. Of these four sects, the
Hanbalite and Mâlikite may be considered as the most
rigid, the Shâfa'îte as the most conformable to the spirit of
Islamism, and the Hanîfite as the wildest and most philo-
sophical of them all. Two other Imâms, Abû Dâûd-uz-
Zâhirî, and Sufiân-us-Saurî were also chiefs of the ortho-
dox sects, but their opinions had not many followers, and
after some time were totally abandoned. Ibn-Jarîr-ut-
Tabarî, whose reputation as an historian is so familiar to
Europeans, founded also a particular sect, which disap-
peared soon after his death. The following are the names
of the twelve Imâms of the race of 'Alî.

Imâm 'Alî, the son-in-law of the prophet.

" Hasan.
" Husain.
Zain-ul 'Abidin.
Bâkir or Muhammad Bâkir.
Jafar Sâdiq.
Mûsî Kâzim.
'Alî Mûsî Raza.
Takî or Muhammad Takî.
'Alî Nakî.
Hasan Askarî.
Mahdî.

Imam 'Alam-bin-'Ala-al-Hanafî, عالم بن علا الحنفى

امام, author of a large collection of Fatwas in several
volumes, entitled "Fatâwâ Tâtârkhânî," taken from the
"Muhîl-al-Burhânî," the "Zakhrat," the "Khânîa" and
"Zahîria." Afterwards, however, a selection was made
from these decisions by the Imâm Ibrâhîm-bin-Muham-
mad-al-Halabî, and an epitome was thus formed, which
is in one volume, and still retains the title of "Tâtâr-
khânîa."

Imam Bakhsh, Shaikh, شيخ امام بخش, *vide* Sahâbî.

Imam Bakhsh, Shaikh, شيخ امام بخش, *vide* Nâsikh.

Imam Bakhsh, Moulvi, مولوي امام بخش, *vide* Sahâbî.

Imam 'Azim, title of Abû Hanîfa.

Imami Hirwi, مولانا امامي هروي, he is
called Hirwî, because he was a native of Hirât. He was
an excellent poet and co-temporary with the celebrated

Shaikh Sa'di of Shiráz, whom, in the opinion of some writers, he surpassed in the *Kasída*. He died about the year 1281 A. D., 680 A. H., and has left a *Díwán*.

Imam Malik, **إمام مالك ابن أنس**, son of Anas, one of the four *Imáms* or Juriconsults of Mecca. He died on the 28th of June, 795 A. D., 7th Rabi' II, 179 A. H., in the time of the Khalif *Hárún-al-Rashíd*. *Vide* *Málik-ibn-Anas*.

Imam Muhammad, **مفتي امام محمد**, a *Muftí* in the reign of *Hárún-al-Rashíd* the Khalifa. He died at Baghdad in 802 A. D., 186 A. H., and is said to have written 999 works. He was a pupil of *Imám Abú Yúsaf*, who committed his notes to him, and he (Muhammad) made great use of them in the composition of his works. *Vide* *Abú 'Abdulláh Muhammad-bin-Husain*.

Imam-uddin Amir Katib-bin-Amir Umar, **امام الدين اميركاتب بن اميرعمر**, author of a Commentary on the *Hidáya* entitled "*Kifáya*" which he finished in 1346 A. D., 747 A. H. He had previously written another explanatory gloss of the same work, and entitled it the "*Gháyat ul-Bayán*."

Imdad Ali, **امداد علی**, the rebel Deputy Collector, who was hanged at Banda together with the rebel *Tahsildár* of *Pailání Muhammad Muhsin* on the 24th of April, 1858.

Imrit Rao, **امريت راو**, *vide* *Amrit Rao*.

Imtihani, **امتحانی**, poetical name of *Imám-uddin Beg*.

Imtiyaz, **امتیاز**, the poetical name of *rájá Dayá Mal*, whose father was *Díwán* of *Asad Khán* the *Wazír* of 'Alamgir, and he of *Ghází-uddin Khán*, styled 'Imád-ul-Mulk.

Imtiyaz Khan, **سید امتیاز خان خالص**, *Sayyad*, whose poetical name is *Khális*, was a native of *Isfahán* or *Mashhad*. He came to India in the time of the emperor 'Alamgir, was appointed governor of *Gujrát* for some time, and was slain by *Khudá Yár Khán* in 1710 A. D., 1122 A. H., in *Sindh*. It is said that *Kásim Alí Khán*, the *Nawáb* of *Bengal*, was his grandson. He is the author of a *Díwán*.

Ina'amullah Khan, **انعام الله خان**, *vide* *Yekín*.

Inayet Khan, **عنايت خان آشنا**, whose poetical title is 'Ashná or Ahsan, and proper name *Muhammad Táhir*, was the son of *Zafar Khán*. He was an excellent poet, and is the author of the work called "*Sháh Jahán Nama*," a history of the emperor *Sháh Jahán*. Besides the above-mentioned work, he is the author of a *Díwán* and a *Maq-nawi*. He died in 1666 A. D., 1077 A. H.

Inayet-ullah, Shaikh, **شیخ عنایت الله دهلوی**, of *Dehli*, author of the work called "*Bahár Dániyah*," a collection of amusing tales, principally satires on women. Several of these tales were published by *Colonel Dow*, under the title of "*The Tales of 'Ináyat-ullah*," and the whole work was translated in the year 1799 A. D., by *Jonathan Scott, Esq.*, in three volumes, octavo.

Inayet-ullah Khan, **عنايت الله خان**, the son of *Shuk-ulláh Khán*, a descendant of *Sayyad Jamál* of *Naishápúr*. His mother *Házis Mariam* was tutor of the princess *Zeibun Nisá Begam*, the daughter of the emperor 'Alamgir; by her influence her son 'Ináyat-ulláh Khán was raised by degrees to the rank of 2500. In the reign of *Farrukhsiyar* the rank of 4000 was conferred on him, and in that of *Muhammad Sháh*, of 7000. He is the author of the work called "*Ahkám 'Alamgiri*," and compiler of the "*Kalmát Taiyabát*." He died 1726 A. D., 1189 A. H.

Indarman Bundela, Raja, **راجہ اندرمن بوندیلا**, the brother of *Rájá Suján Singh*. He died in the *Dakhan* about the year 1675 A. D., and his *zamíndári* of *Urcha* and the title of *rájá* were conferred upon his son *Jaswant Singh* by the emperor 'Alamgir.

Insaf, **انصاف**, the poetical name of *Muhammad Ibráhim*. His father was a native of *Khurásán*, but he was born in India. He was a cotemporary of *Sarkhush* the poet, was living about the year 1688 A. D., 1100 A. H., and died young.

Insan, **انسان**, the poetical title of *Nawáb Asad-ulláh Asad Yár Khán*. He held the mansab of *Haft Hazári* in the reign of *Muhammad Sháh*, and died in April, 1745 A. D., Rabi' I, 1158 A. H. His remains were brought to *Ágrah* and buried there in the cemetery of his ancestors.

Insha or Insha Allah Khan, **انشا یا انشالله خان**, a poet and son of *Máshá Alláh Khán*. He is the author of four *Díwáns* of different kinds.

Intikhabi, **انتخابی**, a poet who was a native of *Khurásán*, but was brought up in India. He is the author of a *Díwán*.

Intizam-uddaula Khan Khankhanan, **خان خانان**, *Intizam*, the second son of *Nawáb Kamar-uddin Khán Wazír*. He was appointed to the rank of second *Bakhshí* on the accession of *Ahmad Sháh* to the throne of *Dehli* in 1748 A. D., 1161 A. H., and was honored with the appointment of *Wazír* in 1753 A. D., 1165 A. H., after the dismissal of *Nawáb Safdar Jang* from the office. He was murdered by 'Imád-ul-Mulk *Ghází-uddin Khán* on the 26th November, 1759 A. D., 5th Rabi' II, 1173 A. H., three days before the assassination of the emperor 'Alamgir II.

Iradat Khan, **ارادت خان**, the title of *Mír Ishák* or *Ishák Khán*, the son of *Nawáb 'Azim Khán* who held a high rank in the reign of the emperor *Jahángir*. *Iradat Khán* held various offices under *Sháh Jahán*, and in the first year of 'Alamgir's reign he was appointed governor of *Audh*, but died after two months in October, 1658 A. D., *Zil-hijja* 1068 A. H.

Iradat Khan, **ارادت خان واضح**, the title of *Mirzá Mu-barik-ulláh*, whose poetical name was *Wázah*. His father *Is-hák Khán* (who afterwards held the title of *Kifáyet Khán*) was the son of *Nawáb 'Azim Khán*. Both his grandfather and father were noblemen of high rank. The former was *Mír Bakhshí* to the emperor *Jahángir*, and was afterwards appointed *Faujdar* of *Jaunpúr*, where he died in 1649 A. D., 1059 A. H., the latter held various offices of importance under *Sháh Jahán* and 'Alamgir, and died soon after his appointment to the government of *Audh* in 1658 A. D., 1068 A. H. His title was also *Ir-dat Khán* which was conferred on his son after his death. In the 33rd year of 'Alamgir our present poet was appointed *Faujdar* of *Jágná*, and at other periods, of *Aurangabad* and *Mándo* in *Málwa*. In the reign of *Sháh 'Alam Bahádur Sháh*, he was governor of the *Doab*, and the intimate friend of *Mua'zzim Khán, Wazír*. In the latter part of his days, he led a retired life, became a *Kalandár*, and died in 1716 A. D., 1128 A. H. His abilities as a poet were great, and he left a volume of poems behind him. He is the author of the "*Kalmát 'Alá'at*" (*Sublime discourses*), "*Mína Básr*" and of a history of *Aurangzeb's* Successors, which latter was translated into English by *Jonathan Scott, Esq.*, in 1786 A. D. After his death, which happened in the time of *Farrukh-siyar*, his son *Mír Hidáet-ulláh* received the title of *Hasahdar Khán*, held the rank of 4000, and died at *Aurangábád* 1744 A. D., 1167 A. H.

'Iraki, عراقى, whose proper name is Fakhr-uddin Ibráhim-bin-Shahryar, was a native of Hamdan in 'Irák, and a pupil and grandson by the mother's side of the great Shaikh Shaháb-uddin Suhawardí, author of a host of mystical works highly esteemed by the Súfis. 'Irakí offended his parent and master, in consequence of some love attachment, and went to India, where he remained some time, regretting his native country, and uttering his complaints in moving verse. He lived in company with the Shaikh Bahá-uddin Zikaria of Multán, whom he accompanied on his journey and became his disciple. 'Irakí, after a long sojourn in India, proposed returning to his own master, Shaháb-uddin; but the latter had died, and our poet continued his wanderings to Syria, where he expired after a long life of eighty-two years on the 23rd November, 1289 A. D., 8th Zi-Ka'da, 688 A. H., and was buried at Sáláhi in Damascus close to the tomb of Shaikh Muhi-uddin Ibn-ul-'Arabi. His son Shaikh Kabír-uddin is also buried there. 'Irakí is the author of a work called "Iama'át," vide Fakhr-uddin 'Irakí.

'Irfan, عرفان, poetical name Muhammad Rizá, the son of Muhammad Ján Irfán, author of the "Kár Náma," containing the exploits of 'Alí Mardán Khán, the Amír-ul-Umrá of the emperor Sháh Jahán.

Irtiza 'Alí Khan Bahadur, ارتضا على خان بهادر, author of the "Faráz Irtizia," a concise treatise in Persian on the law of Inheritance, which appears to be the principal authority of that law in the Dakhin. It was printed in Madras, but without a date.

'Isam-uddin Ibrahim-bin-Muhammad Isfaraeni, عصام الدين ابراهيم بن محمد اسفريني, an Arabian author, who died 1536 A. D., 943 A. H., and is the author of the marginal notes in Arabic called "Háshia Isám-uddin."

'Isa-ibn-Musa, عيسى ابن موسى, the cousin-german of the Khalíf Abú Ja'far Mansúr, after whose death in 775 A. D., 158 A. H., he entertained thoughts of setting up for himself at Kúfa where he then resided; and in order to facilitate the execution of his scheme, fortified himself in that city. But al-Mahdí, the son of Mansúr, being apprised of his defection, sent a detachment of 1000 horse to bring him to Baghdád; which being done, al-Mahdí not only prevailed upon him to own allegiance to him, but also to give up his right to the succession (he being the next apparent heir to the crown) for 10,000 according to some, and according to others 10,000,000 dinars.

'Isa Sawaji, عيسى ساوجي, a poet of Sáwa who was a Kází. He died in 896 A. D., 291 A. H.

'Isi Turkhan, Mirza, مرزا عيسى ترخان, was a Turkman and commander-in-chief of Sháh Beg Arghún, king of Sindh's army, after whose death he took possession of Thatta of which he was then governor, and assumed the title of king. He reigned 13 years and died in 1567 A. D., 975 A. H., when he was succeeded by his eldest son Mirzá Muhammad Báki Turkhán, who, during his rule always maintained a friendly intercourse with the emperor Akbar of Dehli, frequently sending presents, and acknowledging fealty to that monarch. He died after a reign of 18 years in 1685 A. D., 993 A. H., and was succeeded by his grandson Mirzá Jání Beg.

Isdigertes, ايزدجرت, vide Yazdijard.

Isfahani, اصفهانی, author of the "Dánish Náma," a system of natural philosophy.

Isfan or Stephen, اصفان, is the name and takhallus of a Christian, born at Dehli. His father was a European. He was alive in 1800 A. D., 1216 A. H.

Isfandiyyar, اسفنديار, the son of Kiashtáp or Gashhtáp (Hystaspus) the fifth king of the Kayánian dynasty of Persia, was a great warrior, and appears to be the Xerxes of the Greeks. He was killed by Rustam before his father's death.

Is-hak, اسحاق, the poetical title of Jamál-uddin, a cotton-thraasher of Shiráz. He was an elegant poet, and has left us a Díwán called "Aksír-ul-Ishthihá," the Elixir of Hunger, full of amorous songs and parodies on the odes of Khwájá Háfiz, each verse of which contains either the name of a sweetmeat or a dish. He lived in the time of prince Sultán Sikandar, the son of Umar Shaikh, who much esteemed him. His proper name is Abú Is-hák, which he uses in poetry by abbreviating it into Bus-hák, vide Abú Is-hák.

Is-hak-bin-'Alí, اسحاق بن على, author of a Díwán in Arabic, and of a work called "Zuhr-ul-'Adáb." He died in 1022 A. D., 413 A. H.

Is-hak-bin-Husain or Hunain, اسحاق بن حسين, an Arabian author who translated the Almagastí of Ptolemy from the Greek into Arabic under the title of "Tahrir-al-Majastí." This book is to be found in the French King's Library, No. 887. Shirází has written a commentary on this work, and entitled it "Hall Mushkilat-al-Majastí."

Is-hak Khan, اسحاق خان, styled Mó'tamin-uddaula, whose original name was Mirzá Ghulám 'Alí, was a nobleman of high rank, and a great favourite of the emperor Muhammad Sháh of Dehli. He was a good poet, and used for his poetical name Is-hák. He died in the 22nd year of the emperor 1740 A. D., 1153 A. H., and after his death, his daughter was married to Shujá-uddaula, the son of Nawáb Saifdar Jang, and the nuptials were celebrated with uncommon splendour, 1746 A. D., 1159 A. H.

Is-hak, Maulana, مولانا اسحاق, a learned Musalmán who was born at Ucheha in Multán. In his youth he dedicated himself under the guidance of his uncle Sayyad Sadr-uddin Rájú Kattál, whose sister was his mother. He died in 1456 A. D., 860 A. H., and was buried in the compound of his own house at Saháranpur.

Is-hak Mousali, اسحاق موصلى, a celebrated Arabian author, born at Mousal. It is related in the Kitáb Ala-ghání, that when he was on a journey, he carried with him eighteen coffers full of books, though he declared, that if he had not been anxious to make his luggage as light as possible, he would have brought double the quantity.

'Ishk, عشق, poetical title of Sháh Rukn-uddin who flourished in the reign of the emperor Sháh 'Alam.

'Ishki, عشقي, the title of a poet who flourished in the reign of the emperor Muhammad Sháh, and is the author of a Díwán. He died in 1729 A. D., 1142 A. H.

'Ishki, عشقي, poetical title of Shaikh Muhammad Wajih, son of Ghulám Hussain Mujrim of Patna. He was for ten years under the English government Tahsil-dár of Kharwar; was living in 1809 A. D., 1224 A. H., and is the author of a Díwán.

'Ishrat, عشرت, poetical name of Mirzá 'Alí Rizá, who collected his poems into a Díwán under Muhammad Sháh in 1747 A. D., 1160 A. H., and died shortly after.

'Ishrat, عشرت, author of the last part of the story of Padmawát in Urdú verse, which was completed by him 1796 A. D. Vide Padmawát and Ibrat.

'Ishrati, **عشرتی**, poetical name of a poet who is the author of a small *Dīwān*. His name is Aka 'Alī of Isfahān, he came to India, and on his return died at Mashad.

Ishtiyak, **اشتیاق**, poetical name assumed by Shāh Walī Ullāh of Sarhind, who was the grandson of Shaikh Ahmad Sarhindī. He was a distinguished Theologian and Sūfī. He died in 1748 A. D., 1161 A. H., and left several works. Shāh 'Abdul 'Azīz of Dehlī, the most celebrated Indian Theologian in modern time, was one of his sons.

Ishuri or **Ishwari Singh**, **ایسری سنگه**, the son of Rājā Jai Singh Sawāī, whom he succeeded to the rāj of Jaipur in 1743 A. D. He died in 1760 A. D., and was succeeded by his son Mādho Singh.

Ishuri Parshad Narain Singh Bahadur **ایشری پرشاد ناراین سنگه بهادر**, rājā of Benaras (1869).

Iskandar, **اسکندر**, Alexander the Great. *Vide* Sikandar Zulkarnain.

Iskandar Manishi, **اسکندر منشی**, whom Stewart in his "Catalogue of Tippū Sultān's Library," calls Sikandar Hamnashīnī, is the author of the "Tārīkh 'Alam 'Arāe 'Abbāsī," a history of the Persian kings of the Safwī dynasty, from Shāh Isma'īl I to Shāh 'Abbās the Great, to whom it was dedicated in 1616 A. D., 1025 A. H.

Islam Khan, **اسلام خان**, title of Mīr Zayā-uddīn Husain Badakhshī, whose poetical name was Wālā. He served under the emperor 'Alamgīr, and was raised to the rank of 5000 with the title of Islām Khān. He died in the year 1663 A. D., 1074 A. H., at Agra, and the chronogram of his death was written by Ghani Kashmirī. He was the father of Nawābs Himmat Khān, Saif Khān and 'Abdur Rahīm Khān.

Islam Khan, **اسلام خان**, the son of Safī Khān and grandson of Islām Khān Mashhadī, was Subadār of Lahōr in the time of the emperor Farrukh-siyar, and was raised to the rank of 7000 in the reign of Muhammad Shāh.

Islam Khan Mashhadī, **اسلام خان مشهدی**, **نواب** (he is by some called Islām Khān Rūmī, but that is a mistake). He was a native of Mashhad, and his original name was Mīr 'Abdus Salām. In the time of Jahāngīr he held the mansab of 5000, and the Subadārī of Bengal; and in the time of Shāh Jahān was raised to the rank of 6000 with the title of Motam-uddaula and held the appointment of second Bakhshigārī and governorship of the Dakhin. He afterwards was again appointed governor of Bengal. In the 13th year of Shāh Jahān he was raised to the rank of Wizarat with the title of Jumdat-ul-Mulk. Shortly after he was raised to the rank of 7000, and the Subadārī of the Dakhin. He was wazīr to Shāh Jahān and held the mansab of 7000, with the title of Islām Khān. He was some time before his death appointed governor of the Dakhin where he died in the 21st year of the emperor, on the 2nd of November, 1647 A. D., 14th Shawwāl, 1057 A. H., and was buried at Aurangābād.

Islam Khān Rūmī, **اسلام خان رومی**, title of Husain Pāshā, son of 'Alī Pāshā. He was governor of Basra, but being deprived of that situation by his uncle Muhammad, he left that country and came to India in 1689 A. D., 1080 A. H., where he was received by the emperor 'Alamgīr with the greatest respect, and honored with the rank of 5000 and title of Islām Khān. He was killed in the battle of Bijāpūr in the Dakhin on the 13th of June,

1676 A. D., 11th Rabi' II, 1087 A. H. He had built his house at Agra on a piece of ground consisting of four bigas and seven cottas, and a garden on a spot of three bigas and nine cottas, on the banks of the river Jamna near the Ghāt called Tajāra close to the fort of Agra.

Islam Khan, Shaikh, **شیخ اسلام خان**, styled Nawāb

Ya'tzād-uddaula, was a grandson of Shaikh Salīm Chishtī, and son-in-law of Shaikh Mubārīk, the father of the celebrated 'Abū'l Fazl, whose sister, named Lādli Begam, he had married. He was appointed governor of Bengal by the emperor Jahāngīr in 1608 A. D., 1017 A. H. Nawāb Ikram Khān was his son, and Kāsim Khān his brother. The latter succeeded him in the government of Bengal in 1613 A. D., 1022 A. H., in which year Islām Khān had died. His remains were transported to Fathapūr Sikrī where he was buried.

Islam Shah, **اسلام شاه**, *vide* Salīm Shāh.

Isma'il, **اسمعیل**, or Ishmael, the son of the patriarch Abraham.

Isma'il, **اسمعیل بن اصم جعفر صادق**, the eldest son of Imām Ja'far Sādīq, from whom the sect of Isma'ilis or Isma'ilias take their name. They maintain, that Isma'il, who was the eldest son, but died during his father's life, should have succeeded to the dignity of Imām, and not Mūsī Kāzīm, who was his younger brother, and became the seventh Imām. Hasan Sabbah was of this sect. *Vide* Isma'ilis.

Isma'il I, Safwi, Shah, **شاه اسمعیل صفوی**, the son of Sultān Haider, was the first monarch of the Safwian dynasty of kings who reigned in Persia. He traced his descent from Mūsī Kāzīm the seventh Imām, who was descended in a direct line from 'Alī, the son-in-law of Muhammad. Almost all his ancestors were regarded as holy men, and some of them as saints. The first of this family who acquired any considerable reputation was Shaikh Safī-uddīn, who had settled at Ardibel, and from whom this dynasty takes its name of Safwīa or Safwī. His son Sadr-uddīn Mūsā, as well as his immediate descendants, Khwāja Alī, Shaikh Ibrāhīm, Sultān Junaid, and Haider, acquired the greatest reputation for sanctity. Cotemporary monarchs, we are informed, visited the cell of Sadr-uddīn. The great Taimūr (Tamerlane), when he went to see this holy man, demanded to know what favour he should confer upon him. "Release those prisoners you have brought from Turkey," was the noble and pious request of the saint. The conqueror complied; and the grateful tribes, when they gained their liberty, declared themselves the devoted disciples of him to whom they owed it. Their children preserved sacred the obligation of their fathers; and the descendants of the captives of Taimūr became the supporters of the family of Safī, and enabled the son of a devotee to ascend one of the most splendid thrones in the world. Khwāja 'Alī, after visiting Mecca, went on a pilgrimage to Jerusalem, and died at that city. His grandson Junaid, sat on the musnad as a spiritual guide after the death of his father Shaikh Ibrāhīm; and so great a crowd of disciples attended this holy man, that Jahān Shāh, the chief of the tribe of the Black Sheep, who at that time ruled Azurbejān, became alarmed at their numbers, and banished him from Ardibel. Junaid went to Dayārbikar, whose ruler, the celebrated Uzzan Hasan, received him kindly, and gave his sister in marriage to Junaid. He afterwards went with his disciples to Shirwān, where he was slain in a conflict with the troops of the king of that province in 1456 A. D., 860 A. H. His son Sultān Haider succeeded him, and his uncle, Uzzan Hasan who had now by his overthrow of Jahān Shāh and Sultān Abū Saīd, become sovereign of all Persia, gave him his daughter in marriage. The name of this princess according to Muhammadan authors, was 'Alam Shoa', but we are informed by

a cotemporary European writer, that she was called Martha, and was the daughter of Uzzan Hasan by the Christian lady Despina, who was a daughter of Calo Joannes, king of Trebizond. Sultán Haidar also lost his life from the wound of an arrow which he received in a battle with the troops of Shirwán Sháh and Ya'kúb Beg in July, 1488 A. D., Shabán, 893 A. H. Sultán Haidar had three sons by this princess; Sultán 'Alí, Ibráhím Mirzá and Sháh Isma'il. When Isma'il attained the age of fourteen (his elder brothers having died some years before), he put himself at the head of his adherents, and marched against the great enemy of his family the ruler of Shirwán, called Shirwán Sháh, whom he defeated 1500 A. D., 906 A. H., and soon after; by another victory gained over Alwand Beg, the son of Ya'kúb Beg, a prince of the dynasty of the White Sheep, he became the master of the province of Azurbeján, and established his residence at the city of Tabrez; and in less than four years became the acknowledged sovereign of the kingdom of Persia. He was born on the 17th July, 1487 A. D., 25th Rajab, 892 A. H., died after a reign of 24 lunar years on Monday the 23rd of May, 1524 A. D., 19th Rajab, 930 A. H., aged 38 years, and was buried at Ardíbel. Muhammadan historians fix the commencement of his reign from the year 1500 A. D. He left four sons; Tahmasp, who succeeded his father, Sam Mirzá, Bahrám, and Ikh-lás Mirzá, and five daughters. He composed a Turkish Diwán in which he uses the Takhallus of Khatibí.

The following is a list of the Safwí kings of Persia.

1. Sháh Isma'il Safwí, 1st son of Sultán Haidar.
2. Sháh Tahmasp Safwí I, son of Isma'il Safwí.
3. Sháh Isma'il II.
4. Muhammad Khudá Banda.
5. Hamza, son of Khudá Banda.
6. Sháh Isma'il III, son of Khudá Banda.
7. Sháh 'Abbás I, son of Khudá Banda.
8. Sháh Safí, the son of Safí Mirzá, the son of 'Abbás.
9. Sháh 'Abbás II, son of Sháh Safí.
10. Sháh Sulaimán, son of 'Abbás II.
11. Sháh Hussain, son of Sulaimán.
12. Sháh Tahmasp II, last of the Safwí dynasty.
Mahmúd, an Afghán.
Ashraf, an Afghán.
13. Sháh 'Abbás III, vide Nádir Sháh.
Nádir Sháh.

Isma'il II, Safwí, Shah, شاه اسماعیل صفوی ثانی, second son of Sháh Tahmasp I, Safwí, whom he succeeded on the throne of Persia in May, 1576 A. D., Safar, 984 A. H., by the aid of his sister Pari Khánám, who sent for him from the fort of Kákhah where he was confined by his father for the last 18 years. The short reign of this unworthy prince was marked by debauchery and crime. Immediately on his accession, he directed the massacre of all the princes of the blood-royal that were at Kázwín, except 'Alí Mirzá whose life was spared: but even he was deprived of sight. His eldest brother Muhammad Mirzá, who had a natural weakness in his eyes, which rendered him almost blind, and was during his father's life, employed as governor of Khurásán, was then at Shiráz. Orders were sent to murder him and his son 'Abbás, but before they could be executed, Isma'il was found dead one morning in a confectioner's house, supposed to have been poisoned by his sister. His death happened at Kázwín on Sunday the 24th November, 1577 A. D., 13th Ramaẓán, 986 A. H., after a short reign of one year and six months. He was succeeded by his eldest brother, Muhammad Mirzá who, on his accession to the throne, took the title of Muhammad Khudá Banda.

Isma'il, اسماعیل, surnamed al-Mansúr, third or fourth Khalíf of Barbary of the race of the Fátimites, succeeded his father al-Kásem 945 A. D., 334 A. H., and having defeated and slain Yazíd-ibn-Kondat who had rebelled against

his father, caused his body to be flayed, and his skin stuffed and exposed to public view. Al-Mansúr died after a reign of seven years and sixteen days in 952 A. D., 30th Shawwál 341 A. H., and was succeeded by his son Abú Tamím Ma'd surnamed Mo'izz-uddin-alláh.

Isma'il 'Adil Shah, سلطان اسماعیل عادل شاه, of Bijápúr, surnamed Abú'l Fatha, succeeded his father Yúsaf 'Adil Sháh on the throne of Bijápúr in the Dakhin in 1510 A. D., 916 A. H., and died after a glorious reign of 25 lunar years on Wednesday the 27th of August, 1534 A. D., 16th Safar, 941 A. H., and was buried at Kúki near the tomb of his father. He was succeeded by his son Mallú 'Adil Sháh.

Isma'il-bin-Hasan, اسماعیل بن حسن, author of the work called "Zakhíra Khwárizm Sháh." He flourished in the reign of Alá-uddin Takash, Sultán of Khwárizm who died in 1200 A. D., 596 A. H., and was a cotemporary of Khakáni the poet.

Isma'il, Sayyad-bin-Husain Jurjani, اسماعیل سید بن حسین جرجانی, author of two medical works in Persian, called "Aghráz-ut-Tibb," and "Khiff-i-'Aláí," which he dedicated to Alp Arsalán, Sultán of Khwárizm.

Isma'ili, اسماعیلی or Isma'ilia, اسماعیلیه, a family of chiefs, who had through the means of superstition, established an influence over the minds of their followers, that enabled them to strike awe into the bosoms of the most powerful sovereigns, and to fill a kingdom with horror and dismay for a period of nearly two centuries. Their ruler, who may be justly termed the chief of the assassins resided on a lofty mountain, called Alahmút, and fate was in his hands; for there was no shape which his followers could not assume, no danger that they could not brave, to fulfil his mandates. These were the Isma'ilis or assassins, well-known by the Crusaders, as subjects of the Old Man of the mountain. They were completely extirpated by Halákú, the Tartar king of Persia, in the year 1256 A. D. Vide Isma'il and Hasan Sabbáh.

Isma'il Hakki, Shaikh, شيخ اسماعیل حقی, author of a commentary on the Kúran called "Rúh-ul-Bayán," and of the "Hadis-ul-Arba'in."

Isma'il Mirzá, اسماعیل میرزا, of Isfahán, an author.

Isma'il Nizam Shah, اسماعیل نظام شاه. His father, prince Burhán Sháh, having been defeated in an attempt to dethrone his brother Murta'zá Nizám Sháh, had fled for protection to the court of the emperor Akbar. On his departure he left behind him two sons, named Ibrá-hím and Isma'il, who were kept confined in the fortress of Láhághurh. On the death of Mirán Husain Sháh, the younger being raised to the throne of Ahmadnagar by Jamál Khán in the month of March, 1589 A. D., Jumáda I. 997 A. H., took the title of Isma'il Nizám Sháh. His father Burhán Sháh having received assistance from the emperor Akbar, marched against his son, but was defeated. However in a short time after this, he renewed his attempts, and being joined by a great majority of the chiefs and people, attacked Jamál Khán the king's minister, who was killed in the action on the 27th April, 1591 O. S., 13th Rajab, 999 A. H. Isma'il, who had reigned little more than two years, was taken prisoner and confined by his father, who ascended the throne of Ahmadnagar with the title of Burhán Nizám Sháh II.

Isma'il Pasha, اسماعیل پاشا, the present Khaddev or king of Egypt, son and successor of Muhammad 'Alí Pasha, who died in August, 1849 A. D.

Isma'il Samani, Amir, امیر اسماعیل سامانی, the first King or Amír of the race of Samání, called Samání, traced

his descent from Bahrām Chobīn, the warrior who contended for the crown of Persia with Khusro Parvez. Sāmān, the great-grandfather of Isma'īl, is termed, by European writers, a keeper of herds, and a robber: but this merely designates the occupation of a Tartar chief. His father Nasr Ahmad, the son of Asad, the son of Sāmān, was appointed governor of Māwarun Nahr by the Khalīf Mo'tamid in the year 875 A. D., 261 A. H. On his death his son Isma'īl succeeded him. Isma'īl, after his conquest over Amrū-bin-Lais, whom he seized and sent to Baghdād, in 900 A. D., became independent. The power of the dynasty of the Sāmānis extended over Khurāsān, Seistān, Balkh and the countries of Trans-Oxania, including the cities of Bukhārā and Samarkand. This justly celebrated prince died after a reign of twenty years in 907 A. D., Safar 295 A. H., aged 60 years, and was succeeded by his son Amīr Ahmad Sāmānī.

The names of the kings of this family who were called Amīrs, and who continued to reign for a period of 128 lunar years, are as follow:—

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|--------------------------|------------------------|
| 1. Amīr Isma'īl Sāmānī. | 6. Amīr Mansūr I. |
| 2. „ Ahmad Sāmānī. | 7. „ Nūh II. |
| 3. „ Nasr-bin-Ahmad. | 8. „ Mansūr II. |
| 4. „ Nūh I, son of Nasr. | 9. „ 'Abdul Málík II, |
| 5. „ Abdul Málík. | the last of this race. |

'Ismat, عصمت, vide Asmat.

'Istarushi, عسروشي, vide Muhammad-bin-Mahmūd.

Istaghana, استغنا, poetical title of 'Abdul Rasūl.

'Itabi, عتابي, a poet, who died in the year 1614 A. D., 1023 A. H.

Itkad Khan, اعتقاد خان, the brother of 'Asaf Khān, Wazīr, and son of Ya'tmād-uddaula. He was appointed governor of Kashmir by the emperor Shāh Jahān, which situation he held for several years. He died at Aghrah in 1650 A. D., 1060 A. H.

Itkad Khan, اعتقاد خان, the title of Mirzā Bahman Yār, the son of 'Asaf Khān and grandson of Ya'tmād-uddaula. He was raised to the rank of 4000 in the 25th year of Shāh Jahān 1651 A. D., 1061 A. H., with the title of Ya'tkād Khān, which his father held for some time as well as his uncle the brother of 'Asaf Khān. In the 6th year of 'Alamgīr 1662 A. D., 1072 A. H., the rank of 5000 was conferred on him. In 1667 A. D., 1077 A. H., he proceeded to Dacca in Bengal, to visit his brother Shāista Khān who was then governor of that province, and died there in the year 1671 A. D., 1082 A. H.

Itkad Khan, اعتقاد خان, former title of Zulfikār Khān Nasrat Jang.

Itmad Khan Khwaja Sara, اعتماد خان خواجه سرا, an eunuch and officer in the service of the emperor Akbar. He was stabbed by his servant Maqsūd 'Alī in 1578 A. D., 986 A. H., and was buried at a place called Itmād-pūr, twelve miles from Aghrah, which he had founded in his lifetime.

Itmad Khan, اعتماد خان, title of Shaikh 'Abdūl Kawī, an Amīr of the reign of the emperor 'Alamgīr. He was murdered by a Kalandar in 1666 A. D., 1077 A. H.

Itmad-uddaula, اعتماد الدوله, title of Khwāja Ayās or Ghayās the father of the celebrated Nūr Jahān Begam, the favourite wife of the emperor Jahāngīr. He was a Tartar and came from Persia to India in the reign of the emperor Akbar. In the time of Jahāngīr, he was raised to the high rank of Wazīr, with the title of Itmād-uddaula, and his two sons to the first rank of 'Umra with

the titles of 'Asaf Khān and Itkād Khān. He died near Kōt Kāngrā where he had accompanied Jahāngīr on his way to Kashmir in February, 1621 O. S., Rabi' I, 1030 A. H. His remains were transported to Aghrah, and buried on the left bank of the Jamnā, where a splendid mausoleum was built over his relics by his daughter Nūr Jahān. It was completed in 1628 A. D., and is still in a high state of preservation. It is said, but it seems not to be true, that she intended to raise a monument of silver to his memory, but was reminded by her architect, that one of less covetable material stood a fairer chance of duration. After his death, his son 'Abū'l Hasan was appointed Wazīr with the title of 'Asaf Khān. No private family ever made such alliances with royal blood, as this Tartar; for, his own daughter, his son's daughter and the daughter of his grandson, were married to three successive emperors of Hindūstān; and another daughter of his grandson, to prince Murād Bakhsh, who disputed the throne with 'Alamgīr, and for some days thought himself in possession of it. The place where he is buried, was a garden built by Itmād-uddaula during his lifetime. There are two tombs of yellow stone under the Rauza, one of which is of Itmād-uddaula and the other is said to be his wife's. It has a very large gate towards the east, built of red stone. It has two minars on both sides in the same number as there are two on the side of the Jamna towards the west. There is on the chabūtra towards the Jamna a fish made of stone; if the water runs in and rises as far as its mouth, the whole of Allahābād will be inundated.

'Itmad-uddaula, اعتماد الدوله, title of Muhammad Amīr Khān, the prime minister of the emperor Muhammad Shāh. Vide Muhammad Amīr Khān.

Itmad-uddaula, اعتماد الدوله, son of Muhammad Amīn Khān, Wazīr. Vide Kāmar-uddīn Khān.

Itsam-uddin, Shaikh, شيخ اعتمام الدين, author of the "Shagarf Nama-i-Wilāyat," being the travels of the author in Great Britain and France, some time before or after the year 1766 A. D., 1180 A. H. This work has been translated into English.

Ihia-bin-'Abdul Latif-al-Husaini of Kazwin, امير يحيى بن عبد اللطيف الحسيني, author of

the "Lubbut Tawārīkh," which he composed in 1541 A. D., 948 A. H. Hāji Khalfā gives his name as Isma'il-bin-'Abdul Latīf, and in the Māsir-ul-Umra, he is called Mir Ihia Husaini Saifi. He was patronized by Shāh Tahmāsp Safwī, but his enemies, envious of his good fortune, endeavoured to poison his patron's mind against him, and at last prevailed so far as to induce the king to order him together with his son Mir Abdul Latīf, to be imprisoned, the latter, however, made his escape, but Mir Iahia died in prison after one year and nine months' imprisonment in 1555 A. D., 962 A. H., aged 77 years. His second son Alā-uddaula known by the poetical name of Kāmī, is the author of the work called "Nafāis-ul-Māsir." His eldest brother Mir 'Abdul Latīf who had fled to Gilān, came afterwards to Hindūstān with his family some time after Akbar had ascended the throne. By him he was received with great kindness and consideration, and was appointed his preceptor. He is said by some authors to have died at Sikri in 1563 A. D., 971 A. H., but the author of the "Māsir-ul-'Umra" writes that his death took place in 1573 A. D., 981 A. H., and that Kāsim Arsalān found the chronogram of his death to be "fakharālyas." His eldest son Ghayās-uddīn 'Alī was also endowed with an excellent disposition, and served Akbar for a long period. In the 26th year of Akbar's reign, 1581 A. D., he was honored with the title of Naṭīb Khān, by which he is now best known. In the time of Jahāngīr he attained still further honors, and died at Ajmir in 1614 A. D., 1023

A. H. He was buried there in a marble tomb within the area of Mo'in-uddín Chishtí's mausoleum, where his wife also lies buried by his side. Nakh Khán was one of the compilers of the first portion of the "Tárikh Alf," and the translator of the "Mahábharat," though this honour is usually ascribed to Faizí. He left a son named Mir 'Abdul Latíf who was a person of great worth and ability, and attained high honours, but died insane.

Iyar Muhammad Khan, Mir, میر یار محمد خان, the son of Mir Murád 'Alí, former ruler of the Haidarábád portion of Sindh. He is a brother of Muhammad Khán, who being dispossessed and kept for some time a prisoner on the annexation of Sindh under Sir Charles Napier, was allowed to return, and now resides at Haidarábád as a private gentleman upon a pension from Government.

Izid Bakhsh, Mirza, میرزا ایزد بخش. His poetical name was Rasá; he was the grandson of 'Asaf Khán Ja'far Beg who was Wazir to Jahángir. Izid Bakhsh was at first employed by the prince 'Azim Sháh, and then by his father the emperor 'Alamgir in the capacity of Munshí. On the accession of Farrukh-siyar, he was disgraced by that emperor on account of his casting some reflections on his father Azim-ush-Shán at the time of the battle which took place between 'Azim Sháh and his brother Bahádúr Sháh. By the order of the emperor, the hairs of his mustaches were plucked out one by one, and afterwards he was cruelly murdered. This event took place about the beginning of the year 1713 A. D., 1126 A. H. His tomb is still to be seen in the compound of the Aghra College.

'Izzat, عزت, poetical name of (Shaikh) 'Abdul 'Azíz, which

'Izzat, عزت, poetical name of Sangham Lal, which see.

'Izzat, عزت, poetical title of Jaikishun, which see.

'Izzat, عزت, poetical appellation of Shaikh Wajih-uddín.

'Izzat-uddaula Mirza Muhsin, عزت الدوله مرزا

محسن, brother of Nawáb Safdar Jang. He was sent to Persia on an embassy to Nádír Sháh after his invasion of Hindústán, by the emperor Muhammad Sháh. Vide Najaf Khán and Muhammad Kulí Khán.

Izz-uddin Abdul Aziz-bin-Abdus-Salam Damishki, Shaikh, عزالدین عبدالعزیز بن عبدالسلام دمشقی, author of the "Shajrat-ul-Ma'árif." He died in the year 1261 A. D., 660 A. H.

Izz-uddin Hussain, عزالدین حسین. He was created by Sultán Ibráhím of Ghazní, Amír Hájjib, in which station he conducted himself so well, that the king gave him a princess of the house of Ghazní in marriage. He rose daily in favour and estimation, till Sultán Masa'úd the son of Ibráhím, put him in possession of the principality of Ghór. By the princess of Ghazní, he had seven sons entitled the seven stars. One of them, Fakhr-uddín Masa'úd, became king of Bámyán. The second was Kutb-uddín Muhammad, who married his cousin, a princess of Ghazní, the daughter of Sultán Bahrán Sháh. The third was 'Alá-uddín Hasan, prince of Ghór, who destroyed Ghazní. Izz-uddín during his lifetime paid tribute to the Saljúks as well as to the Ghaznavides.

Izz-uddin Khalid Khani, عزالدین خالد خانی, author of the work called "Daláel Firoz Sháhi," which he translated into Persian by order of Firoz Sháh, from a Hindí book which treated on philosophy, astrology and divination.

'Izz-uddaula Bakhtyar, عزالدوله بختيار, the son of Mu'izz-uddaula-ibn-Bóya. He succeeded to the kingdom of Irák the same day on which his father died, viz., Monday the 1st of April, 967 A. D., 17th Rabi' II, 366 A. H. The Khalíf al-Táya Billáh in the year 974 A. D. gave him his daughter in marriage, on whom a dowry of one hundred thousand dinárs was settled by her husband. He was a noble prince, and possessed such bodily strength that he would seize an enormous bull by the horns and throw him to the ground. A contest which arose between him and his cousin 'Asd-uddaula relative to their respective possessions, caused a breach between them which led to a war, and on Wednesday the 29th May, 978 A. D., they met and fought a battle, in which Izz-uddaula was slain, aged 36 years. His head was placed on a tray and presented to 'Asd-uddaula, who on seeing it, covered his eyes with his handkerchief and wept.

J.

Jabali, جبالي, the son of Ayham, last king of the tribe of Ghassán, who were Christian Arabs. He became a Muhammadan, and afterwards attempted to assassinate Umar, the second Khalíf after Muhammad. He died 673 A. D., 53 A. H.

Jabali, جبالي, surname of Abú 'Alí Muhammad-bin-'Abdul Waháb, who was the master of the celebrated Abú'l Hasan al-Asha'ri, chief of the sect of the Asharians, and one of the four Imáms of Musalmanism.

Jabali, جبلي, poetical name of 'Abdul Wásá, who was born in the mountains of Ghurjistán, hence his takhallus which means mountaineer. He found a patron in Bahrán Sháh of Ghazní, and served Sultán Sanjar Saljúki fourteen years. He died in 1160 A. D., 555 A. H., and left a Díwán of Kasídas. Vide 'Abdul Wásá.

Jabar, جابر, poetical name of Abú Músa Ja'far-al-Sáfi, which

Jabila Ram Nagar, جبله رام نگر, a Hindú chief who was governor of Allahábád, and died there in the commencement of the reign of Muhammad Sháh in 1720 A. D., 1132 A. H. His nephew Girdhar was appointed governor of Audh after his death, and in 1724 A. D., 1136 A. H., the government of Málwá was conferred on him, and the Súbadári of Audh was given to Burhán-ul-Mulk Sa'ádat Khán. Rájá Girdhar died at Málwá during the invasion of Bájí Ráo Marhatta, the general of Rájá Sáhú, about the year 1729 A. D., 1142 A. H., and was succeeded by Dayá Bahádúr his relation, who continued gallantly to resist the enemy, and fell in battle about the year 1730 A. D., 1143 A. H., when Muhammad Khán Bangash was appointed governor of that province.

Jabir, جابر بن عبدالله, the son of 'Abdullah, was a companion of Muhammad and a traditionist. He was present in nineteen battles which Muhammad fought, and died in the year 692 A. D., 73 A. H., aged 94 years.

Ja'far, جعفر, poetical title of 'Asaf Khán, commonly called Mirzá Ja'far Beg.

Ja'far, جعفر, a soldier by profession. He is the author of a Maghawí, which he dedicated to the emperor Sháh Jahán.

Ja'far-al-Barmaki, جعفر البرمكي بن يحيى, son of

Ahia or Yahia and grandson of Khálid, the son of Barmak who was originally a fire-worshipper. He succeeded his father Ja'far as wazir to the Khalif Hárún-al-Rashid; his grandfather having been wazir to Abú'l 'Abbás Saffáh, who was the first of all the Khalifs who had a wazir. This wazir Ja'far, was a great favourite of Hárún-al-Rashid, who gave him 'Abbása, his sister, in marriage, under the condition to have no carnal connection with her, but he transgressed the command, for which the Khalif ordered his head to be struck off. He also threw his brother al-Fazl and his father Ahia into prison, and there left them to die. Ja'far was only 28 years old when he was executed, having been in the favour of Hárún-al-Rashid for the space of seventeen years. Ja'far was beheaded on Sunday the 29th of January, 803 A. D., 1st Safar 187 A. H., his body was gibbeted on one side of the bridge of Baghdád, and the head stuck up on the other.

Ja'far Ali Khan, جعفر علي خان, commonly called Mir

Ja'far, whom the English placed on the masnad as Nawáb of Bengal, Behar and Orissa, after the defeat and death of Nawáb Siráj-uddaula, in June, 1757 A. D., Shawwál 1170 A. H. He was, however, deposed in 1760 A. D., 1174 A. H., on account of his neglect in the affairs of his government, and was obliged to retire on an ample pension, when his son-in-law, Mir Kásim 'Alí Khán was raised to the masnad. This man after his elevation, intending to drive out the English from Calcutta, was defeated in a battle fought at Udwa Nala on the 2nd of August, 1763 A. D., 22nd Muharram, 1177 A. H., and expelled, and Mir Ja'far was again placed on the masnad by the English. He died on Tuesday the 6th February, 1765 A. D., 14th Shabán, 1178 A. H., and his son Mir Phúlwarí, who assumed the title of Najm-uddaula, was elevated to the masnad. Ja'far Alí's cemetery is at Murshidábád, where his Begam and his son Míran are also buried.

List of the Nawábs of Murshidábád.

Ja'far 'Alí Khán,	died 6th February, 1765.
Najm-uddaula, son of Ja'far	
Alí Khán,	died 3rd May, 1766.
Saif-uddaula, 2nd son of Ja'far	
'Alí Khán,	died 10th March, 1770.
Mubarik-uddaula, 3rd son of	
Ja'far 'Alí Khán,	died September, 1793.
Nazir-ul-Mulk, son of Mubarik-	
uddaula,	died April, 1810.
Zain-uddín 'Alí Khán.	
Sayyad Ahmad 'Alí Khán, ..	died 30th October, 1824.
Humáyún Jáh.	
Mansúr 'Alí Khán Nasrat Jang, present Nawáb (1858).	

Ja'far Barmaki, جعفر برمكي, see Ja'far-al-Barmaki.

Ja'far-bin-Abu Ja'far-al-Mansur, جعفر بن ابو جعفر

المنصور, the Khalif of Baghdád. His daughter Zubeda was married to Hárún-al-Rashid. He died in the year 802 A. D., 186 A. H.

Ja'far-bin-Abu Talib, جعفر بن ابوطالب, was the brother of 'Alí the son-in-law of the prophet. He was killed in a battle fought at Muta in Syria against the Roman army in 629 A. D., 8 A. H.

Ja'far-bin-Muhammad Husaini, جعفر بن محمد

حسيني, author of the "Muntakhib-ut-Tawárikh," a very judicious abridgment of Oriental history from Adam down to Sháhrúkh Mirzá, son of Amír Taimúr. This work

was dedicated to Báisanghar Bahádur, third son of Sháh-ruk, in 1417 A. D., 820 A. H. Many authors have compiled works under this title, one of which was written by Shaikh 'Abdul Kádír Badáoní.

Ja'far-bin-Tufail, جعفر بن طفيل, an Arabian philo-

sopher in the 12th century, author of a romance, called the "history of Hai-ibn-Yokdhan," in which he asserts that by the light of nature, a man may acquire a knowledge of things, and of God. *Vide* Lempriere's Universal Dictionary, under Jaaphar.

Ja'far Khan, جعفر خان, entitled "Umdat-ul-Mulk," was

the son of Sádik Khán Mir Bakhshí, and sister's son and son-in-law of Yemin-uddaula 'Asaf Khán, wazir. He held the rank of 6000 under the emperor Sháh Jahán, was appointed prime minister by 'Alamgír about the year 1662 A. D., 1073 A. H., and died in the 13th year of that emperor, 1670 A. D., 1081 A. H., at Dehli. After his death the office of wízarat was conferred upon Asad Khán with the title of Asad-uddaula. It seems that after the death of Ja'far Khán his remains were transferred to Agra, where his tomb is to be seen still standing on the right bank of the Jamna.

Ja'far Khan, جعفر خان, whose original name was Mur-

shid Kulí Khán, was appointed governor of Bengal by the emperor 'Alamgír in 1704 A. D., 1116 A. H. He founded the capital of Murshidábád and named it after his original title. He was the son of a Bráhma converted to Muhammadanism by Háji Shafia' Isfahání. He died in the reign of the emperor Muhammad Sháh about the year 1726 A. D., 1138 A. H., and was succeeded by his son-in-law Shujá-uddín (also called Shujá-uddaula). The following is a list of his successors:

Murshid Kulí Ja'far Khán,	A. D. 1704
Shujá-uddín, son of Ja'far Khán,	1726
'Alá-uddaula Sarfaráz Khán,	1739
Alahwardí Khán Mahábat Jang,	1740
Siráj-uddaula, grandson of ditto,	1756
Ja'far 'Alí Khán (dethroned in 1760),	1757
Kásim 'Alí Khán, son-in-law of ditto,	1760
Ja'far 'Alí Khán, restored in	1763
Najm-uddaula, son of ditto,	1764
Saif-uddaula, brother of Najm-uddaula,	1766
Mubarik-uddaula,	1769
Názim-ul-Mulk Wazir-uddaula, (died April 28th,	
1810,	1796
Sayyad Zain-uddín 'Alí Khán, son of ditto,	1810
Sayyad Ahmad 'Alí Khán.	
Humáyún Jáh.	
Mansúr 'Alí Khán, Nasrat Jang.	

Ja'far Khan, جعفر خان بن صادق, son of Sádik

Khán, king of Persia. He was recognised by the principal noblemen in Fars, after the death of 'Alí Murád Khán in 1785, and the people wore forward in acknowledging his authority, but unable to resist his enemy 'Aká Muhammad Khán, who now ventured to embrace a more extensive field for the exertion of his talents, and commenced his march against Isfahán. Ja'far Khán was treacherously murdered in 1788; his head was severed from his body, and cast before the citadel, the sport of children, and the outcasts of the city.

Ja'far Khan, جعفر خان, a nobleman who in the first year

of the emperor Bahádur Sháh was appointed governor of Kashmir in the room of Nawásiah Khán 1707 A. D., 1119 A. H. He proved to be a bad governor and a mob set fire to his residence. He died in Kashmir of drink and excess 1709 A. D., 1121 A. H., and according to the record of his death, must be faring badly at present.

Ja'far Nasiri, جعفر نصیری, an author who completed the work called "Latā'ef Khayāl," in 1742 A. D., 1155 A. H., which was commenced by Mirzā Muhammad Sālah.

Ja'far Sadik, جعفر صادق, or Ja'far the Just. He was the eldest son of Muhammad Bākīr, the grandson of Imām Husain. He is reckoned the sixth Imām; was born at Madina about the year 702 A. D., 83 A. H., and died in the same city under the khilāfat of Abū Ja'far Al-Mansūr, in 765 A. D., 148 A. H. He was very famous for his doctrine amongst the Musalmāns, was invited to court by Al-Mansūr, that he might profit by his counsel: Ja'far returned for answer, "Whoever has a view duly to this world, will not give you sincere advice, and he who regards the next, will not keep your company." He was buried in the cemetery of Al-Bakīa at Madina. The same tomb contains the bodies of his father, Imām Bākīr, his grandfather 'Alī Zain-ul 'Abidin, and his grandfather's uncle, Hasan, son of 'Alī. His mother's name was Umm Farwāh, daughter of Kāsim, the son of Muhammad, the son of Abū Bakr Sadīk, the first Khalīf after Muhammad. He is said to be the author of a book of fate called "Fāl Nama."

Ja'far Zatali, میر جعفر زلی, a Sayyad of Nār-noul, cotemporary with Mirzā Bedil. He served under prince 'Azim Shāh, the son of the emperor 'Alamgir, who was slain in battle in 1707 A. D., 1019 A. H. Ja'far was the most celebrated humoristic poet of Hindūstān: his compositions are a mixture of Persian and Urdū. He is the author of a Shāhnāma in Rekhta. He was put to death in 1713 A. D., 1225 A. H., by order of the emperor Farrukh-siyar, on account of a satirical verse he had written on the accession of that emperor to the throne of Dehli.

Jagat Goshaini, جگت گوشا بیدی, vide Jodh Bāi.

Jagat Narayan, جگت ناراین, a Hindū poet who wrote some kasidas in praise of Nawāb 'Asaf-uddaula of Lakhnau, who died in 1797 A. D., 1212 A. H.

Jagannath, Raja, راجا جگناتھ, the son of Bhara Mal. He held the rank of 5000 in the time of the emperor Jahāngir, about the year 1605 A. D., 1014 A. H.

Jagat Singh, جگت سنگھ, the son of Makund Singh Hara, lived in the time of the emperor 'Alamgir 1659 A. D.

Jagat Singh, جگت سنگھ, rájā of Jaipūr or Jainagar, was the son of rájā Partāp Singh, the son of Madho Singh, the son of Ishurī Singh, the son of the celebrated rájā Jai Singh Sawái, who lived in the time of the emperor Muhammad Shāh. Jagat Singh succeeded his father in 1803 A. D., and is said to have been an effeminate prince. Though he died without issue, he was succeeded by rájā Jai Singh, a posthumous son, believed supposititious.

Jagnath Kalanwat, جگناتھ کلاوٹ, a musician who was employed by Shāh Jahān, who conferred on him the title of Mahā Kabráj.

Jaghtai, جغتای, vide Chaghtai Khān.

Jagnath, جگناتھ, brother of Rájā Bhagwán Dās. He distinguished himself in the war with Rájā Partāp Singh. He slew the renowned champion Rām Dās, son of Jagmah.

Jahan Ara Begam, جهان آرا بیگم, daughter of the emperor Shāh Jahān, by Mumtāz Mahal, daughter of 'Asaf

Khān, wasir; was born on Wednesday the 23rd of March, 1614 A. D., 21st Safar, 1023 A. H. One of the most beautiful examples of female modesty to be found in the annals of woman is recorded of this princess, celebrated in song and history as the heroic, the witty, the generous, the elegant, the accomplished, and the beautiful Jahān Arā Begam. One night, (26th March, 1644 A. D., 27th Muharram, 1054 A. H.) as she was returning from her father's apartments to the harem, in one of the passages which connect the latter building with the body of the palace, her flowing drapery was unhappily ignited by the flame of a lamp. Her whole dress, which was of the finest muslin, was instantly in flames, and of course her life was in imminent peril; but, knowing that she was then within hearing of many young nobles of the court, she would not raise an alarm, lest they should run to her assistance, and behold her unveiled, or lay their hands upon her in order to extinguish the flames. Heroically enduring all the agonies which fire could inflict, she withheld her cries, and rushed forward until she reached the women's apartments, and there sunk upon the floor, almost lifeless. For a long period, no hopes were entertained of her recovery, but she was ultimately restored to health by an English physician named Dr. Boughton who was then at Sūrat, and had been sent for by the emperor her father then in the Dakhin, although her beauty was cruelly impaired. The emperor, in reward for Dr. Boughton's services, besides other favours, granted him, at his disinterested request, a patent for his countrymen to trade free of customs throughout his dominions. The large Masjid of red stone adjoining the fort of Agra near the Tripolia (now demolished) was built by her in the year 1648 A. D., 1058 A. H., at a cost of five lacs of rupees. She died in the reign of her brother the emperor 'Alamgir on the 5th September, 1680 A. D., 3rd Ramazān, 1092 A. H., and lies buried in the yard of the mausoleum of Nizām-uddīn Aulia at Dehli. The name of Jahān Arā will ever adorn the pages of history as a bright example of filial attachment and heroic self-devotion to the dictates of duty, more especially when we view it in contrast with the behaviour of her sister Roshan Arā, who, by aiding the ambitious designs of Aurangzib, enabled him to dethrone Shāh Jahān. The amiable and accomplished Jahān Arā not only supported her aged father in his adversity, but voluntarily resigned her liberty and resided with him during his imprisonment in the fort of Agra. Her tomb is of white marble, open at the top, and at the head is a tablet with a Persian inscription inlaid in black marble letters, to the following effect: "Let no one scatter over my grave anything but verdure, for such best becomes the sepulchre of one who had a humble mind." On the margin is written, "The perishable fakir Jahān Arā Begam, daughter of Shāh Jahān, and the disciple of the saints of Chishtī, died in the year of the Hijra, 1092 A. H."

Jahan Bano Begam, جهان بانو بیگم, the daughter of Prince Murād, the son of the emperor Akbar. She was married to Prince Parwez, the son of Jahāngir, by whom she had Nadira Begam, who was married to Dara Sheko, the eldest son of Shāh Jahān.

Jahandar Shah, جهاندار شاه, surnamed Muhammad Mu'izz-uddīn, was the eldest son of the emperor Bahādūr Shāh, and grandson of 'Alamgir. He was born in the Dakhin on Wednesday the 8th April, 1663 A. D., 10th Ramazān, 1073 A. H. The death of his father, which took place in February, 1712 A. D., Muharram, 1124 A. H., was followed by the usual struggle among his sons for the crown. The incapacity of Jahāndār Shāh the eldest, had given a great ascendancy to the second whose name was Asīm-ush-Shān. He was supported by most of the nobility and of the army, but his other brothers joined their interests, and were kept together by the persuasions and false promises of Zulfikār Khān the Amīr-

ul-'Umrá. Their concord was of short duration, and lasted only until the defeat and death of Azim-ush-Shán; after which a bloody battle ensued between the three surviving brothers, two of whom, viz., Jahán Sháh with his son Farkhunda Akhtar, and Rafi-ush-Shán, being killed, Mui'zz-uddín by the intrigues and support of the Amír-ul-'Umrá, remained undisputed master of the throne, and was crowned at Láhór on Thursday the 10th of April, 1712 A. D., 14th Rabí' I, 1124 A. H., with the title of Jahándár Sháh. He was in himself a weak man, effeminately careful of his person, fond of ease, indolent, and totally ignorant of the art of government. He made the vast empire of Hindústán an offering to the foolish whims of a public courtesan, named Lál Kúnwar, which tortured the minds of worthy subjects loyal to his family. He reigned only nine months, was defeated in a battle fought near Ágrah, and afterwards taken prisoner and murdered in the month of January, 1713 A. D., Zil-hijja, 1124 A. H., by order of his nephew Farrukh-siyar (the son of the late Azim-ush-Shán), who became emperor. His corpse was exposed to public view, and then interred in the platform before the mausoleum of the emperor Humáyún at Dehlí. His mother's name was Nizám Báí.

Jahandar Shah, Prince, شهزاده جهاندار شاه, the eldest son of the emperor Sháh 'Alam. In April, 1784 A. D., on account of the unsettled affairs of his father, he made his escape from Dehlí and repaired to Lákhnaú, where Mr. Hastings had arrived to regulate the concerns between the wazír, Asaf-uddaula, and the Company. He accompanied Mr. Hastings to Benaras, which place he chose for his residence. He had an allowance of five lacs of rupees per annum from the Nawáb-wazír at the earnest request of Mr. Hastings. He died in Benaras on the 1st of April, 1788 A. D., 25th Shabán 1202 A. H., after an illness of little more than twenty-four hours; aged about 35 years, and was buried with every honour due to his rank near the tomb of a venerated Muhammadan in Benaras. The English Resident and principal people of the city attended his funeral. He left behind him three sons, whom, with the rest of his family, he recommended to the care of the English, under whom they still enjoy a comfortable asylum and allowance at Benaras. Garcin-de-Tassy informs us, that there is a work of his in the India House, which has the title of "Bayáz Ináyet Murshidzada." He is also called Mirzá Jawán Bakht, and his poetical title is Jahándár. The narrative written by this prince, was translated by Mr. Scott, and published in the appendix to Mr. Hastings' Review of the state of Bengal.

Jahangir, محمد جهانگیر, (emperor) surnamed

Núr-uddín Muhammad, was the eldest son of the emperor Akbar the Great; was born in the village of Sikrí on Wednesday the 31st of August, 1569 A. D., 17th Rabí' I, 977 A. H., and was named Mirzá Salím on account of his coming into the world, as supposed, by the prayers of Shaikh Salím Chishtí, a venerable Shaikh and dervish who resided in the village of Sikrí, now called Fathapúr Sikrí, in the province of Ágrah. His mother, who received the title of Mariam Zamman, was the daughter of Rájá Biháí Mal Kachhwáhá. After the death of his father, which took place on the 16th of October, 1606 A. D., he succeeded him by the title of Núr-uddín Muhammad Jahángir. He reigned 22 lunar years, 8 months and 15 days from the day of his father's demise; and died in camp on Sunday the 28th of October, 1627, A. D., 28th Safar, 1037 A. H., on his way to Láhór from Kashmír, aged 59 lunar years, 11 months and 12 days; and was interred in the suburbs of Láhór in the garden of his favourite wife Núr Jahán Begam. He was succeeded by his son Mirzá Khurram, who took the title of Sháh Jahán. His favourite Sultána Núr Jahán, who survived him 18 years, is also buried in the same mau-

soleum. Jahángir, after his death, received the title of "Jannat Makáni." It was to this prince that Sir Thomas Roe was sent as ambassador by King James I. Sir Thomas has given a good description of the grandeur of the court of Hindústán; but very little notice is taken of this embassy in the chronicles of the East. In 1612, Jahángir permitted the Company to establish factories at Súrat, Ahmadábád, and Cambay. Jahángir wrote his own Memoir in Persian, called, "Túzak Jahángir" which has been translated by Major David Price, London, 1829, 184 pages 4to. It is also called Jahángir Náma.

Jahangir Kuli Khan, Kabuli, جهانگیر قلی خان کابلی,

an amír of the rank of 5000, who was appointed governor of Bengal by the emperor Jahángir in 1607 A. D., 1016 A. H., and died there in 1608 A. D., 1017 A. H.

Jahangir, جهانگیر, a cousin and husband of Sikandar

Begam of Bhopal. His uncle was one of the Pathán or Afghan soldiers of fortune, who under Aurangzib carved out principalities, and on that emperor's death, declared himself independent at Bhopal; and on his death his wife was declared Regent by the army, and his daughter Sikandar Begam, heir. She married Jahángir who died in the year 1845 A. D.

Jahangir Kuli Khan, جهانگیر قلی خان, son of Khán

'Azim Mirzá 'Azíz Kóka, served under the emperors Akbar and Jahángir, and died in the fifth year of Sháh Jahán 1631 A. D., 1041 A. H.

Jahangir, Mirza, جهانگیر مرزا, the eldest son of Amír

Taimúr. He died before his father 1574 A. D., 776 A. H. His son's name was Pír Muhammad, which see.

Jahangir, Mirza, مرزا جهانگیر, the eldest son of Akbar

Sháh II, king of Dehlí. He was, in consequence of having fired a pistol at Mr. Seton the Resident at Dehlí, sent as a State prisoner to Allahábád, where he resided in the garden of Sultán Khuro for several years, and died there in 1821 A. D., 1236 A. H., aged 31 years; a salute of 31 guns was fired from the ramparts of the fort of Allahábád at the time of his burial. He was at first interred in the same garden, and subsequently his remains were transferred to Dehlí, and buried in the court-yard of the mausoleum of Nizám-uddín Aulia.

Jahanian Jahan Gasht, Makhdum, جهانیان

جهانگشت مخدوم, vide Shaikh Jalál.

Jahan Khatun, جهان خاتون, a famous lady, who after

the death of her first husband, got married to Khwája Amín-uddín, minister of Sháh Abú Is-hák, ruler of Shiráz. She is said to have been a very beautiful woman, and a good poet.

Jahan Shah Turkman, جهان شاه ترکمان, son of Kará

Yúsaf Turkmán, was the brother of Sikandar Turkmán, after whose death in 1437 A. D., 841 A. H., the government of Azurbeján was conferred on him by Sháhrukh Mirzá, the son of Amír Taimúr. He held it till the death of that prince in 1447 A. D., 850 A. H., after which he conquered most part of Persia, and carried his arms as far as Dayárbikar, and fell in a battle which he fought against Hasan Beg, commonly called Uzzan Hasan, the ruler of that province, on the 10th of November, 1467 A. D., 12th Rabí' II, 872 A. H., aged 70 years. He reigned more than 30 lunar years, and as he was slain in battle against Hasan Beg, the chronogram of the year of his death was found to contain the words "Slain by Hasan Beg."

Jahan Shah, شهزاده جهان شاه, (prince) the third son of the emperor Bahádur Sháh. He was slain in the battle which took place at Láhor after the death of his father between his brothers in March, 1712 A. D. His mangled body with that of his brother Raff-ush-Shán and his son, was conveyed to Dohlí and interred without ceremony and pomp in the mausoleum of the emperor Humáyún, the general receptacle of the murdered princes of the imperial family.

Jahan Soz, جهان سوز, a title of Sultán 'Alá-uddín Hasan Ghori.

Jahi, جامي, the poetical name of Ibráhím Mirzá (Sultán) which see.

Jahiz or **Aljahiz**, جاحظ يا الجاحظ, the surname of Abú 'Usmán 'Umar bin-Mahbúb Kana'ána, a man of great learning, but of a very eccentric tendency of mind. He wrote a book on the Commerce of the Arabians early in the third century of the Híjra, entitled "Kitáb-al-Nazrat fil 'Tajárat," which is frequently quoted by Nawerí. Jahiz died 868 A. D., 255 A. H., at the age of 96 years.

Jaiapa, جياپا سيندهيا, Sindhia, succeeded his father Ránoji Sindhia, the founder of the Sindhia family, in 1750 A. D., 1163 A. H. and was murdered in his tent in 1759 A. D., 1172 A. H. He was succeeded by his brother Mádhóji Sindhia.

Jaichand, جي چند راتهور, the last Ráthór monarch of Kanaúj. He ruled the country from Buxar to Kanaúj and reigned about the Sambat year 1400 A. D., 1343 A. H. His favourite residence was near the city of Jounpúr which he had built in 1359 A. D., 1416 Sambat. The present city of Jounpúr was built by Fíróz Sháh in the year 1370 A. D., 772 A. H., in the name of his uncle Fakhr-uddín Muhammad Júnán, the date of which is found in the words "Shahr Jounpúr." According to Colonel Tod, Jaichand reigned about the 12th century of the Christian era, and one of his grandsons named Seoji, with a few retainers, planted the Ráthór standard in Márwár in the year 1212 A. D.

Jai Chand, جي چند, a rájá of Nagarkot or Kángra, who lived in the time of the emperor Akbar.

Jaikishun, جي كشن, a Kashmírí Bráhmaṇ whose poetical name was 'Izzat, was the agent of Nawáb Is-hák Khán.

Jaimal, جيمل, a rájá, famous in history as "the bravest of the brave." In 1568 A. D. Udai Singh, the son of Rana Sanka or Sanga, and the founder of the capital Udaipúr in Chittór, came under the displeasure of the emperor Akbar. The recreant chief fled and left the defence of his capital (Chittór) to Rájá Jaimal, who was killed by Akbar himself in 1568 A. D.

Jaipal I, جياپال اول, son of Hitpál, rájá of Láhor of the Bráhmaṇ tribe, who reigned over the country extending in length from Sarhind to Lamghan, and in breadth from the kingdom of Kashmír to Multán. He was once defeated by Subaktagin, the Sultán of Ghazní, with great slaughter, and again on Monday the 27th November, 1001 A. D. by his son Sultán Mahmúd, when Jaipál with fifteen of his principal chiefs, being his sons and brethren, were taken prisoners, and 5000 of his troops were slain on the field of battle. He was afterwards released by Mahmúd, but in compliance with a custom which prevailed among the Hindús, that whatever rájá was twice overpowered by strangers, became disqualified to reign, he

ordered a funeral pile to be prepared, and having set fire to it with his own hands, perished therein. He was succeeded by his son Anandpál.

Jaipal II, راجه جياپال ثاني, rájá of Láhor, son of Anandpál whom he succeeded in 1013 A. D. He was routed in a great battle by Sultán Mahmúd in 1022 A. D. on the banks of the river Ravi, the result was the permanent occupation of Láhor by a Muhammadan governor, and the appointment of a Viceroy of Láhor by Mahmúd. This was the foundation of the Muhammadan empire in India.

Jai Singh I, راجه جي سنگه اول, (rájá) of the tribe of Kachhwáhá, commonly called Mirzá Rájá, was the son of rájá Máhá Singh, the son of Partáp Singh, the son of rájá Mán Singh. He served under the emperor Sháh Jahán, and was made governor over the conquered provinces of the Dakhin about the year 1664 A. D. by the emperor 'Alamgir. He was recalled to court in 1666 A. D., but died on the road, soon after his arrival at Burhánpúr, 28th Muḥarram 1078 A. H. According to Orme's Historical Fragments of the Mughul Empire, Jai Singh died at Burhánpúr soon after the pretended revolt of Sultán Muazzim the son of the emperor, and seems to have been poisoned by the procurement of 'Alamgir. There never was a prince among the rájpúts equal to him in accomplishments. He was completely learned in Hindí, and understood the Turkish, Persian, and Arabic languages. He left two sons, Rám Singh his eldest, and Kirat Singh. The former was honoured after his father's death with the title of rájá, and put in possession of his father's territories. Jai Singh had built several fine edifices at Agrah of which no sign remains now, but the name and place on which the buildings stood is still called Jaisinghpúra.

Jai Singh II, راجه جي سنگه سوامي ثاني, a rájá of the tribe of Kachhwáhá rájpúts, was the son of Bishun Singh, the son of Kishun Singh, the son of Rám Singh, the son of Mirzá Rájá Jai Singh. He is commonly called Mirzá Rájá Jai Singh Sawái. He was the zamindár or rájá of a considerable territory in the province of Ajmir named Amer, but since the prince's founding a new city called Jaipúr, the rájaship has also taken that name. Bishun Singh, the father of Jai Singh and Bijai Singh, died about the year 1693 A. D., Sambat 1750, and after his death the title of rájá was bestowed on Jai Singh by the emperor 'Alamgir with the rank of 1500, and subsequently with that of 2000. After the death of that emperor, he espoused the cause of 'Azim Sháh, the son of 'Alamgir, whilst his brother Bijai Singh aided Bahádur Sháh, who on his accession to the throne conferred the rank of 3000 on the latter. Bijai Singh quarrelled with his brother for the ráj; and the emperor, not willing to displease either, confiscated their estate, and appointed Sayyad Husain Alí Khán of Bárha, as Faujdár of that place. When the emperor marched to the Dakhin to punish his brother Kámbakhsh, 1708 A. D., 1120 A. H., Jai Singh, with the aid of rájá Ajít Singh Ráthór, engaged the Faujdár in battle and having killed him took possession of the province. In the reign of Farrukh-siyar he was honoured with the title of Dhíráj Rájá Jai Singh, and in the time of Muhammad Sháh, with that of Sawái. In the year 1732 A. D., 1145 A. H., he was appointed governor of Málwá. His love of science makes him one of the most remarkable persons of his nation. He built five observatories for astronomical studies, namely, at Dehlí, Banaras, Mathrá, Ujain and Jaipúr, and published a work on astronomy called "Zij Muhammad Sháhí." He also erected a Karavánsarai and market in every province of Hindústán for the convenience of travellers at his own expence. After his death, which took place in September, 1743 A. D., 9th Shabán, 1166 A. H., three of his wives with many concubines burned themselves on his funeral pile. He was succeeded by his son Ishurí

Singh, after whose death in 1760 A. D., Madho Singh his son succeeded him.

List of Kachhwáh Rájás of Amer or Jaipur.

Bhara Mal.	Jai Singh Sawál.
Bhagwán Dás.	Ishuri Singh.
Mán Singh.	Mudho Singh.
Bháó Singh.	Pírhí Singh.
Mahá Singh.	Partáb Singh.
Jai Singh Mirzá Rájá.	Jagat Singh.
Rám Singh.	Jai Singh.
Bishnu Singh.	

Jai Singh III, جي سنگه ثالث, (rájá) of the tribe of Kachhwáh rájpúts and rájá of Jaipur, was a posthumous son of Rájá Jagat Singh who died in 1818 A. D. Jai Singh was murdered by his kándár, whose name was Jhota Rám, in the Sambat year 1891, or in January, 1834 A. D., and his infant son Rám Singh succeeded him.

Jai Singh, جي سنگه, or Ráná Jai Singh of Udaipur, a descendant of Ráná Sanka who lived in the time of the emperor Akbar, succeeded his father Ráná Ráj Singh, 1680 A. D., 1091 A. H.

Jai Singh, جي سنگه, (rájá) who held the súbahdárship of Agrah in the time of the emperor Muhammad Sháh. He built the Sháharpanah round the city of Agrah. It had several gates, but only three recently were remaining, viz., (1) Ajmiri Darwazá, (2) Karu at Chhanga Mudí's bridge, (3) Kans Darwazá at Gokalpúra. After the mutiny of 1857, the British for some reason or other, pulled down the Ajmiri Darwazá.

Jalal Asir, جلال اسير, vide Asir.

Jalal 'Uzd, Sayyad, سيد جلال عضد, a poet who flourished in the reign of Muhammad Muzaffar, ruler of Fars and his descendants. He is the author of a Diwán.

Jalal Bukhari, سيد جلال بخاري, or Sayyad Jalál Bukhárí. He came to India from Bukhárá and became a disciple of Shaikh Bahá-uddín Zikariá of Multán. He resided at Ucheha in Multán and died there. He had three sons, Sayyad Ahmad Kabir, Sayyad Bahá-uddín and Sayyad Muhammad. Sayyad Ahmad Kabir, who succeeded his father as spiritual guide, had two sons, Makhdúm Jahanian, also called Shaikh Jalál, and Shaikh Sadar-uddín, commonly called Rájú Kattál.

N. B.—There is some confusion between this man and Shaikh Jalál. Vide Shaikh Jalál.

Jalal Bukhari, Sayyad, سيد جلال بخاري, a descendant of Sayyad Ahmad Kabir, and son of Sayyad Muhammad Bukhárí. He was born in the year 1594 A. D., 5th Jumáda II, 1003 A. H., and was highly respected by the emperor Sháh Jahán, who conferred on him the office of Sadarat of all India with the mansab of 6000. He sometimes amused himself in writing poetry, and had adopted the word Razá for his poetical title. He died on the 25th of May, 1647 O. S., 1st Jumáda I, 1057 A. H., and is buried at Tajganj in Agrah. His grandfather Sayyad Ahmad Kabir lies buried at a place in Dehli called Bijai Mandil. Jalál Bukhárí left three sons, viz., Sayyad Ja'far, Sayyad Ali styled Razwi Khán, and Sayyad Músa, on whom high titles were conferred by Sháhjahán, but his eldest son Ja'far obtained the place of his father.

Jalal, (Hakim), حكيم جلال شرواني, a physician and poet, who was a native of Shírwán. He flourished in the reign of Muhammad Muzaffar and his son Sháh Shuját, rulers of Shíráz, both of whom reigned from 1353 to 1384 A. D. He is the author of a poem entitled "Gul-wa-Nau-

roz," which he wrote in 1384 A. D., 734 A. H. He is also called Jalál-uddín Tabib.

Jalali or **Jalal**, جلالى يا جلال, commonly called Sayyad-i-'Alám Jalál or Jaláli, was a native of Ahmadabád, and his father and spiritual guide was Mír Sayyad Jalál bin-Hasan. He is the author of a Diwán.

Jalal, Shaikh, شيخ جلال, vide Shaikh Jalál, commonly called Makhdúm Jahánian. He was the son of Sayyad Ahmad Kabir, and grandson of Sayyad Jalál Bukhárí the first.

Jalal, Shaikh, شيخ جلال تهاينسرى, of Thanesar, vide Shaikh Jalál of Thanesar.

Jalali, جلالى, poetical name of Badr-uddín.

Jalal-uddin Ahmad Afzal-bin-Muwaiyad, موييد جلال الدين احمد افضل بن, an author.

Jalal-uddin Aldawani, جلال الدين الدواني, author of several works. Vide Dawání.

Jalal-uddin Farahani, جلال الدين فرهاني, a poet.

Jalal-uddin Firoz Khilji, جلال الدين فيروز خلجي, vide Fíroz Sháh Khiljí.

Jalal-uddin Mahalli, جلال الدين محلي, see Jalál-uddín Sayúti. He is sometimes called Jalál-uddín Muhammad bin-Ahmad-al-Mahlí.

Jalal-uddin Malikshah, جلال الدين ملكشاه, vide Maliksháh.

Jalal-uddin Khan, جلال الدين خان, the brother of Mahmúd Khán, nawáb of Bijnór, a rebel of 1857. Vide Sa'd-ulláh Khán.

Jalal-uddin Muhammad-bin-Asa'd Aldawani, جلال الدين محمد بن اسعد الدواني, vide Dawání.

Jalal-uddin Muhammad Akbar, الدين محمد اكبر جلال, vide Akbar.

Jalal-uddin Purbi, جلال الدين پوربي, king of Bengál, whose original name was Jítmal, ascended the throne of Bengál on the death of his father Rájá Kans in 1392 A. D., 794 A. H. He became a convert to the Muhammadan faith and received the name of Jalál-uddín. He ruled with such justice, that he became entitled to the appellation of the Nausherwán of the age. He reigned 17 years and died in 1410 A. D., 812 A. H., when his son Ahmad succeeded him.

Jalal-uddin Rumi, مولانا جلال الدين رومي, commonly called Mauláná or Maulwí Rúmí, was the son of Bahá-uddín Wald Balkhí. He is not less esteemed as a poet than as a metaphysician, and is the author of the astonishing work entitled the "Maṣnawí Maulwí Rúmí." He founded an order of Derwishes or Súfis in the city of Cónia (Iconium) in Asiatic Turkey. He was born at Balkh on the 30th of September, 1207 A. D., 6th Rabi' I 604 A. H., and died in the time of Abká Khán on the 17th of December, 1273 A. D., 6th Jumáda II, 672 A. H. He was buried in a monastery at Cónia, and his tomb was visited for many centuries by his devout countrymen who considered his works as the effect of inspiration, and only inferior to the Qurán. His Diwán contains 30,000 verses,

and his Maḡnawī more than 47,000. In his Dīwān, instead of his own title, he has inserted the name of Shams Tabrozī his master.

Jalal-uddin Sayuti, جلال الدين سيوطي, son of 'Abdur

Rahmān bin-Abī Bakr, an Egyptian author of some merit, who died in 1505 A. D., 911 A. H. He is said to be the author of 400 works, amongst which are the commentary on the "Durr-ul-Munshūr," and the last half of the "Tafsīr Jalālain," the author of the other half was Jalāl-uddin Mahālī who died in 1450 A. D., 854 A. H. Another work of Sayūti is called "Lubb-ul-Lubāb." It is a dictionary of patronymic names, and of others under which the Arabic authors are much more frequently quoted than under their proper names. The confusion under which the Arabs labour to identify men known under different names, has induced them to prepare dictionaries for obviating this difficulty. Sāmīnī (or Sammānī) in the sixth century of the Hījra published one, entitled, "Fīl Ansāb," in which he does not only explain the sense and origin of these names, but also mentions with regard to every word the true names of the authors who have had them. This work was abbreviated in the succeeding century by Ibn-ul-Asīr, and this extract shortened by Sayūti. There is another work of Sayūti called "Kashfus-Salsala-un-Wasfuz Zalzalā," containing an account of all the earthquakes which took place from the year 713 A. D., 94 A. H., to his time. He wrote this work on the occasion of an earthquake in Egypt, with a view of shewing to his countrymen, that earthquakes are ordained by God to punish men for their sins. This work was translated from the Arabic by A. Sprenger, Esq., M. D. *Vide Journal, Asiatic Society*, Vol. XVII, Part II, p. 741. Sayūti is also the author of the "Jāma'-ul-Jawāma," containing a collection of Traditions of which he afterwards made an abridgement and called it Jāma'-us-Saghīr.

Jalal-uddin, Sultan, سلطان جلال الدين, the son of Sultān Muḡammad, surnamed Kutb-uddin, Sultān of Khwārizm. *Vide Muhammad (Sultān).*

Jalayer, جالير, the name given to a race of kings of Baghdād, the first of whom was Hasan Buzurg, commonly called Hasan Jalāyer.

Jalinus, جالينوس, prince of the Greek physicians after Hippocrates, whom we call Galen.

Jam Afra, جام افرا, *vide* Nāsir-uddin Kabbācha.

Jama Baf, جاما باف, *vide* Mīr Sayyad Jāma Bāf.

Jamal, جمال, the name assumed by Abū'l Fazl Muḡammad, the son of 'Umar, the son of Khālid. He is the author of the "Sarāh," a dictionary of Arabic words explained in Persian by him, being a translation of a very celebrated Arabic dictionary, entitled the "Sahāh."

Jamali Khalifa, جمالي خليفة, surname of Is-hāk Karamānī, another author of the commentary called "Sharah Hadīs-ul-Arba'in." He died 1626 A. D., 933 A. H.

Jamali, Shaikh, شيخ جمالي, *vide* Shaikh Jamālī.

Jamal Fakih, Khwaja, خواجه جمال فقيه, a poet.

Jamal Kili, Shaikh, شيخ جمال کيلي, an inhabitant

of Kazwīn in Isfahān. He lived in the time of Sultān 'Alā-uddin the Ismā'īlī, ruler of the fort of Alahmūt, who highly respected him. It is said that he secretly followed the tenets of the Ismā'īlīs, but the people thought other-

wise. He died on Monday the 29th September, 1253 A. D., 4th Shawwāl, 651 A. H.

Jamal Khan, جمال خان, a commander of 5000 horse in the reign of Shāh Jahān. It is related that the emperor had ordered that all the ladies at court should provide precious stones, and bring them to a market-place that he had erected, and there shew their wares publicly to all the noblemen at court, who were ordered to buy them at whatever prices the ladies put upon them; and that the king himself was to be a buyer, to put the greater honour on the new erected market. The ladies obeyed, and took their booths, as they thought fit. On the market day, the king and the noblemen came to market, and bought the jewels and other trifles the ladies had to dispose of. The king coming to the booth of a very pretty lady, asked her what she had to sell. She told him she had one large fine rough diamond still to dispose of. He desired to see it, and he found it to be a piece of fine transparent sugar-candy of a tolerable diamond figure. He demanded to know what price she set on it, and she told him with a pleasant air, that it was worth a lakh of rupees, or £12,500 sterling. He ordered the money to be paid, and, falling into discourse with her, found her wit was as exquisite as her beauty, and ordered her to sup with him that night in his palace. She accordingly went and stayed with him three nights and days, and then went back to her husband, whose name was Jamāl Khān. The husband received her very coldly, and told her that he would continue civil to her, but would never live with her again but in the same manner as if she was his sister. Upon which she went to the palace, fell at the emperor's feet, and told him what her husband had said. The king in a rage gave orders to carry her husband to the elephant garden, and there put him to death by an elephant. The poor man was soon apprehended, and as they dragged him from his house, he begged to have leave to speak to the king. A friend of his ordered the messengers of death to stop awhile, till he had acquainted the king with the request, which was accordingly done, and he was ordered to be carried into the court of the palace, that the king might hear what he had to say; and being carried thither, the king demanded what he would have. He answered, that what he had said to his wife was the greatest honour which he was capable of doing his king, because, after he had honoured his wife with his embraces, he thought himself unworthy ever after to cohabit with her. The king, after pausing a little, ordered him to be unbound, and brought to his own room, where, as soon as he came, the king embraced him, and ordered a royal suit to be put upon him, and gave him command of five thousand horse more, but took his wife into his own harem.—*Asiatic Journal*, Vol. XXX, p. 215.

Jamal-uddin Ahmad, Shaikh, جمال الدين احمد, a celebrated Muhammadan saint of Hansī, and

grandfather of Shaikh Kutb-uddin Manawwar.

Jamal-uddin Ataullah, Amir, جمال الدين عطا الله, nephew of Sayyad Asīl-uddin 'Abdullah. He is

the author of the work called "Rauzat-ul-Ahbāb," *vide* Atāullāh bin-Muḡammad al-Husainī Nishāpūri.

Jamal-uddin-bin-'Abdul Razzak, جمال الدين بن عبد الرزاق, a celebrated poet of Isfahān, and author of

a Dīwān. He is the father of Kamāl-uddin Ismā'il and Mu'in-uddin 'Abdul Karīm, both of whom were also poets. Jamāl-uddin died in 1192 A. D., 588 A. H.

Jamal-uddin Hasan bin-Yusaf bin-al-Matahhir

جمال الدين حسن بن يوسف, entitled Shaikh al-'Allāma, is called the chief of the lawyers of Hilla. He is the author of the "Khulasat-ul-Aḡwāl."

His legal works are very numerous, and frequently referred to as authorities of undisputed merit. The most famous of these are, the "Talkhís-ul-Marám," the "Ghâet-ul-Ahkám" and the "Tahrir-ul-Ahkám," which last is a justly celebrated work. The "Mukhtalif-ush-Shiâ" is also a well-known composition of this great lawyer; and his "Irshád-al-Azhan" is constantly quoted as an authority, under the name of the "Irshád-i-'Alláma." *Vide* Alláma al-Hillí.

Jamal-uddin Husain Anju, جمال الدين حسين انجو, son of Fakhr-uddin Kashmíri, author of the Persian Dictionary called "Farhang Jahángíri," which he dedicated to the emperor Jahángir in 1605 A. D., 1014 A. H.

The author of the "Másir-ul-'Umra" calls him Mir Jamál-uddin Anjú, and says that he is a descendant of the Sayyads of Shíráz, and came to the Dakhin and thence to Agra in 1585 A. D., 993 A. H. in the time of Akbar who raised him by degrees to the rank of 3000. In the reign of Jahángir, the rank of 4000 was conferred on him with the title of 'Azd-uddaula.

Jamal-uddin-ibn-Malik, جمال الدين ابن مالك, author of an Arabic work on philosophy, called "Alfia."

Jamal-uddin Kashi, جمال الدين كاشي, author of the history called "Zubdat-ut-Tawárikh." A work of the same title is mentioned under Shaikh Núr-ul-Haḡ of Dehlí.

Jamal-uddin Muhammad Abdul Razzak, جمال الدين محمد عبدالرزاق, *vide* Jamál-uddin bin-'Abdul Razzák.

Jami, نور الدين عبدالرحمان جامي, the poetical name of Núr-uddin 'Abdur Rahmán, a celebrated Persian poet, the son of Mauláná Muhammad or Ahmad Isfahání; was born on the 7th November, 1414 A. D., 23rd Shabán, 817 A. H., at a village in Hirát called Jám, from which he derived his poetical name "Jámí." He was remarkably polite, of a very gentle disposition, and endued with such extensive learning, that it was supposed there was not throughout the empire of Persia, so complete a master of the language as himself. Even princes, who were themselves men of erudition and exalted talents, have lavished upon him the most unbounded praises and the highest honours. He was very intimate with Sultán Abú Sa'id Mirzá of Hirát, who continued the friend of Jámí so long as he lived. After his death, our poet enjoyed the same favours from his son and successor Sultán Husain Mirzá. He was a cotemporary of the esteemed Biographer, Daulat Sháh, who recorded his fame in the Lives of the Persian poets, called "Tazkira Daulat Sháhi." Jámí was the author of more than 44 works. His poem on the Loves of Joseph and Zalikha is one of the finest compositions in the language; it contains about 4000 couplets. He is also the author of the book called "Nafahát-ul-Ins," a very celebrated abridgement of the Lives of the Súfi Shaikhs, translated from the Arabic "Tabkát-us-Súfiá," and dedicated to the celebrated wazir 'Alíshah in 1476 A. D., 881 A. H. It may be here observed, that the celebrated poets, as Háfiz, Sádi, Jámí, &c. &c., were professed Súfis. The following are the works, commonly known, composed by Jámí:—

- | | |
|--|---------------------|
| 1. Silsilat-uz-Zuhab, dedicated to Bayazid II. | Sikandar-náma. |
| 2. Salámán-wa-Absál. | Nafahát-ul-Ins. |
| 3. Tuhfat-ul-Ahrár. | Baháristán. |
| 4. Subhat-ul-Abrár. | Fatúh-ul-Haramain. |
| 5. Yúsaf-wa-Zalikha. | Khurshed-wa-Máh. |
| 6. Laili-wa-Majnún. | Lawaah Jámí. |
| 7. Khirad-náma. | Shawáhid-ul-Nabúat. |

These together
are called Haft
Aurang.

Jámí died at the advanced age of 81 lunar years, on Friday the 9th of November, 1492 A. D., 18th Mu-harram, 898 A. H., mourned by the whole city of Hirát: his funeral expenses were defrayed by Sultán Husain, and a magnificent train of the most illustrious nobles accompanied his body to the tomb. 'Alíshah, his friend laid the first stone of a monument which he caused to be raised to his memory, and his fame became immortal in the minds of his countrymen. He is also the author of a Tafsír or commentary of some note.

Jami Lahouri, Mulla, ملا جامي, *vide* Mulla Jámí.

Jamila, جميلة, the poetical name of a Persian poet.

Jamil-ibn-Mi'mar, جميل ابن معمار, a celebrated Arabian poet who lived in the time of the khalif 'Abdulmálík, and died in the year 701 A. D., 82 A. H. He was cotemporary with two other famous poets named 'Umar the son of 'Abdullah, and Kathir Azza. Jamíl was the lover of Shanba, one of those pairs of lovers, whose constancy and fidelity the orientals praise in their histories and poems.

Jamshed, جمشيد, (also called Jam) was one of the ancient kings of Persia, and the fourth of the First or Pishdádian dynasty. He is celebrated as the founder of Persepolis, which is to this day called Istakhr and Takht Jamshed. He introduced the solar year and ordered the first day of it, when the sun entered Aries, to be celebrated by a splendid festival. His country was invaded by Zuhák, a Syrian king, and the unfortunate Jamshed was obliged to fly before the conqueror. He was pursued by the agents of Zuhák, through Sístán, India, and China, and was at last seized and carried before his cruel enemy like a common malefactor, who ordered him to be placed between two boards and sawn asunder with the bone of a fish. We are told by Firdausi that his reign lasted 700 years. He is supposed to have flourished 800 years before the Christian era. His goblet, called Jám Jamshed and Jám Jam, was wondrous. A hundred marvellous tales are told of his celebrated cup, which used to dazzle all who looked on it, and has often been employed by the poets to furnish a simile for a bright eye.

Jamshed, جمشيد, this title is sometimes given by the Musalmáns to king Solomon the son of David, and they say that his magic ring and throne possessed extraordinary powers, and his control was absolute over genii and men.

Jamshed Kutb Shah, جمشيد قطب شاه, son of Kūlí.

Kutb Sháh I, ascended the throne of Gólkonda in the Dakhin after the death of his father in September, 1643 A. D., Jumáda II, 960 A. H. He reigned seven years and some months, and was succeeded by his brother Ibrá-hím Kutb Sháh in 1650 A. D., 967 A. H.

Janabi, جنابي, the surname of Abú Muhammad Mustafa

bin-Sayyad Hasan-al-Husainí, a celebrated historian and author of a work called "Tárikh-al-Janábí," of which the correct name is supposed to be "Bahr-uz-Zakhhár," the Swelling of the Sea; it comprises a general history from the beginning of the world to 1689 A. D., 997 A. H. It was originally written in Arabic, and translated by the author into Turkish. Janábí died in 1691 A. D., 999 A. H.

Jani, جاني, There have been three authors of this name.

The first Abú 'Abdullah Muhammad ibn-Málik Atáí, a native of Damascus. The second Basar Jání; and the third Mansúr bin-'Umar-al-Adíb, a native of Isfahán, who died 1026 A. D.

Jani, جانی, the poetical name of Mirzá Ján, the father of Mirzá Ján Jánán.

Jani Begam, جانی بیگم, daughter of 'Abdul Rahím Khán, Khán-Khánán, who was married to prince Dániál, the son of the emperor Akbar in 1599 A. D., 1007 A. H.

Jani Beg Sultan, جانی بیگ سلطان, son of 'Abdullah Khán Uzbek's sister. His son, Dín Muhammad Khán, was raised to the throne of Samarkand after the death of 'Abdul Momin Khán, the son of 'Abdullah Khán Uzbek.

Jani Beg Turkhan, Mirza, مرزا جانی بیگ ترخان, ruler of Thatta, succeeded his grandfather Mirzá Muhammad Báki, in the government of Thatta, the remaining province of Sindh, in 1584 A. D., 993 A. H. Akbar Sháh who before the death of Muhammad Báki had gone to Láhor, and had remained there for some years, expected a personal visit from Jání Beg; but being disappointed he proceeded to take measures for the subjugation of that country. He therefore in the year 1591 A. D., 999 A. H. directed his commander-in-chief 'Abdul Rahím Khán, the son of Bairám Khán to proceed and occupy the place in his name. The first action took place on the 3rd November, 1591 A. D., 26th Muharram 1000 A. H. when the Sindhis were totally defeated. Notwithstanding, daily skirmishes took place between the two armies; at last Mirzá Jání Beg offered to acknowledge fealty to the emperor and to proceed to the presence. Shortly after, 'Abdul Rahím Khán celebrated the nuptials of his son Mirzá 'Irich with the daughter of Jání Beg, and after the rainy season of the year 1592 A. D., 1001 A. H. accompanied Mirzá Jání Beg to the presence of Akbar who created the latter a noble of the realm; and from that date the whole kingdom of Sindh reverted to the sovereignty of the empire of Dehli. Mirzá Jání Beg died at Burhánpúr in 1599 A. D., 1008 A. H., and the government of Thatta was conferred on his son Mirzá Ghází.

Jan Fishan Khan Bahadur, جان فشان خان بهادر, Nawáb, of Sardhána. He, for his conspicuous loyalty during the mutiny of 1857, was ordered by Government to be rewarded with a pension of 1000 rupees a month in perpetuity to his male heirs, and a perpetuity in confiscated villages of 10,000 rupees per annum to be conferred upon him with remission of one half of revenue for his life, and a quarter for two generations.

Jangez Khan, جنگیز خان, *vide* Changez Khán.

Jan Janan, Mirza, مرزا جان جانان, son of Mirzá Ján, a learned Musalmán and a good poet, distinguished no less for the grace and spirit of his compositions than for the independent spirituality and anti-idolatrous nature of his sentiments. His poetical name was Mazhar; was born at Agra about the year 1698 A. D., 1110 A. H., but resided at Dehli. In the month of Muharram or 3rd January, 1781 A. D., 7th Muharram, 1195 A. H. having expressed his contempt for a superstitious ceremony—the commemoration of the death of Husáin—he was shot on the terrace of his own house, by a vindictive partizan of that martyr, and died on the 6th of that month, 10th Muharram, 1196 A. H. He is the author of a Diwán.

Jan Muhammad, Munshi, منشی جان محمد, author of an Inshá or collection of letters which goes by his name.

Jannat Ashyani, جنت آشنی, the title given to the Emperor Humáyún after his death.

Jannati, جنتی, a poetical name.

Jan Nisar Khan, جان نثار خان, title of Kamál-uddín Husáin, an Amír of 3000 under the emperor Sháh Jahán. At the time of his death he was governor of Sístán, and died there 1639 A. D., 1049 A. H.

Jan Nisar Khan, Nawab, نواب جان نثار خان, was the brother-in-law to the wazir Kamár-uddín Khán who had married his sister. He was appointed Chakladár of the districts of Korá Jahánábád in the province of Allahábád, and was assassinated by Aráru named Bhagwant Singh, a zamindár of that place in 1731 A. D., 1144 A. H.

Jan Nisar Khan, Sayyad, سید جان نثار خان, son-in-law of the wazir Kamár-uddín Khán, was put to death, together with several others by Nádír Sháh, on account of the resistance shown by them in endeavouring to protect their family in the general massacre. This event took place in March, 1739 A. D., Zil-hijja 1151 A. H.

Janoji Bhosla, جانوجی بھوسلہ, the second rájá of Berar, succeeded his father Rághóji Bhósia in 1749 A. D., and died in 1772 A. D. He was succeeded by his younger brother Madhóji Bhósia. *Vide* Rághóji Bhósia the first rájá of Berar.

Janubi, جنوبی بدخشان, of Badakhshán, a poet and punster who flourished about the year 1521 A. D., 927 A. H.

Januni, جنونی, *vide* Junúní.

Jan, جان صاحب, or Ján Sahib, poetical name of Mir Yar 'Alí, who is the author of a Diwán.

Jansipar Khan Turkman, جان سپار خان ترکمان, an Amír of 4000 in the reign of the emperor Jahángir. He was appointed governor of Allahábád in the first year of Sháh Jahán 1628 A. D., 1037 A. H., and died there the same year.

Jansipar Khan, جان سپار خان, second son of Mukhtár Khán Sabzwári, an amír of the reign of the emperor 'Alamgir. At the time of his death he held the subá-dári of Haidarábád, and died there in 1701 A. D., 1113 A. H.

Jarbardi, جاربردی, surname of Fakhr-uddín Ahmad bin-Hasan, an author who wrote the "Sharah Sháfia," and the marginal notes on the "Kashsháf." He died 1345 A. D., 746 A. H.

Jarir, جریر, *vide* Jurír which is the correct pronunciation.

Jarjis, جرجیس, George, and in particular St. George the martyr, very well-known in the East, and even by the Muhammadans, who put him amongst the number of the prophets, and confound him with Elias.

Jarj Tamas, جارج طامس, *vide* George Thomas.

Jarraz, جراز, the surname of Ahmad bin-Ibráhim-al-Tabbí-al-Afríkí, who is often cited under the name of Ibn-Jarraz. He was a physician and an author, and a native of Africa. He died 1009 A. D., 400 A. H.

Jarullah Zamakhshari, جارالله زماخشری, surname of Mahmúd bin-'Umar-al-Zamakhshari, the Ma'tzalite of

Zamakhshar, a village in Khwarizm. He is the author of an excellent commentary on the Kurán called "Kash-sháf," which he wrote in the name of one of the princes of Mecca. He obtained the surname of Járulláh (or neighbour of God) on account of his residing for a long period at Mecca. He was born in 1074 A. D., 467 A. H., and died in the place of his nativity in the year 1142 or 1144 A. D., 537 or 539 A. H. He is also the author of many other works, such as—

Kitáb Fasl-dar-Nahr.
Asás-ul-Bulághat-dar-Loghat.
Rabí-ul-Abbrár.
Fasús-ul-Akhhbar-wal-Farász-dar-Ilm Farász.
Raus-ul-Masáel-dur-Fika.
Sharah Abiát Sobúya.
Mustakází-dur-Amsál 'Arab.
Himam-ul-Arbia.
Sawáer-ul-Islám.
Shakáek-ul-Nu'mán-wal-Kistás-dar-urúz.
Mu'ajjam-ul-Hadúd.
Manháji-dar-Usúl.
Mukaddima-al-Adab.
Diwán-ul-Tamsil.
Diwán-ul-Rasáel.
Diwán-ush-Shuará.

Jassas, جصاص, surname of Shaikh Ahmad bin-'Alí Rázi, which see.

Jaswant Rae, جسونت رای, a Hindú who was a poet and the author of a Diwán. His Diwán was found in the Library of Tipú Sultán.

Jaswant Rao Holkar, جسونت راو هولكر, the son of Takóji Holkar, and brother of Káshí Ráo, whom he succeeded on the masnad of Indor about the year 1802. He made a rapid incursion into the Doab and committed some ravages, but was defeated and pursued by Lord Lake to the Sikh country as far as the Bias in 1803, and all his territories occupied by a British force. The whole was restored to him at the peace. He became insane in 1806, and Tulshí Báí, his wife was acknowledged regent. He died on 20th October, 1811, and was succeeded by Malhár Ráo III, his son, by a woman of low birth. Tulshí Báí, however, continued to act as regent. On the 20th December, 1816, a company of armed men seized Tulshí Báí, conveyed her forcibly to the neighbouring river of Sipra, and cutting off her head on the bank, threw the lifeless trunk into the water.

Jaswant Singh Bundela, جسونت سنگه بديله, son of Rájá Indarman. He held a suitable rank in the army in the reign of the emperor 'Alamgir, and died about the year 1687 A. D., 1099 A. H. After his death the zamín-dári of Urcha was conferred on Bhagwant Singh his son, an infant of four years, with the title of Rájá, but he dying about the year 1693 A. D., 1105 A. H., there remained no one of the family of Rájás Shuján Singh or of his brother Indarman, to succeed him; upon which the Rání Amar Kúnwar, grandmother to the deceased prince, placed on the ráj Udaut Singh, who was descended from Madhukar Sáh, father to Rájá Bír Singh Deo, which was approved by the emperor, who conferred on him the title of rájá, and a suitable mansab.

Jaswant Singh, Maharaja, مهاراجه جسونت سنگه, the celebrated rájá of Jodhpúr or Márwár, of the tribe of Ráthor Rájputs, who acted so capital a part in the competitions of 'Alamgir and his brother Dárá Shikóh whose cause he espoused, and was guilty of great impropriety. He was the son of Rájá Gaj Singh and a descendant of Ráo Máldoo. Jaswant Singh, subsequently, became one of the best generals of 'Alamgir, and held the rank of 7000 for several years. He died near Kábul

about the 11th December, 1678 A. D., 6th Zil-ka'da 1089 A. H. He had built a fine house at Ágrah on the banks of the Jamna, the surrounding walls of which are still standing, and his followers brought his infant children and his women who did not burn with him, towards their native country. Orders were sent by the emperor 'Alamgir to conduct them to court, where on their arrival, he insisted on the children being made Musalmáns. Upon this the rájpút attendants, determined to die rather than submit to this order, fled with their charge towards the rájás' territories, and being pursued by the emperor's troops, fought valiantly, and were mostly cut to pieces, but the women and infants arrived safe at Jodhpúr; they were, however, compelled to take refuge in the hills and the woods, and on the death of 'Alamgir in 1707 A. D., regained their former possession. Ajít Singh, his son, was restored to the throne of his ancestors in the year 1711 A. D., by the emperor Farrukh-siyar who married his daughter. Ajít Singh was murdered by his son Abhai Singh in 1724 A. D.

Jaswant Singh, جسونت سنگه, rájá of Jodhpúr Márwár, succeeded to the gaddí after the death of his father Takhat Singh in February, 1873 A. D., 1289 A. H.

Jaswant Singh, جسونت سنگه, son of Balwant Singh Maharájá of Bhartpúr. He was born on the 28th February, 1861, and succeeded his father on the 16th March, 1863 when he was but two years old.

Jaswant Singh, Kunwar, كنور جسونت سنگه, vide Parwána.

Jat, جات, a tribe of Hindú labourers who made no figure in the Mughul empire, as a nation, till the reign of 'Alamgir, in whose expedition to the Dakhin, they were first heard of as a gang of banditti, under an intrepid fellow called Chúrámán. They were then so daring as to harass the rear of the imperial army. After the death of that monarch they took advantage of the growing imbecility of the empire, and fortifying themselves, spread their depredations to the gates of Ágrah. Mukham Singh, who after the death of Chúrámán commanded the Játs, took upon himself the title of rájá, but their power increased under Budan Singh and Súraímal, which last was dignified with titles from the emperor. Vide Chúrámán Ját.

Jawad 'Ali, Mirza, جواد علي مرزا, or more properly Prince Mirzá Muhammad Jawád 'Alí Sikandar Hashmat Bahádur, son of Amjád 'Alí Sháh, and brother of Wájid 'Alí Sháh the ex-king of Lakhnau. He accompanied his mother, the dowager Queen of Lakhnau, after the annexation of that country to the British possessions in 1856, to England, and died there after the death of his mother, on the 25th February, 1868, aged 30 lunar years. The body of the prince was transferred from London to Paris, to be buried on French soil beside that of the Queen his mother. An immense crowd had assembled to witness the procession, attended by Prince Mirzá Hamid 'Alí, the nephew of the deceased.

Jawahir Singh, جواهر سنگه, vide Jouhar.

Jawahir Singh, جواهر سنگه, the Ját rájá of Díg and Bhartpúr, was the son of Súraímal Ját. He succeeded to the ráj after his father's death in December, 1763 A. D., 1177 A. H., was secretly murdered in 1768, and was succeeded by his brother Ráo Ratan Singh, who did not escape suspicion of having been accessory to his brother's murder. Ratan Singh reigned ten months and thirteen days and was stabbed by a fakír named Rúpánand, who pretended to transmute copper into gold. Vide Ratan Singh.

Jawahir Singh, **جواهر سنگه**, a Sikh chief who became the minister of Mahārājā Dalip Singh after the death of Hirā Singh, and was murdered by the troops at Lāhor on the 21st September, 1846. Rājā Lāl Singh succeeded him.

Jawahir Singh, Maharaja, **مہاراجہ جواهر سنگه**, son of Dhyān Singh and nephew of Mahārājā Gulāb Singh, ruler of Kāshmir.

Jawan, **جوان**, the poetical appellation of Mirzā Kāzim 'Alī, a Hindūstānī lyric poet, attached to the college of Fort William. He is the author of an Urdū Diwān and also of a Bārāh Māsā which he composed in 1802 A. D., 1217 A. H. He was alive in 1812.

Jawan Bakht, Mirza, **جوان بخت مرزا**, the youngest son of Bahādūr Shāh, the ex-king of Dehlī, who accompanied his father to Rangoon in 1858, and now resides under surveillance at that place. Government has sanctioned the grant of a separate pension and an allowance of 250 rupees to his wife Zamānī Begam in 1873 A. D.

Jawed Khan, **جارید خان**, an eunuch and a great favourite of the emperor Ahmad Shāh and his mother, who raised him to the rank of an amir with the title of Nawāb Bahādūr. Nawāb Saīdar Jang, who was much disgusted at the influence he had over the emperor, invited him to an entertainment, and murdered him during the banquet. This event took place on the 28th of August, 1752 O. S., 28th Shawwāl 1165 A. H.

Jawoni, **جرونی**, whose proper name was Abū'l Ma'ālī 'Abduḥmalik bin-'Abdullah, was a doctor and a very celebrated metaphysician, who bore the title of "Imām-ul-Haramain." He flourished in the reign of Mālik Shāh the Saljūkid, and professed the doctrine of Shūfā'ī at Naishapūr, where the famous Ghazzālī was his disciple. He is the author of several works, amongst which are the two following: "Tārīkh Jahān Kushāo," and "Aḳidat-ul-Nizāmiat." He died in 1085 A. D., 478 A. H.

Jaweria, **جوریہ**, one of the wives of Muhammad whom he married in the sixth year of the Hijra 627 A. D. She is said to be a woman of great beauty, and was brought among the captives. She died about the year 670 A. D., 56 A. H.

Jawini, **جونی**, *vide* Moīn-uddīn Jawinī.

Jayesi, **جایسی**, *vide* Mālik Muhammad Jāyesi.

Jazari, **جزری**, surname of those who were born at a city called Jazarat-ul-'Umar, situated on the Tigris, to the northward of Nineveh and Mausā. One of the most illustrious amongst the men of letters this city has produced, was Ibn-Asīr ul-Shaibani Majd-uddīn, who died 1209 A. D., 606 A. H., and of whom we have several works. *Vide* Ibn-Asīr.

Jenghis Khan, **جنگیز خان**, *vide* Chāngēz Khān.

Jent Parkas, Lala, **جینت پرکاش**, author of a poem called "Dastūr Iahk," containing the story of Sassī and Panūn in Persian verse. It appears that his correct name is Jōt Parkāsh.

Jhankoji Sendhia, **جھنکوجی سیندھیہ**, son of Jīāpa or Jyāpā Sendhia, was killed in the last battle which took place between Ahmad Shāh Abdālī and the Marhāṭtas on the 14th of January, 1761 N. S., at Panīpat.

Jhanko Rao Sendhia, **جھنکورائو سیندھیہ**, also called Mukkī Rāo, on the death of Daulat Rāo Sendhia was

elected by his widow Rājī Bāi as rājā of Gwāliar, and was put on the masnad on the 18th June, 1827; but being then only nine years of age, Rājī Bāi acted as regent. He assumed the reins of government in 1832, reigned 15 years and some months, and died on the 4th of February, 1843, aged 24 years. He was succeeded by his adopted son Jīāji Sendhia the present rājā of Gwāliar, with whom Rājī Bāi appears to have resided until the time of the mutiny.

Jiāji Rao Sendhia, **جیاجی راور سیندھیہ**, the present rājā of Gwāliar, whose name in full is, Mahārājā 'Alī Jāh Jīāji Rāo Sendhia, was the adopted son of Jhanko Rāo Sendhia, on whose death he succeeded to the government on the 4th February, 1843. His installation took place on the 20th of January, 1844 when Lord Ellenborough visited the fort.

Jiāpa Sendhia, **جیاپا سیندھیہ**, *vide* Jyāpa Sendhia.

Jiji Bogam, **جیجی بیگم**, the wet-nurse of the emperor Akbar, and the mother of Mirzā 'Aziz Kōka, who was raised to a high rank by the emperor with the title of Khān 'Azim. She died in the year 1599 A. D., 1008 A. H. The king carried her coffin on his shoulders and shaved his beard and mustachoes.

Jiwan, Mulla, **جیون ملا**, *vide* Mulla Jīwan.

Jodha Rao, **جودھا راور**, rājā of Mārwar, and a descendant of Seojī, the grandson of the celebrated Jaichānd, the last Rāthōr monarch of Kanauj. He in the year 1432 A. D. founded the modern capital of Jōdhpur, to which he transferred the seat of government from Mandōr.

Jodh Bai, **جودہ بائی**, (whose maiden name appears to be Jagat Goshaini and also Bālmātī), was the daughter of Rājā Udai Singh of Jōdhpur or Mārwar, the son of Rājā Mādeo. She was called Jodh Bāi, because she was a princess of Jōdhpur. She was married to Mirzā Salīm (afterwards Jahāngir) in 1585 A. D., 994 A. H., and became the mother of the emperor Shāh Jahān who was born in 1592 A. D., 1000 A. H. at Lāhor. She died at Agra in 1619 A. D., 1028 A. H., and was buried in Sohāgpūra built by her where her palace and tomb are still to be seen in a ruinous state.

Jogi, Sultan, **جورگی سلطان**, *vide* Muhammad Jogi.

Josh, **جوش**, poetical title of Ahmad Hasan Khān, who is familiarly called Achcheh Sahib. He was living in Lakhnau in 1853 A. D., 1269 A. H., and is the author of an Urdū Diwān. He is the son of Nawāb Mukīm Khān, the son of Nawāb Muhabbat Khān, the son of Hāfiz Rahmat Khān.

Joshish, **جوشش**, poetical title of Muhammad Hasan or Muhammad Rōshan of Patna, who flourished in the time of the emperor Shāh 'Alam.

Jot Parkash, Lala, **جوٹ پرکاش لالا**, a Hindū Kāyeth and an author. This appears to be the correct for Joint Parkāsh, which see.

Jouhar, **جوہر**, the poetical appellation of Jawāhir Singh, a Hindū, who was the pupil of the poet Mulla Nāṭik of Naishapūr. He is the author of a Diwān in Persian and Urdū, and was living in 1851 A. D., 1267 A. H.

Jouhar, **جوہر**, the poetical name of Munshī Sewa Rām of Shāhjahanpūr, who flourished in the time of Akbar Shāh II, and is the author of several works in Persian, such

as "Jouhar-ul-Talim," "Jouhar-ul-Tarkib," &c., the last-named work he wrote in 1820 A. D., 1235 A. H.

Jouhari Farabi, جوهري فارابي, surname of Abú Nasr Ismá'il bin-Hammád. Although he was a Turk, yet he made such progress in the Arabic language, which he studied in Mesopotamia and Egypt, that he was styled "Imám-ul-Lughát," or master of the language. He is the author of a very large Arabic Dictionary entitled "Saháh-ul-Lughát," the purity of the tongue. He is often called after this work, "Sáhib-us-Saháh" or the author of the Saháh. He is commonly called Fárábí or Fárábí-al-Turkí, because he was a native of Fáráb in Turkistán. He died 1002 A. D., 393 A. H. Some authors say that his death took place in 992 A. D., 382 A. H.

Jouhari Zargar, جوهري زرگر, a poet who flourished in the time of Sulaimán Sháh and Arsalán Sháh of the house of Saljúk. He is the author of a poem containing the story of "Amir Ahmad and Mahastí."

Jounpur, جونپور, kings of, vide Khwája Jahán.

Jouzi, جوزي, vide Abú'l Faraj ibn-Jauzi.

Joya, جویا, poetical appellation of Mirzá Daráb Beg, a poet whose native country was Káshmir. He died in 1706 A. D., 1118 A. H., and is the author of a Diwán. The poetical name of his brother Mirzá Kámrán, was Góyá.

Juban Choban or Jovian, امير جوبان, the tutor and general of the armies of Sultán Abú Sa'id Khán, son of Aljáitú, king of Persia. He was put to death by Málik Ghayás-uddín Kart in November, 1327 A. D., Muharram, 728 A. H., by order of the Sultán, because he refused to give him his daughter, Baghdád Khátún, in marriage. Vide Baghdád Khátún.

Juber, جوبر, a companion of Muhammad.

Judat, جودت, a poetical appellation.

Jughtai, جغتاي, vide Chaghtai.

Jugal Kishor, جگل کشر, an inhabitant of Dehlí whose poetical name was Sarwat. He was wakíl to the Názim of Bengal for several years.

Juji Khan, جوجي خان, was the eldest son of Chingiz Khán the Tartar, from whom he had received for his share the wide regions of Kapcháq; but this prince died a few months before his father in 1226 A. D., and left his territories to his son Batú Khán, who conquered Russia and Bulgaria, and ravaged the countries of Poland, Moravia, and Dalmatia, and had marched into Hungary in order to attack Constantinople, when death ended his victorious career.

Juna Shah, جونا شاه, a brother of Muhammad Tughlak Sháh, king of Dehlí, who built the city of Jounpúr which goes after his name.

Junaid Baghdadi, شيخ جنيد بغدادی, a celebrated ascetic whose father was a glass-blower of Naháwand. He was born and brought up at Baghdád, and became one of the best disciples of Sháfa'i, but followed the system of Súfián Sourí. He made thirty pilgrimages to Mecca, alone and on foot. He died at Baghdád in the year 911 A. D., 298 A. H., and was buried near the tomb of his master and maternal uncle, Sarí Sakti.

Junaid, Shaikh or Sultan, سلطان جنيد, third in descent from the celebrated Shaikh Safi-uddín Ardibélf,

and grandfather of Sháh Ismá'il I of Persia, founder of the Safwi dynasty which was extirpated by Nádír Sháh. He was a Súfi or mystic philosopher, but being expelled from Azurbeján by the Turkman ruler Jahán Sháh, established himself in Dayarbikar. In the latter period of his life, he went to Shírwán with his disciples, and was killed in 1456 A. D., 860 A. H., in a conflict with the troops of Amír Khalíq-ulláh, ruler of that province. Vide Ismá'il I Safwi. The book called Nukkát Bedil, written by Mirzá Bedil, contains his Memoirs.

Jununi, جنوني, author of a poem-called "Latáef Shouk," a collection of entertaining and witty tales which he composed in the year 1689 A. D., 1100 A. H., and dedicated to the emperor 'Alamgir, but many were rather obscene.

Jununi, Maulana, مولانا جنوني, a sprightly satirical poet of Hirát who flourished in the time of Amír Ghayás-uddín Sultán Husain, son of Fíroz Sháh about the 9th century of the Híjri era.

Jurat, جرات, poetical title of Kalandar Bakhsh, a son of Yehia Amán and pupil of Hasrat. He was first supported by Nawáb Muhabbat Khán, but in 1800 A. D., 1215 A. H., he was in the service of prince Sulaimán Shikóh at Lakhnau. Though in the prime of life, he became blind, but became a good musician and an excellent player on the guitar. It appears that Jurat and his family had the family name of Yehia Mán, because they said that they were descended from Yehia Ráe Mán who resided in a street at Dehlí which is close to the Chándní Chouk, and is still called the Ráe Mán street. It is also stated that this Ráe Mán was executed by Nádír Sháh. Jurat died in the year 1810 A. D., 1225 A. H. He is the author of an Úrdú Diwán and two Maṣnawís.

Jurir, جرير, or Abú Hazrá Jarir ibn-Atiya, was one of the greatest and most celebrated poets. He flourished in the reign of the Khalíf 'Abdulmalik of the house of Umayya, and received from him a handsome salary. He was once rewarded by the prince for a single panegyric ode, with 100 camels, 18 slaves and a silver jug. Abú'l Faraj ibn-ul-Jauzi places the death of Jurir in the year 111 Híjri or 729 A. D., 111 A. H., aged 80 years.

Jurir-ibn-'Abdullah, جرير ابن عبدالله, a general of the army in the time of 'Umar, the second Khalífa after Muhammad.

Jurir-ibn-ul-Tabari, جرير ابن الطبري, or Jurir-ut-Tabarí, a celebrated Arabian historian, author of the "Tárfkh Tabarí." He died in the year 922 A. D., 310 A. H. His son Muhammad, who was also an author, died in 942 A. D., 330 A. H. Vide Abú Ja'far-at-Tabarí.

Jurjani, جرجاني, which see.

Jurjani, جرجاني, a native of Jurján or Georgia. Al-Sayyad-ush-Sharíf Abú'l Hasan (or Hussain) 'Alí, was thus surnamed because he was born in that country. He was one of the most celebrated Musalmán doctors; was born in 1339 A. D., 740 A. H., and died at Shíráz 1413 A. D., 816 A. H. There have been several other authors of this surname, as Al-Sharíf-al-Husainí, a son of the first, who was a famous physician and lived in the time of Atáiz, Sultán of the Khwárizmiáns. Also Abú'l Wafa, a mathematician, Abú Bakr bin-'Abdul Káhir, a grammarian, and Muhammad Jirjání, a valiant captain of the Sultán of Khwárizm, and governor of the city of Hirát who was killed in defending that place against Túlí Khán, son of Changer Khán.

K.

Kaan, *vide* Khán.

Ka'b, كعب ابن زهير, or Kaa'b ibn-Zahír of Mecca, was an Arabian poet, and author of the "Kaa'ed Bānat Sa'ād," a poem in Arabic held in the highest estimation, containing a panegyric on Muhammad. A translation of part of it may be found in Sir William Jones's Second Volume of the Asiatic Researches. The author was a Jewish Rabbi, contemporary and opponent of Muhammad, and had written some satirical verses upon him; but afterwards being desirous of a reconciliation with the prophet, he wrote the above poem, which had the desired effect. Some authors say that he died in the first year of the Hijra, that is, 622 A. D., 1 A. H. But, according to Ockley's History of the Saracens, "Kaa'b came in the ninth year of the Hijra, and made his peace with Muhammad, with a poem in his praise." By this it appears that he was living in 631 A. D. He is said to have assisted Muhammad greatly in the compilation of the Kurán. *Within's Biographical Dictionary under Comb.*

Ka'b-al-Ahbar, كعب الابر, a famous traditionist of the tribe of Hamyar, who embraced Islāmism in the reign of 'Umar, and died in 652 A. D., 32 A. H., during the reign of 'Usmán.

Kabir, كبير, a celebrated Hindí poet, by trade a Musalmán weaver, who, according to the Akbar-nāma, was cotemporary with Sikandar Sháh Lódi, king of Dehli. Kabir was a Súfi or Deist of the most exalted sentiments and of benevolence unbounded. His poems which are still universally esteemed, inculcate the purest morality, good will and hospitality towards all men; and breathe so fine a spirit of toleration, that both Hindús and Musalmáns contend for the honour of his having been born of their religion. From the disinterested, yet alluring, doctrines his poems contain, a sect has sprung up in Hindústán, under the name of Kabir Panthí, who are so universally esteemed for veracity, and other virtues, among both Hindús and Musalmáns, that they may be with propriety considered the Quakers of this country. The time of Kabir's death seems involved in equal obscurity with the manner of his decease and burial. They relate that he lived a long time at Kási (Benáras) and Gayá, and sojourned also at Jagurnáth, where he gave great offence to the Bráhmans, by his conduct and tolerant doctrine. When stricken in years, he departed this life among a concourse of his disciples both Musalmáns and Hindús. He is buried at Ratanpúr, where his tomb is said to be seen to this day.

Kabir, Shaikh, شيخ كبير, surnamed Bala Pír, was the son of Shaikh Kásim Kádírí, whose tomb is at Chunár. Shaikh Kabir died at Kanauj on Monday, the 4th of November, 1644 A. D., 12th Ramazán, 1054 A. H., where a splendid Mausoleum was built on his tomb by one of his sons named Shaikh Mahdí who died in 1677 A. D., 1088 A. H., and is also buried there.

Kabir-uddin, كبير الدين بن تاج الدين عراقى, son of Táj-uddin 'Iráqí, lived in the time of Sultán Alá-uddin king of Dehli, and wrote a book on his conquests.

Kablai Kaan, قبلاى ناآن, or Khán, or more properly Kawaila Káán, Grand Khán of the Mongols and Emperor of China, was the son or brother of Mangú Khán emperor of Tartary, and great-grandson of Chingiz Khán. He succeeded his brother about the year 1259 A. D., 655 A. H., and founded the Yüen dynasty in China. Being ordered by his brother Mangú, then Khakan of the

Mongols, to subjugate Corea and China, he entered China with an immense army in 1260 A. D., drove out the Tartars of the Kin dynasty and took possession of North China. In 1279 he completed the ruin of the Song dynasty by invading and subduing Southern China so that his dominion now extended from the Frozen Ocean to the Straits of Malacca and from Corea to Asia Minor—an extent of territory, the like of which had never before, and has never since, been governed by any one monarch. The rule of the Mughuls, hitherto severe and barbarous, changed its character in the reign of this prince, who adopted entirely the manners of the Chinese, and who is regarded, even by that people, as one of the best and most illustrious of their emperors. He died in 1294 A. D., 693 A. H.

Kabul, قباول, the poetical appellation of Mirzá 'Abdul Ghání Beg of Kashmír, who was a Súfi and a pupil of Jáyá, the brother of Góyá. He died in 1726 A. D., 1139 A. H.

Kabus, قابوس, a prince of the house of Shamgír, or Dashmagir, whose capital was Rei, and afterwards Jurján in Khurásán. Shamgír was succeeded by his son Bístún, of whom nothing particular is related. But the next of this family, Kábús, whose title was "Shama'-ul-Mulk," or the candle of the kingdom, is celebrated for his extraordinary wisdom and learning. He was, by the instigation of his son Manúchchr, slain by his own mutinous officers 1012 A. D., 403 A. H., whose excesses he had probably desired to restrain. He was succeeded by his son Manúchchr, who submitted to the power of Sultán Mahmúd of Ghazni; but that monarch not only continued him in his family possessions, but gave him his daughter in marriage. He died 1070 A. D., 463 A. H., and was succeeded in the government of Jurján by his son Gílán Sháh. Kábús is the author of several works, one of which is called "Kamál-ul-Balághat."

Kabuli Mahal, كابلې محل, a wife of Sháhzhahan.

Kachhwaha, the title of the Rájás of Amber or Jaipúr. *Vide* Bhará Mal.

Kádard, قادرد, the son of Ja'far Beg Dáúd, and brother of Alp Arsalán of the race of Saljúk. He was installed by Tughrál Beg his uncle in 1041 A. D., 433 A. H., and became the first Sultán of the Saljúk dynasty of Kirmán where he reigned 32 years and died of poison in 1072 A. D., 466 A. H., by order of Malik Sháh.

The following is a list of the Sultáns of Kirmán of the race of Saljúk.

	A. D.	A. H.
Kádard, the son of Ja'far Beg Dáúd, began	1041	433
Sultán Sháh, the son of Kádard,	1072	465
Túrán Sháh, brother of Sultán Sháh,	1074	467
Írán Sháh, son of Túrán Sháh, a tyrant who was slain in 1100,	1096	489
Arsalán Sháh, son of Kirmán Sháh, reigned 42 years,	1100	494
Mughís-uddin Muhammad, son of Arsalán,	1141	536
Tughrál Sháh, son of Muhammad,	1156	551
Bahrám, Arsalán, and Túrán Sháh, sons of Tughrál, dispute succession,	1169	566
Muhammad Sháh, son of Bahrám Sháh who after the death of his father and two uncles ascended the throne of Kirmán, was dispossessed by Malik Dinár, a Turk of the tribe of Ghuz in 1187 A. D., 583 A. H. Thus ended the Saljúk dynasty of Kirmán of the race of Kádard.		

Kadar Khan, قادرخان. *Vide* Qadr Khán.

Ḳādir, قادِر, the poetical title of Shaikh 'Abdul Ḳādir Bādāonī. *Vide* 'Abdul Ḳādir.

Ḳādir, قادِر, the poetical appellation of Wazīr Khān, an inhabitant of Aḡrah, who was in great favour with 'Alamgīr and his two successors. He died in 1724 A. D., 1136 A. H., and is the author of a *Dīwān*.

Ḳādir, قادِر, the poetical name of Shaikh 'Abdul Ḳādir, who was employed as Munshī by Prince Muhammad Akbar, son of 'Alamgīr. He is the author of a *Dīwān*.

Ḳādir Billah, قادِر بالله. *Vide* Al-Ḳādir Billah.

Ḳādir or **Ḳādiri**, قادِر یا قادری, the poetical name of 'Abdul Ḳādir of Bādāon.

Ḳādiri, قادری, the poetical title of Prince Dārā Shikōh, the oldest son of the emperor Shāh Jahān.

Ḳādir Shah, قادِر شاه, of Mālwa. After the occupation of Mālwa by the emperor Humāyūn, that monarch had left his own officers in the government of that kingdom, but shortly after his return to Aḡrah, Mallū Khān, one of the officers of the late Khiljī government, retook all the country lying between the Narbada and the town of Bhilsa, after a struggle of twelve months against the Delhi officers; whom having eventually subdued, he caused himself to be crowned in Mandō, under the title of Ḳādir Shāh of Mālwa. He reigned till the year 1542 A. D., 949 A. H., when Sher Shāh took Mālwa, and conferred the government to Shujau' Khān his minister and relative.

Ḳadr Khan, قدر خان, king of Khutan, who was a contemporary of Sultān Mahmūd of Ghaznī. He was living between the years 1006 and 1024 A. D. It is related of him that he was very fond of music, and that four bags were constantly placed round his sofa, and as he listened to the song, he cast handfuls of gold and silver to the poets.

Ḳael, قایل, poetical name of 'Abdullah, a Persian poet.

Ḳaeli or **Ḳabili**, قایلی, of Sabzwār, is the author of a biography or *Tazkira* of poets. He died in 1548 A. D., 956 A. H.

Ḳaem-bi-amr-ullah, قائم بامر الله, was the son of Mahdī, the first Khalīf of the Fatīmites in Africa. He rebuilt the city of Massilah in Africa in the year 927 A. D., 315 A. H., and called it Muhammadia.

Ḳaem Billah, قائم بالله, Khalīfa of Baghdād, *vide* Al-Ḳāem Billah.

Ḳaem Jang or **Ḳayum Jang**, قائم جنگ, the son of Muhammad Khān Bangash, nawāb of Farrukhābād, whom he succeeded in June, 1743 O. S., Jumāda I, 1156 A. H. He made war by the instigation of the wazīr, nawāb Saffar Jang, with the Rohelas of Kāter now called Rohilkhand, after the death of their chief, 'Alī Muhammad Khān, but was defeated and slain on the 10th November, 1749 O. S., 10th Zil-hijja, 1162 A. H., and his estates confiscated by the wazīr. The principal servants of the deceased were sent prisoners to Allahābād; but his mother was allowed to keep the city of Farrukhābād and twelve small districts for the support of the family, as they had been conferred on it in perpetuity by the emperor Farrukh-siyar. The conquered country was com-

mitted to the care of the wazīr's deputy, Rājā Nawāb Bāo, who was soon after slain in battle against Ahmad Khān the brother of Ḳāem Jang, who took possession of the country.

Ḳaem, قائم, poetical appellation of Ḳāem Khān who held the post of Captain in the service of Wazīr Muhammad Khān, Nawāb of Tōnk, the son of Amīr Khān. He is the author of an Urdu *Dīwān*, which he completed and published in 1853 A. D., 1270 A. H.

Kafi, کافي, surname of Taḳī-uddīn 'Alī bin-'Alī, an Arabian author who died in the year 1355 A. D., 756 A. H. His name is spelt in some of our Biographical Dictionaries, Cafi.

Kafi or **Kami**, کافي, poetical name of Mirzā 'Alā-uddaula who flourished in the reign of the emperor Akbar. *Vide* Alā-uddaula (Mirzā), and Kāmī.

Kafi, کافي, whose proper name was Kifāyot 'Alī, was a poet of Muradābād, and author of the "Bahār Khuld," which is a translation of the "Shimāel."

Kafi-ul-Kafat, کافي الکفات, *vide* Ibn-'Ibād.

Kafur, مالک, ملک کافور, a favourite eunuch of Sultān 'Alā-uddīn Khiljī, king of Delhi, who was raised to the high rank of wīzarat. After the king's death, the first step which the traitor took, was to send a person to Gwāliar, to put out the eyes of Khizir Khān and Shādī Khān the two sons of the deceased Sultān. His orders were inhumanly executed. He then placed Shshāb-uddīn the king's youngest son (a boy of seven years of age) on the throne, and began his administration; but was assassinated thirty-five days after the king's death, in January, 1317 A. D., 716 A. H., and Mubārīk the third son of the king was raised to the throne.

Kahaj Tabrezi, شایخ کحج تبریزی, a learned Musalmān who held the office of Shaikh-ul-Islām at Tabrez during the reign of Sultān Aweis and Sultān Husain of Baghdād. He is the author of a *Dīwān*.

Kahi, کاهي, *vide* Ḳāsim Kāhī.

Ḳahir Billah, قاهر بالله, *vide* Al-Ḳāhir Billah, Khalīfa of Baghdād.

Ḳahkari, قهقري, *vide* Najm-uddīn Abū'l Hasan. In some of our Biographical Dictionaries his name is spelt Cahcari.

Kaikaus, کیکاوس, second king of the Kayanian dynasty of Persia, was the son of Kaiḡubād. He was vain and proud; and appears to have been in continual distress from the unfortunate result of schemes that his ambition led him to form, but which he wanted ability to execute. His life is connected with a thousand fables, which though improper in this place, form excellent materials for Firdausi, who has given, in his history of this period, the extraordinary and affecting tale of the combat between Rustam and his unknown son, Suhrāb, who is killed by his father. This part of the Shāh-nāma has been beautifully translated in English verse by J. Atkinson, Esq., Assistant Surgeon on the Bengal Establishment, and member of the Asiatic Society in 1814. Kaikāūs when grown old, resigned his crown in favour of his grandson Kaikhušro, the son of Siāwakhsh.

Kaikaus, امیر کیکاوس, grandson of Ḳābūs, prince of Jurjān, and one of the noblemen who lived at the court

Kaikhusro, کیکسرو, the third king of the Kayanian dynasty of Persia and the grandson of Kaihásh. He ascended the throne in the lifetime of his father who resigned the crown in his favour. He had several battles with Afrásiáh the king of Turán, who was at last defeated, taken prisoner, and slain. Soon after these events Kaikhusro resolved to devote the remainder of his life to religious retirement; he delivered over Kábul, Zábulistán and Nimróz to Rustam, as hereditary possessions; and resigned his throne to Luhrásp the son-in-law of Kaihásh and his own son by adoption and affection. After these arrangements, he went accompanied by some nobles to a spring which he had fixed upon as the place of his repose. Here he disappeared, and all those that went with him were destroyed on their return by a violent tempest. He lived 90 years and reigned 60.

Kaikhusro, کیکسرو, the son of Sultán Muhammad Khán, governor of Multán, who was the eldest son of Sultán Ghayás-uddin Balbán, king of Dehli. After his father's death in 1285 A. D., he was made governor of Multán by his grandfather, and after his decease in 1286 A. D., was murdered at Rohtak by Malik Nizám-uddin, wazir of Kaikubád who ascended the throne as king of Dehli.

Kaikubád, کیکباد, the founder of the second or Kayanian dynasty of the kings of Persia, was a lineal descendant of Manúchehr, according to some accounts he was his great-grandson. This prince had retired to the mountain of Alburz, from which place he was brought by Rustam the son of Zál and proclaimed king of Persia. He committed the administration of government into the hands of Zál, whose son Rustam, was appointed to lead the Persians against the dreaded Afrásiáh who had again passed the Oxus and invaded Persia. In this battle, Rustam overcame Afrásiáh, and afterwards a peace was concluded, by which it was agreed that the Oxus should remain as it had been heretofore, the boundary between the two kingdoms. Kaikubád lived some time after this in peace: he is said to have reigned 120 years. He left four sons: Kaihásh, Arish, Róm and Armen. To the former he bequeathed his throne, and enjoined all the others to obey him.

List of kings of the second or Kayanian dynasty.

1. Kaikubád.
2. Kaihásh.
3. Kaikhusro (Cyrus the Great).
4. Luhrásp.
5. Gushtásp (Hystaspes of Grecian History).
6. Isfandiar (Aspand or Astyages of ditto).
7. Bahman or Ardisher Darázdest (Artaxerxes Longimanus).
8. Humai, daughter and wife of Bahman.
9. Daráb or Dará, son of Bahman.
10. Dará, son of Daráb (Darius overcome by Alexander the Great).

Kaikubád, کیکباد, surnamed Mu'izz-uddin, the grandson of Sultán Ghayás-uddin Balbán, whom he succeeded in 1286 A. D., 685 A. H., on the throne of Dehli in the absence of his father Násir-uddin Baghrá Khán who was then in Bengal. In the year 1287 A. D., 686 A. H., his father having heard the state of affairs at Dehli, marched from Bengal to visit and advise his son. They met on the banks of the Ghágra at Behár, and the whole scene was so affecting, that almost all the court shed tears. On this occasion the celebrated poet Amír Khusro wrote the poem called the "Kirán-us-Sadain," or the conjunction of the two planets. Kaikubád was assassinated through

Kaiomurs, کایمرس, the first monarch of Persia according to all Muhammadan writers. This king is stated to have reclaimed his subjects from a state of the most savage barbarity. They say he was the grandson of Noah, and the founder of the first dynasty of Persian kings called Pishdádian. His son Siámak was killed in one of the battles with the barbarians or Devs; and when that monarch carried Hoshang, the infant son of Siámak, to share in the revenge he meant to take upon his enemies, his army was joined by all the lions, tigers and panthers in his dominions, and the Devs were routed and torn to pieces by the auxiliaries, who had left their native forest to aid the just king. After this victory, Kaiomurs retired to his capital Bulkh. He reigned 30 years, and was succeeded by his grandson Hoshang.

The following is a list of kings of the first or Pishdádian dynasty.

1. Kaiomurs.
2. Hoshang.
3. Tuhmurs, surnamed Deoband.
4. Jamshed reigned at Persipolis.
5. Zuhák, surnamed Alwaní.
6. Faridún, restored by Kawa.
7. Manúchehr.
8. Naudar or Nauzar.
9. Afrásiáh, king of Turkistán.
10. Záb, brother of Naudar.
11. Garshásp.

Kaisar, قیصر, a poet of the tribe of Shámlú, who is commonly called Kaisar Shámlú.

Kaisar, قیصر, poetical name of Prince Khurshaid Qadr the son of Mirzá Asmán Qadr, the son of Mirzá Khurram Bakht, the son of Prince Mirzá Jahándár Sháh, the son of Sháh 'Alam, king of Dehli.

Kaisari Kirmani, قیصری کرمانی, a poet of Kirmania.

Kaiuk Khan, کیوک خان, vide Kayúk.

Kakafi, کاکفی, vide Ahmad bin-Idris. He is mentioned in some of our Biographical Dictionaries under the name of Cakafi.

Kakafi, کاکفی, vide Ahmad bin-Idris.

Kalandar, قلندر, author of the work called "Sirát-ul-Mustakim," which he composed in 1405 A. D., 808 A. H., and dedicated to Abú'l Muzaffar Husain Sháh bin-Mahmúd Sháh bin-Ibráhím Sháh of Jaunpúr.

Kalanisi, قلاطیسی, surname of 'Abdullah bin-Muhammad, an Arabian author, who died in 1121 A. D., 515 A. H.

Kalb Ali Khan, کلب علی خان, Nawáb of Rámpúr in 1869-70.

Kalb Husain Khan, میرزا کلب حسین خان, Deputy Collector of Etáwah, the son Ahtarám-uddaula Dabir-ul-Mulk Kalb 'Alí Khán Bahádúr. He is the author of four Diwáns and a biography called "Shaukat Nádir." He was living in 1864 A. D., 1281 A. H.

Kalhane, کلہانہ, a Bráhman and author of a history of Kash-

mír called "Rájatarangini." There are four chronicles of the history of Kashmir written in Sanskrit verse; the first by Kalhaná, bringing the history of Kashmir to about 1148 after Christ; the second, a continuation of the former, by Jaúarájá, to 1412 A. D.; the third, a continuation of the second by Srivara, a pupil of Jaúarájá, to 1477 A. D.; and the fourth, by Prajyábhata, from that date to the conquest of the valley by the emperor Akbar. The author of the work, the Pandit Kalhaná, of whom we merely know that he was the son of Champaka, and lived about 1150 A. D., under the reign of Siñha Deva of Kaashmír—reports that before entering on his task, he had studied eleven historical works written previously to his time, and also a history of Kashmir by the sage Níla, which seems to be the oldest of all. Kalhaná begins his work, with the mythological history of the country, the first king named by him is Gonarda, who, according to his chronology, would have reigned in the year 2448 B. C., and the last mentioned by him is Siñha Deva, about 1150 after Christ.

Kali Das, کالی داس, a celebrated Hindú poet who lived towards the commencement of the Christian era. He was one of the nine splendid gems that adorned the court of Rájá Bikarmájít (Vikramaditya). Some say that he flourished in the time of Rájá Bhój. He wrote the "Nalodia" for the purpose of exhibiting his unbounded skill in alliteration. In four books, containing on the average fifty-four stanzas each, he has given such illustrations of their subject as can never be surpassed. This work has been published in Europe, with a Latin translation by a continental scholar, Ferdinandus Benary. No reason can be imagined, why Káli Dás should again write the history of Nala and Damayanti, after it had been so elegantly written in flowing verse by Vyása Deva, except that he intended in this simple story to shew forth his ingenuity in alliteration. He is also the author of the poem called "Kumára Sambhava," and of another called "Mahá Nápak."

Kali Sahib, کالی صاحب, surname of Ghulám Nasír-uddin, the son of Mauláná Kutb-uddin, the son of Mauláná Fakhr-uddin. Although he was the Murshid or spiritual guide of the king of Delhi, he preferred the habit of a Derwish. He died in 1852 A. D., 1268 A. H.

Kalim, کلیم, the poetical name of Abú Tálib Kalím, which
800.

Kalim-ullah, کلیم الله, a title of Moses the prophet.

Kalim-ullah, کلیم الله, the last king of the Bahmaní dynasty of Kulbarga or Ahmadábád Bídár in the Dakhin. He was expelled in 1527 A. D., by Amír Baríd his wazír, who mounted the throne and took possession of that kingdom.

Kalim-ullah, کلیم الله, author of a work called "Kashkol Tasauwaf," an exposition of the mystical phrases of the Súfis.

Kamal, کمال, a poet of Isfahán.

Kamál, کمال, poetical title of Mír Kamál 'Alí of Gaya Mánpúr. He wrote Persian and Rekhta verses, and is the author of a large work called "Kamál-ul-Hikmat," on philosophy, and one called "Chahárdah Darúd," i. e., the fourteen blessings containing an account of the Imáms. He died in 1800 A. D., 1215 A. H., and the chronogram of the Hijrí year of his death is contained in the word Dareghá.

Kamal Ghayas, Maulana, مولانا کمال غیاث شیرازی, of Shíráz, a poet and physiciañ who flourished in the time of Ibráhím Sultán.

Kamal Kázi, کانی کمال, vide Abú-Fath Bilgrámí.

Kamal Khan, Gikhar, کمال خان گیکھر, prince of the Gikhars, was the son of Sultán Sárang, the son of Malik Kalán II, the son of Malik Kalán I, the son of Malik Khar, who was the founder of the principality of the Gikhars. Their country lies among the mountains between Bhat and Sindh, which formerly belonged to the government of Kashmir. Malik Kalán II had several battles with Sher Sháh, but was at last taken prisoner and put to death by that monarch, and his son or grandson Kamál Khán imprisoned in the fortress of Gwáliár. He was, however, after some years released by Salín Sháh the son of Sher Sháh, but during his confinement, his uncle Sultán Adam had taken possession of the country. In the first year of the reign of Akbar he was introduced to that monarch and was employed in his service. He by degrees rose to the rank of 5000, and was afterwards put in possession of his dominions by that emperor, and Sultán Adam his uncle taken prisoner and made over to Kamál Khán who put him in confinement where he died. Kamál Khán who became tributary to Akbar, died in 1662 A. D., 970 A. H.

Kamal Khujandi, کمال خجندی, vide Kamál-uddin Khujandí.

Kamal-uddin 'Abdul Razzak, Shaikh, شیخ کمال عبدالرزاق, is the author of several works, among which are the following "Tafsír Táwílát," "Kitáb Istí-láhát Súfia," "Sharah Fasús-ul-Hikam," "Sharh Mu-názib-ul-Sábírín," &c. He was a contemporary of Shaikh Rukn-uddin 'Alá-uddaula. [He died in 1482 A. D.] 887 A. H. Vide 'Abdul Razzák.

Kamal-uddin Isma'il, کمال الدین اسمعیل, son of Jamál-uddin Muhammad 'Abdul Razzák of Isfahán, a celebrated poet of Persia, styled, Malik-ush-Shu'ará, that is to say, king of the poets, and is the author of a Diwán. In the year 1237 A. D., 2nd Jumáda I, 635 A. H., on the 21st of December, when Oktái Khán, the son of Changéz Khán, invaded Isfahán, and massacred the inhabitants of that city, he also fell a martyr. It is said that he was tortured to death by the Mughuls who expected to find hidden property in his house.

Kamal-uddin Khujandi, Shaikh, شیخ کمال الدین خجندی, was a great Shaikh and lyric poet, and a cotemporary of Háfiz, who, though they never saw each other, much esteemed him, considering him and Salmán Sáwají as amongst the first poets of their time. He is commonly called Kamál Khujandí, born at Khujand, a town situated in one of the most beautiful and fertile districts of Persia. After having made the pilgrimage to Mecca, he settled at Tabrez, a place which he found extremely agreeable during the reign of the princes of the family of Jaláyer. The principal personages of Tabrez became his pupils, and he led a life of literary ease and enjoyment; but when Tuktamish Khán surprised Tabrez, Shaikh Kamál was made prisoner, and was carried to Seral in Kapják by order of Mangú Khán the grandson of Changéz Khán, where he remained four years, after which he was permitted to return to Tabrez, near which city the Sultán Awes Jaláyer built him a house. Kamál did not sing the praise of princes in Kásida, nor did he write Maḡnawis, but only Ghazals, and fragments. He died in the year 1390 A. D., 792 A. H., and was buried at Tabrez. A MS. of the Diwán of Kamál, which had been the property of a Sultán, is possessed by the Imperial Library at Vienna, and is a great treasure as a specimen of splendid writing, and, also, for the superbly executed miniatures which adorn it, illustrating

the poems. These pictures are not more than a square inch in size: there are two on each side of the concluding verse; and though so small, represent, with the greatest correctness, either allegorically or simply, the meaning of the poet.—*Dublin University Magazine* for 1840.

Kamal-uddin Masa'ud, Maulana, کمال الدین, مسعود شروانی of Shirwán, a celebrated logician and author of the marginal notes on the "Sharah Hikmat Áin."

Kamal-uddin Muhammad bin-'Abdul Muna'im شيخ کمال الدین محمد بن عبد المنعم جوجاری Jujari, Shaikh, an author who died in 1484 A. D., 889 A. H.

Kamal-uddin Muhammad-al-Siwasi, کمال الدین, محمد السواسي commonly called Humám and Ibn-Humám, author of a commentary on the Hidáya entitled "Fath-ul-Kádir lil 'Ajiz-al-Fakir." It is the most comprehensive of all the comments on the Hidáya, and includes a collection of decisions which render it extremely useful. He died in 1457 A. D., 861 A. H. *Vide* Humám and Ibn-Humám.

Kamal-uddin Muhammad, Khwaja, کمال الدین محمد, خواجه, ibn-Ghayás-uddin Shirázi, was a physician and a poet, and flourished in the time of Sultán Ibráhím Mirzá. For his poetical title he used Ibn-Ghayás.

Kamal-uddin Musa bin-Yunas bin-Malik, کمال الدین موسی بن یونس بن ملک, name of an Imám, who was one of the most celebrated Musalmán doctors.

Kamal-uddin, Shah, کمال الدین شاه, *vide* Lutf-ulláh.

Kamar-uddin, Mir, قمر الدین میر, whose poetical title is Minnat, which see.

Kamar-uddin Khan, wasir, قمر الدین خان وزیر, whose original name was Mir Muhammad Fázil, was the son of Ya'tmád-uddaula Muhammad Amín Khán, wasir, and was himself appointed to that office with the title of Ya'tmád-uddaula Nawáb Kamar-uddin Khán Bahádur Nasrat Jang, by the emperor Muhammad Sháh, after the resignation of Nizám-ul-Mulk Asaf Jáh, in 1724 A. D., 1137 A. H. He was sent under Prince Ahmad on the first invasion of Ahmad Sháh Abdálí to oppose him, but was killed by a cannon ball, while at prayers in his tent during the battle of Sarhind on the 11th March, 1748 O. S., 11th Rabi' I, 1161 A. H.

Kam Bakhsh, شهزاده کامبخش, (prince) youngest son of the emperor 'Alamgir, a vain and violent young man, who had received from his father the kingdom of the Dakhin, but as he refused to acknowledge the sovereignty of the emperor Bahádur Sháh, his eldest brother, and struck coin in his own name, that monarch after attempting in vain to win him over by concessions, marched against him with a powerful army to the Dakhin, and defeated him in a battle near Haidarábád, where Kam Bakhsh died of his wounds on the same day in the month of February or March, 1708 A. D., Zil-hijja, 1119 A. H. His mother's name was Udaipuri Mihal, and he was born on the 26th February, 1667 A. D., 10th Ramazán 1077 A. H.

Kambari, قنبري نيشاپوري, or Kanbari, a poet of Naisápúr, flourished in the time of Sultán Bábar who died 1467 A. D., 861 A. H.

Kami, کامی, whose proper name is Mirzá Alá-uddaula Kaswiní, was the son of Mir Yahya bin-'Abdul Latíf, and is the author of the work called "Nafáis-ul-Másir," a

Biographical Dictionary of Persian poets. It contains notices of about 350 poets in alphabetical order. Most of them flourished in India during the reign of Akbar to whom the book is dedicated. It was finished in 1671 A. D., 979 A. H., but there occur much later dates in it. He is supposed by some to have died in 1668 A. D., 971 A. H., and by others in 1673 A. D., 981 A. H., but the latter date appears to be correct. The discrepancy arises from the chronogram of his death, in which the number of the last word is considered by some to be 60 and by others 70, a difference of ten years. *Vide* Yahya bin-'Abdul Latíf.

Kamil, کامل, author of a poetical work, entitled "Chiragh-náma." It consists of Ghazals all of which rhyme in Chiragh (lamp) and the first letter of every verse of the first Ghazal is | or A, of the second پ or B, and so on.

Kamran Mirza, کامران مرزا, second son of the emperor Bábar Sháh, and brother to the emperor Humáyún who, after his accession to the throne in 1530 A. D., 937 A. H., conferred on him the government of Kábul, Kandahár, Ghazni and the Panjáb. He was deprived of his sight by Humáyún when at Kábul in the year 1553 A. D., 960 A. H., on account of his repeated offences, and continually raising disturbances in the government. The operation was performed by piercing his eyes repeatedly with a lancet. Kamrán bore the torture without a groan until lemon-juice and salt were squeezed into his eyes, when he called out "O Lord my (God!) whatever sins I have committed I have been amply punished in this world, have compassion on me in the next." Kamrán eventually obtained permission to proceed to Mecca, where he resided three years and died a natural death in 1556 A. D., 964 A. H. He left three daughters and one son named Abú'l Kásim Mirzá, who was imprisoned in the fort of Gwáliar, and put to death by order of the emperor Akbar his cousin in the year 1565 A. D., 973 A. H.

Kamran Shah, شاه کامران, the present ruler of Hirát, is the son of Mahmúd Sháh, the son of Timur Sháh, the son of Ahmad Sháh Abdálí. On the death of his father Mahmúd Sháh, in (1829 A. D.) he succeeded him on the throne of Hirát.

Kandahari Begam, قندهاري بيگم, the first wife of the emperor Sháh Jahán. She was the daughter of Muzaffar Husain Mirzá Safwi, of the royal house of Persia, who was the son of Sultán Husain Mirzá, the son of Bahráam Mirzá, the son of Sháh Ismá'íl I of Persia. When Akbar Sháh, in the third year of his reign, made over Kandahár to Sháh 'Abbás, king of Persia, the latter conferred the government of that province on his nephew Sultán Husain Mirzá, after whose death his son Muzaffar Husain succeeded him. His three brothers came to India in the 38th year of Akbar (1592 A. D.), and Muzaffar Husain followed them afterwards, was received by the emperor with the greatest kindness, and honoured with the rank of 5000, and the jágir of Sambhal. His sister Kandahári Begam, was married in September, 1610 A. D., Rajab, 1019 A. H. to Prince Khurram (afterwards Sháh Jahán) the son of the emperor Jahángir, and received the title of Kandahári Begam, because she was born at Kandahár. The year of her death is unknown. She lies buried at Agra, in the centre of a garden called Kandahári Bāgh. The building on her tomb, which is in the vault, is converted into a dwelling place; it is a beautiful edifice, and now belongs to the Rájá of Bharatpúr.

Kaus, vide Kaikás.

Kaplan Beg, نپالن بيگ, of the Kushchí family, was born in India and served under Khán-Khánán in the Dakhin with great distinction, and was in high favour

with Jahāngir. He is the author of a *Dīwān* and a *Maṣnawī*, the latter is called "Māh Dost," which celebrates the love of Rustam and Rūdāba.

Kapurthala Rajah. *Vide* Nihal Singh.

Kara Arslan, قرا ارسلان, (which signifies in Turkish, a black lion,) was surnamed 'Imād-uddīn, the son of Dāūd, the son of Sukmān bin-Artak. Nūr-uddīn Mahmūd was his son, to whom Sālah-uddīn (Saladin) gave the city of 'Amid or Kara 'Amid in Mesopotamia 1183 A. D., 597 A. H. His name is to be found in some of our Biographical Dictionaries under Cara Arslan.

Karachar Nawian, قراچار نوایان, name of the wazīr and son-in-law of Changez Khān.

Kara Ghuz, قراغز, a Beglarbeg of Natolia whom our historians call Caragossa. He was impaled near Kara Hisār by Shāh Kūli in the reign of Bāyazīd II, emperor of the Turks.

Kara Khan, قرا خان, *vide* Sadr-uddīn bin-Ya'kūb.

Karak Shah, قراک شاه, *vide* Shāh Karak.

Karam, کریم, author of the "Harbae Haidarī," a history of Alī and his son Husain in verse, composed in 1723 A. D., 1135 A. H.

Kara Muhammad Turkman, قرا محمد ترکمان. The Turkmāns of Asia Minor were divided into two great tribes, the Kara Koinlū, and Aka Koinlū, i. e., the tribes of "black and white sheep," from their carrying the figures of these animals in their respective standards. Kara Muhammad, the founder of the first dynasty, left his small territories, of which the capital was Van, in Armenia, to his son, Kara Yūsuf, who though possessed of considerable power, was compelled to fly before the sword of Timur. When that conqueror died, he returned from Egypt, and was victorious in an action with Sultān Ahmad Jalāyer Ilkānī, the ruler of Baghdād, whom he made prisoner and put to death in 1410 A. D., 813 A. H. After this success he collected an army of 100,000 men, and was preparing to attack Sultān Shāh-rukh the son of Amīr Timur, when he was suddenly taken ill and died near Tabrez in 1411 A. D., 814 A. H. He was succeeded by his son Sikandar Turkman, who was defeated by Shāhrukh in 1421 A. D., 824 A. H. Sikandar after this had several battles with Shāhrukh, but was at last slain by his son Kūbād 1437 A. D., 841 A. H., when Shāhrukh added Rei to his own possessions, and gave Tabrez to Jahān Shāh the brother of Sikandar. Jahān Shāh, after a long reign of 30 lunar years, fell in one of the first actions he fought with Uzzan Hasan, chief of the Turkmāns of the white sheep, in November, 1467 A. D., Rabi' II, 872 A. H.

Karari, قراړي, a Persian poet, *vide* Abul Fath Gīlānī.

Kara Yusuf, قرا يوسف, *vide* Kara Muhammad.

Karim, کریم, poetical name of Mīr Muhammad Kāzim the son of Fikr. He flourished in the time of Kutbshāh of the Dakhin, and is the author of a *Dīwān*.

Karim Khan, کریم خان, the murderer of Mr. W. Fraser, Commissioner of Dehli. See Shams-uddīn Khān (nawāb).

Karim Khan, کریم خان, a Pinḍarī chief, who surrendered himself to the British Government on the 15th February, 1818, and received for his support the Tālūka of Burhīnāpār in the Gorakhpūr district, which was held by his descendants up to the mutiny in 1857.

Karim Khan Zand, کریم خان زند. The history of

Persia, from the death of Nādir Shāh till the elevation of 'Akā Muhammad, though it occupies nearly half a century, presents no one striking feature, except the life of Karim Khān, a chief of the tribe of Zand. He collected an army chiefly composed of the different tribes of Zand and Maffi, defeated the Afghāns in several engagements, finally drove them out of the country, and secured to himself the kingdom of Fārs, or the southern division of Persia, while Khurāsān partially remained in possession of the descendants of Nādir Shāh; and the countries bordering on the Caspian Sea were retained by Muhammad Hasan Khān Kāchār, ruler of Māzandarān the great-grandfather of 'Akā Muhammad Shāh Kāchār. Karim Khān, after subduing his enemies, enjoyed independent power for twenty-six years; and during the last twenty, *viz.*, from 1759 to 1779, he had been, without a competitor, the acknowledged ruler of Persia. His capital was Shīrāz. He died at an advanced period of life on the 2nd March, 1779 A. D., 13th Safar, 1193 A. H., being nearly 80 years of age. After his death Zakī Khān assumed the reins of government, and was assassinated two months after. Sādīk Khān, brother of Karim Khān took possession of Shīrāz after the death of Zakī Khān, and was put to death on the 14th of March, 1781 A. D., 18th Rabi' I, 1195 A. H., by 'Alī Murād Khān, who now became the sovereign of Persia, and died on the 11th January, 1785 A. D., 28th Safar, 1199 A. H. After his death Lutf 'Alī Khān reigned for some years at Shīrāz. He was defeated in 1794 and slain afterwards by 'Akā Muhammad Khān Kāchār, who took possession of Persia.

Karmat, قرمط, or Karmāṭa, a famous impostor, named

Abū Zar, who in the year 891 A. D. became the head of a sect called Karmāṭi or Karamatians, which overturned all the principles of Muhammadanism. He came from Khōzistān to the villages near Kūfa, and there pretended great sanctity and strictness of life, and that God had enjoined him to pray fifty times a day; and fastened also to invite people to the obedience of a certain Imām of the family of Muhammad; and this way of life he continued till he had made a very great party, out of whom he chose twelve apostles to govern the rest, and to propagate his doctrines. Afterwards his courage failing him, he retired to Syria, and was never heard of any more. This sect began in the Khilāfat of Al-Mo'tamid: they multiplied greatly in Arabian Irāk or Chaldea, and maintained perpetual wars against the Khalīf. In the year 931 A. D., they besieged and took the city of Mecca, filled the well Zamzam with dead bodies, defiled and plundered the temple and carried away the black stone; but they brought it again in 950 A. D., and fastened it to the seventh pillar of the portico, giving out, that they had both taken it away, and brought it back again, by express order from heaven. This sect was dissipated by degrees, and at last became quite extinct. *Vide* Abū-Zarr Karmāṭi.

Karmati, قرمّني, or Karamatian, a follower of Karmat, which see.

Karshasp, کرشاسپ, or Garshāsp, the son of Zū, and the last king of the first or Pishdādian dynasty of Persia. *Vide* Zū.

Kart, کرت, kings of the dynasty of,—*Vide* Shams-uddīn Kart I.

Kashi, ملا کاشي, surname of Kamāl-uddīn Abū'l Ghanam 'Abdul Razzāk bin-Jamāl-uddīn, a celebrated doctor, placed amongst the Musalmān saints, was author of several works. He died young about the year 1320 A. D., 720 A. H.

Kashī Rao Holkar, کاشی راوہلکر, the eldest of the four sons of Takójt Holkar, after whose death in 1797 A. D. disputes arose between Káshī Ráo and his brother Mulhár Ráo, and both repaired to the court of the Peshwá at Púna; where, on their arrival, Daulat Ráo Sindhia, with a view of usurping the possessions of the family, espoused the cause of Káshī Ráo, and made a sudden and unexpected attack in the month of September on Mulhár Ráo, whom he slew with most of his adherents. After this Sindhia pretended to govern the possessions of the Holkar family in the name of Káshī Ráo, whom he kept in a state of dependence and appropriated the revenue to his own use. A long contest ensued between Daulat Ráo and Jaswant Ráo Holkar, the brother of Káshī Ráo, and continued till the year 1802, when Jaswant Ráo appears to have taken possession of Indor the territory of his father.

Kashfi, کشفی, the poetical name of Sháh Muhammad Salámat-ulláh. He is the author of a Diwán in Persian which was printed and published before his death in 1279 A. H.

Kashfi, کشفی, takhullus of Mir Muhammad Sáláh, who flourished in the reign of the emperor Jahángir, and is the author of a Tarjímah called "Majmú'a Ráz," which he composed in 1621 A. D., 1030 A. H., containing 270 verses. He died in the year 1650 A. D., 1060 A. H., at Ágrah and lies buried there.

Kashfi, کاشفی, the poetical name of Mauláná Husain bin-Álí, also known by that of Wácz or the preacher. He wrote a full commentary on the Kurán in the Persian language. He was a preacher at the royal town of Hirát in Khurásán. He died in 1505 A. D., 910 A. H. *Vide* Husain Wácz.

Kashmir, kings of,—*vide* Sháh Mír.

Kasim, قاسم اکبر آبادی, of Ágrah, author of the "Zafar-náma Akbarí," or book of the victory of Akbar Khán, the son of Dost Muhammad Khán, which he completed in 1844 A. D., 1260 A. H. It is a poem and contains an account of the late wars in Kábul by the British.

Kasim, قاسم, the poetical name of Hakím Mír Kudrat-ulláh who is the author of a Tazkira or Biography of poets.

Kasim Ali Khan, Mir, میر قاسم علیخان, commonly called Mír Kásim, was the son-in-law of Mír Ja'far 'Alí Khán the Nawáb of Bengal. The English, deceived by his elegance of manners, and convinced of his skill in the finances of Bengal, raised him to the masnad in the room of his father-in-law in 1760 A. D., 1174 A. H. He, in the latter years of his government, retired to Munger, and actuated by a keen resentment against the English, for their extensive encroachments on his authority, and the commerce of his country, formed the plan of throwing off their yoke, and annihilating their influence in Bengal; but was deposed and defeated, in a battle fought on the Odwa Nála on the 2nd August, 1763 A. D., 22nd Muharram, 1177 A. H., and the deposed Nawáb Ja'far 'Alí Khán was again placed on the masnad. Kásim 'Alí, incensed to madness at these reverses, fled to Patna from Munger, and there cruelly ordered the massacre of the English in his power: there were 50 gentlemen, Messrs. Ellis, Hay, Lushington, and others, and 100 of lower rank. On the 5th October, they were brought out in parties, and barbarously cut to pieces, or shot under the direction of a German, named Samrá or Sombre. Munger fell to the English early in October. Patna was stormed on the 6th November, and the Ex-Nawáb Kásim 'Alí fled to the wazir of Audh, with his treasures, and the remnant of

his army. On the 23rd of October, 1764 A. D., Major Carnac fought the celebrated battle of Buxar, completely routing the wazir Shuja-uddaula's army. The following day the Mughul emperor Sháh 'Alam threw himself on the protection of the British, and joined their camp with the imperial standard of Hindústán. The British army advanced to overrun Audh. The wazir refused to deliver up Kásim 'Alí, though he had seized and plundered him. Kásim 'Alí made his escape at first into the Rohela country, with a few friends and some jewels, which he had saved from the fangs of his late ally, the wazir, and found a comfortable asylum in that country; but his intrigues rendered him disagreeable to the chief under whose protection he resided, he was obliged to leave it, and took shelter with the Ráná of Gohad. After some years' residence in his country, he proceeded to Jódhpúr, and from thence came to try his fortune in the service of the emperor Sháh 'Alam about the year 1774 A. D., 1188 A. H., but was disappointed, and died shortly after in 1777 A. D., 1191 A. H., at Kotwal an obscure village near Dehli, unpitied even by his own family. With Kásim 'Alí ended, virtually, the powers of the Sábádárs of Bengal.

Kasim Ali Khan, Nawab, نواب قاسم علیخان, uncle to the nawáb of Rámpúr. He was living in Bareli in 1869, and his daughter was murdered on the 22nd December of that year.

Kasim Anwar, Sayyad, سید قاسم انوار, surnamed Ma'in-uddin Ali, a great mystical poet, called from his knowledge and writings, the "diver into the sea of truth," the "falcon of the transcendent plains," the "profound knower of the world of spirits," the "key of the treasury of secrecy," &c. He was born at Tabrez; and was a member of a considerable family of the tribe of Sayyad, descended from the same stock as the Prophet. In his youth he dedicated himself, under the guidance of Shaikh Sadr-uddin Músá Ardibeli, to the contemplative life and deep study of the Súfis. He then journeyed to Gilán, where he soon acquired great fame; and subsequently went into Khurásán. During his residence at Hirát, he obtained such celebrity, and was surrounded by so many princes and learned men, his followers, that Mirzá Sháh-rukh (the son of Amír Timur), moved by jealousy of the Sayyad, and attentive to the danger of the increase of the Súfí creed, commanded him to retire from the capital. In order to mitigate the harshness of this command, Báisanghar, the son of Sháhrukh, a learned and noble prince, took upon himself to make it known to the Sayyad, which he did in the most humane manner, inquiring of him, in the course of conversation, why he did not follow the counsel contained in his own verse. The Sayyad inquired in which verse, and Báisanghar immediately quoted the following:—

"Kásim cease at once thy lay;
Rise and take thy onward way;
Other lands have waited long,
Worthy thy immortal song:
Give the bird of paradise
What the vulture cannot prize;
Honey let thy friends receive,
To thy foes the carrion leave."

The Sayyad thanked him, and immediately set out for Balkh and Samarkand, where he remained for a time. He afterwards, however, returned to Hirát, where as before, he was constantly followed by great and powerful men. His death occurred in the village of Kharjard in Jám near Hirát, where a garden had been bought for him by his disciples, in which he greatly delighted. This event took place in the year 1431 A. D., 835 A. H., and his tomb was erected in the very garden which he so much enjoyed. Amír Alisher afterwards piously endowed it. A book of Odes is the only work he has left behind, in which he uses "Kásim" for his poetical name.

Kasim Arsalan, قاسم ارسلان مشهدي, of Maashhad, a poet who was a descendant of Arsalán Jázib, a general of Sultán Mahmúd of Ghazni. He flourished in the time of the emperor Akbar, and was in great favour with that monarch. He died in 1587 A. D., 995 A. H., and has left a Diwán.

Kasim Barid Shah I, قاسم برید شاه, was the founder of the Barid Sháhi dynasty in the Dakhin. He was a Turkish or Georgian slave, became by degrees the wazir of Mahmúd Sháh II, king of the Dakhin, and assumed such power as to take upon himself the entire government of the kingdom. He treated the king as a mere pageant, and about the year 1492 A. D., 898 A. H., by the advice of 'Adil Sháh, Nizám Sháh and 'Imád Sháh, became entirely independent, and leaving to the king only the town and fort of Ahmadábád Bidar, read the public prayers and coined money in his own name. After having ruled his estate for a period of twelve years, during the lifetime of his sovereign, he died in the year 1504 A. D., 910 A. H., and his son Amír Barid succeeded him in office, and assuming still greater power, deprived Mahmúd Sháh of what little power had been left him by his father. Seven persons of this family have reigned since their establishment in the capital of Ahmadábád Bidar; their names are as follow:

Kásim Barid I.,	Began	1492
Amír Barid,	"	1504
Alí Barid; first who assumed royalty,	"	1542
Ibráhím Barid Sháh,	"	1562
Kásim Barid Sháh II,	"	1569
Alí Barid Sháh II,	"	1572
Amir Barid Sháh II,	"	1609

Kasim Barid Shah II, قاسم برید شاه, succeeded his brother Ibráhím Barid Sháh to the government of Ahmadábád Bidar in 1569 A. D., 977 A. H., and died after a reign of three years in 1572 A. D. He was succeeded by his son Mirzá 'Alí Barid II, who was deposed after a reign of 27 years by his relative Amír Barid II who ascended the throne in 1609 A. D., and was the last of this dynasty.

Kasim Beg Halati, قاسم بیگ حالتي, vide Hálati.

Kasim Diwana, قاسم دیوانه, a poet who was probably alive in 1724 A. D., 1136 A. H., and is the author of a Diwán.

Kasim Qadiri, Shaikh, شیخ قاسم قادری, also called

Sháh Kásim Sulaimáni, a Musalmán saint whose tomb is at Chunár. His son Shaikh Kabir commonly called Bála Pír is buried at Kanauj where he died in the year 1644 A. D., 1054 A. H. The shrine of Sháh Kásim Sulaimáni at Chunár is the only notable Muhammadan endowment in the Mirzápúr District supported from the income of rent-free lands and a Ma'sháh Rozina pension.

Kasim Kahi, Maulana, مولانا قاسم کاهی, a Sayyad,

whose proper name was Najm-uddín and surname Abú'l Kásim. He was a pupil of 'Abdul Rahmán Jámí; he accompanied Mirzá Kámrán, the brother of the emperor Humáyún, on a pilgrimage to Mecca from Hirát, and after the death of that prince in 1557 A. D., 964 A. H., he came to India in the reign of the emperor Akbar. For a long period he remained with Bahádúr Khán the brother of 'Alí 'Kulí Khán at Bonáras, and after his demise he came to Agra, where he passed the remainder of his life, and died there on the 17th of April, 1580 A. D., 2nd Rab' II, 988 A. H., aged 110 lunar years. He was buried at Agra at a place called Madár Darwáza.

Mauláná Kásim Arsalán another poet and Shaikh Faizí wrote the chronograms of his death. 'Abdul Kádír Badáoní calls him an atheist and a disgusting cynic.

Kasim Khan, قاسم خان, Súbadár of Kábul in the reign of the emperor Akbar Sháh. He was murdered by one Muhammad Zamán, who gave out that he was the son of Sháhrúkh Mirzá. He had held possession of Badakshán for some years, but after his defeat by 'Abdullah Khán Uzbek, he came to Kábul and was confined by Kásim Khán whom he murdered about the year 1600 A. D., and was consequently put to death by Muhammad Háshim the son of Kásim Khán.

Kasim Khan Jawini, Nawab, قاسم خان جوینی, نواب,

was a nobleman of the court of the emperors Jahángir, and Sháh Jahán, and held the rank of 5,000. He was a native of Sabzwár and was married to Manija Begam, the sister of Núr Jahán, consequently he was sometimes in jest called by the officers of the court "Kásim Khán Manija." He is the author of a Diwán, and his poetical name is Kásim. He succeeded Fidái Khán in the government of Bengal in the first year of Sháh Jahán 1628 A. D., 1037 A. H. He slew about 10,000 Portuguese (men and women) and drove the rest from Huglí, of which place he took possession and died three days after, 1631 A. D., 1041 A. H. He had built a very grand house at Agra on 20 bighas of land and on 10 bighas of land the garden was built, of which no traces now remain.

Kasim Khan, Shaikh, شیخ قاسم خان فتحپوری,

of Fathapúr Síkrí, entitled Muhtashim Khán, brother of Islám Khán. He was a noble of the rank of 4,000, in the reign of the emperor Jahángir who appointed him governor of Bengal after the death of his brother in 1613 A. D., 1022 A. H. He invaded Asám, and his troops were mostly killed in a night-attack by the Asámis, on which account he was recalled to court and died some time after.

Kasim Shah, قاسم شاه, vide Sháh Kásim.

Kasim Shirazi, قاسم شیرازی, a native of Shíráz, and author of the "Timur-náma," a very beautiful poem on the conquest of Amír Timur.

Kasim Sulaimani, قاسم سلیمانی, vide Kásim Kádírí.

Kasim Tibhi, قاسم طیبی, author of an Inshá.

Kasimi, قاسمی, his proper name is Mauláná Majd-uddín, a poet of Khwáf in Khurásán. He is the author of the work "Rauzat-ul-Khuld" which he wrote in imitation of the Gulistán of Sa'dí.

Kasimi, قاسمی نونی, (Dervish) of Tán in Persia, who went about like a derwish and wrote poetry. He lived in the 9th century of the Híjra.

Kasir, کثیر عزا, or Kathir Azzá, one of the celebrated Arabian poets of the court of the Khalif 'Abdul Malik. Vide Jamíl.

Kassab, قصاب, the poetical name of an author.

Kastalani, قسطلانی, the surname of Ahmad bin-Alí al-Khatib. He is so called because he was born at Kastalá. He is the author of several works among which is the history called "Mawáhib Ladina," or "Mawáhib-ud-Dunní," an accurate history of the first forty years of Muhammad, being the period previous to his assuming the prophetic character. He died in the year 1617 A. D., 923 A. H. Besides him there were other authors of this surname, viz., Ahmad bin-Muhammad al-Kastalání, who died 1627 A. D., 933 A. H., Ahmad bin-Ibráhím bin-Yahya-al-Yazdí-al-Kastalání, and Mulla Maslah-uddín Mustaffá

Kastalání who died 1495 A. D., 901 A. H. They were all born at Kástalá, a city in Persia.

Kathir, كَثِير, *vide* Kasir.

Katib Chilpi, كَاتِبِ چِلْپِي, of Constantinople, author of several works, among which is one called "Kashf-uz-Zanún," and another "Tuhfat-ul-Kubár," this latter work was translated by James Mitchell, Esq. It contains a detailed account of the maritime wars of the Turks in the Mediterranean and Black Seas, and on the Danube. He died in the year of the Christian era 1867 A. D., 1287 A. H. Kátib Chilpi appears to be a Turkish title of Hájí Khalfá, which see.

Katibi, كَاتِبِي تَرْشِيزِي, poetical name of Mauláná Shams-uddin Muhammad bin-'Abdullah-ul-Naishápúrí and Tarshizi. He wrote a very beautiful hand, on which account he assumed the title of "Kátibi." He came to Ilirát in the reign of Báisanghar Mirzá, and afterwards became one of the best poets of the court of the prince Sultán Mirzá Ibrahim of Shirván, in whose praise he once wrote a panegyric, and received from that prince a present of 10,000 dinars. We have several of his works in the Persian language. In the latter period of his life he fixed his residence at Astrabad, and died there in 1435 A. D., 839 A. H. His works which contain five poems are called "Majma'-ul-Bahryn," the story of Násir and Mansúr, which can be read in two different metres; "Dah Báb," "Husnwa Ishk" and "Buhrám and Gulandám."

Katil, Mirza, مِرْزَا قَتِيل, the poetical name of Mirzá Muhammad Hasan. He was a native of Dehlí, and a Hindú of the tribe of Khattrí, but became a convert to Muhammadanism. He was an excellent Urdú and Persian poet, and died at Lakhnau in the time of Gházi-uddin Haidar, then nawáb of that country 1817 A. D., 1232 A. H. He is the author of several works, amongst which are:
Nuskha Shajrat-ul-Amání, dedicated to Mir Amán 'Alí.
Nahr-ul-Fasáhat, a Persian grammar.
Chahár Sharbat, and a Diwán.

Katran, قَطْرَن, *vide* Kitran.

Kawami Matarzi, قَوَامِي مَطْرَزِي, a great poet who was a native of Mataráz, a city in Persia, and is an author. He was a brother of Shaikh Nizámí Ganjwí.

Kawami Maulana Muzaffar, مَوْلَانَا مَظْفَر قَوَامِي, a celebrated poet.

Kawam-uddin Hasan, حاجي قَولم الدین حسن, wazir to Sháh Shaikh Abú Is-hák, ruler of Shiráz. He was a man of great liberality, and one of the patrons of the celebrated Persian poet Khwája Háfiz, who has praised him in many of his odes. He died during the seige of Shiráz by Mubáriz-uddin Muhammad Zafar, on Friday the 12th of April, 1363 A. D., 6th Rabi' I, 764 A. H.

Kawam-uddin, Khwaja, خَواجِه قَولم الدین, surnamed Sábib Ayár, was the wazir and favourite companion of Sháh Shujá', the son of Mubáriz-uddin Muhammad Zafar, commonly called Muzaffar Sháh, who took Shiráz in 1363 A. D. He was put to the rack and beheaded by Sháh Shujá' in August, 1363 A. D., Zi-Ka'da, 764 A. H.

Kawela Káan, قَولَا قَاآن, *vide* Kiblai Káán.

Kayomurs, كَيَوْمَرْت, *vide* Kaiomurs.

Kayuk Káan, كَيُوك قَاآن, or Kayúk Khán, was the son

of Oktái Káán, the son of Changer Khán. He succeeded his father in January, 1242 A. D., 639 A. H., to the kingdom of Tartary, and his uncle Jughtai or Chughtai Káán to the kingdom of Transoxania, Badakhshán and Káshghar. He reigned one year, and died about the beginning of 1243 A. D., 640 A. H., when Mangú Káán, the eldest son of Tálí Khán, the son of Changer Khán, succeeded him and reigned nine years.

Kaza, قَظَا, poetical name of Muhammad Hafiz-ulláh Khán.

Kazi Khan, قَاضِي خَان, he is commonly called by this name, but his full name is Imám Fakhr-uddin Hasan bin-Mansúr-al-'Uzjandí-al-Farghání. He died in 1195 A. D., 592 A. H. He is the author of a work entitled "Fatáwa Kázi Khán," a collection of decisions which is held in the highest estimation in India. Yúsuf bin-Junaid, generally known by the name of Akhí Chalabí-at-Túkátí, epitomised this work and compressed it into one volume.

Kazib-ul-Ban, قَضِيبُ الْبَان, surname of Shaikh Muhí-uddin 'Abdul Kálir bin-Sayyad Muhammad, an Arabian author who died in 1630 A. D., 1040 A. H.

Kazim, Hakim, حَكِيم كَاظِم, a physician who had the title of Házik-ul-Mulk and was the son of the Mujtahid Haidar Alí Tushtari Najafi. He is the author of the work called "Parah-náma Fátima," which he composed in 1737 A. D., 1150 A. H.

Kazim, Hakim, حَكِيم كَاظِم, *vide* Sábib.

Kazim Ali Khan, حَكِيم كَاظِم عَلِي خَان, He had built a garden at Agrah on the banks of the Jamna opposite to Rám Bágh. Some traces of this garden still remain called Hakím ka Bágh. It was built in the year 1551 A. D.

Kazim Zarbaya, كَاظِم زَرْبَايَه, a Persian poet who died at Isfahán in the year 1541 A. D., 948 A. H.

Kazwini, قَزَوِينِي, author of the "Ajáeb-ul-Makhlúkát," *vide* Zikaria bin-Muhammad bin-Mahmúd.

Kerat Singh, كَبِيرَت سِنْگِه, second son of Mirzá Rájá Jaisingh. He served under the emperor 'Alamgir, and after his father's death was honoured with the rank of 3000. He was living in the Dakkhin 1673 A. D., 1084 A. H.

Kesari Singh, كَيْسَرِي سِنْگِه, rájá of Jaipur who lived in the time of Muhammad Sháh, emperor of Dehlí.

Kesho Das Rathor, رَاثُور كَيْشُودَاس, who gave his daughter in marriage to the emperor Jahángir, by whom he had Bahar Bano Begam.

Khadija, خَدِيجَة, Muhammad's wife. Although this is the correct pronunciation of the name, yet, see under Khudyja.

Khadim, خَادِم, the poetical name of Nazar Beg, a poet. He was a pupil of Muhammad Arzáf Sábít, and died some time before the year 1760 A. D., 1174 A. H.

Khadim, خَادِم, the takhallus or poetical appellation of Shaikh Ahmad 'Alí of Sandla and son of Muhammad Hájí. He is the author of several works, among which is one called "Anis-ul-'Ushshák," an Anthology. He flourished about the year 1752 A. D., 1166 A. H. See Hasan bin-Muhammad Sharif.

Khaef Kashmiri, Maulana, **خایف کشمیری مولانا**, a poet.

Khaifi, **خانی**, poetical title of Mír Abúl Hasan Khán, author of a poem called "Chahár Dervish."

Khaifi Khan, **خانی خان**, whose original name is Muhammad Hášim, was the author of the work called "Tárikh Kháfi Khán," which is also called "Muntakhib-ul-Lubáb," an excellent history of Hindústán, commencing with the invasion of the emperor Bábar Sháh, 1519 A. D., 926 A. H., and continued to the accession of Muhammad Sháh; comprehending the whole of the reign of the emperor 'Alamgir, also those of Bahádur Sháh, Jahándár Sháh, Farrukh-siyar, and Rafi-ud-darjât; all of which, except the first ten years of 'Alamgir's reign, Colonel Dow was obliged to pass over, for want of documents. There are few works in the Persian language (says Stewart) so worthy of being translated. The author was a person of good family, who resided at Dehlí during the latter part of the reign of 'Alamgir, where he compiled his history; but in consequence of the well known prohibition of that monarch, he was obliged to conceal his intentions, and for some other causes did not publish it till the 14th year of the emperor Muhammad Sháh, 1732 A. D., 1145 A. H. The work was well received, and the author was honoured with the title of Kháfi Khán, or the Clandestine Lord.

Khaiyam, **خیام**, *vide* 'Umar Khaiyám.

Khaju, **خاجو**, *vide* Khwájú.

Khakan, **خاقان**, the title of Changez Khán and his descendants. It means an emperor in the Turkish dialect.

Khakani, **خاقانی**, a celebrated Persian poet surnamed Afzal-uddín Ibráhím bin-'Alí Shírwání. He was a native of Shírwán, and the pupil of Falakí the poet. He flourished in the reign of Khákán Manúchehr, prince of Shírwán who conferred on him the title of Khákání. He is the author of the book called "Tuhfat-ul-Irákín," a poetical description of the two provinces of 'Irák 'Ajam and 'Irák 'Arab, composed by him while travelling through them on a pilgrimage to Mecca. He is considered the most learned of the lyric poets of Persia, and was called "Sultán-ush-Shu'ará" or king of poets. He is also the author of a Diwán, according to Daulat Sháh, and the book called "Haft Aklim," he died at Tabrez in the year 1186 A. D., 582 A. H., and is buried at Surkháb, where, close to his tomb, Zuhír-uddín Faryábí and Sháh Ghafúr Naishápúrí are also interred. The chronogram of the year of his death given in the work "Mukhpír-ul-Wasilín," shews that he died in 1199 A. D., 595 A. H.

Khaki, **خاکی**, author of the "Munáqib-ul-'Arifín." This book contains the memoirs of three very celebrated Súfi Shaikhs, *viz.*, Khwájá Bahá uddín, Burhán-uddín, and Jalál-uddín. The former of these was reputed a great saint, and was the founder of an Order of Súfis, distinguished by the title of Naqshbandí. He died at Haráfa in Persia, 1453 A. D., 857 A. H. The two others were authors of commentaries on the Kurán, and were held in much veneration. The above-mentioned book was dedicated to Bahá-uddín.

Khaki Shirazi, **خاکی شیرازی**, author of a Persian Diwán.

Khaksar, **خاکسار**, poetical name of Shukr-ulláh Khán, who died in 1696 A. D., 1108 A. H., and has left a Diwán.

Khalidun, **خالدون**, *vide* Khálidún.

Khalif or Khalifas, **خليفة**, of the house of Muhammad, see Abú Bakr Siddík.

Khalif or Khalifas, **خليفة اميد**, of the race of Umayya who reigned at Damascus, *vide* Mu'áwia I.

Khalif or Khalifas, **خليفة عباس**, of the house of 'Abbás called 'Abbási or 'Abbásides, who reigned at Baghdád, *vide* Al-Saffáh.

Khalif or Khalifa, **خليفة**, this Arabic word, which signifies vicar or successor, of which we have formed that of Khalif or Caliph, is the name of a sovereign dignity amongst the Musalmáns, which comprehends an absolute power, and an independent authority over all that regards religion and political government. Not only the first four immediate successors of Muhammad, but the rulers of the house of Umayya, written by us Ommaides, who reigned in Damascus, and the 'Abbásides who reigned in Baghdád, were also called Khalifas. There were in all 66 Khalifas, 4 of whom were of the house of the prophet, 15 of the house of Umayya, and 37 of the house of 'Abbás.

Khalid ibn-Barmak, **خالد بن برمك**, was the first of the Barmakides, who acted as wazir to Abú'l 'Abbás Saffáh. He was the grandfather of Ja'far, wazir to Hárún-al-Rashíd. He died in the year 780 or 782 A. D., 163 or 165 A. H.

Khalid ibn-Walid, **خالد ابن وليد**, who became a proselyte to Muhammadanism in 630 A. D., and afterwards so terrible to the Greeks; was called from his courage, the Sword of God. In spreading the doctrines of the Kurán, and the dominion of the prophet, he committed atrocious cruelties, and was at last cut off by the plague in 639 A. D., but according to Ockley's History of the Saracens, Abú Ubeda died that year, and Khálid survived him about three years, and then died.

Khalid ibn-Yezid ibn-Musawia, **خالد ابن يزيد**, he is reported to have been the most learned of the tribe of Kuresh in all the different branches of knowledge, and skilled in the art of alchemy. He died in 704 A. D., 85 A. H.

Khalidi, **خالدي**, surname of Abú'l Faraj, one of the first poets of the court of the Sultán Saif-uddaula Hamdání. He was a native of Kháldia or Chaldea, consequently he is called Khálidí.

Khalidun, **خالدون**, or 'Abdul Rahmán bin-Muhammad bin-Khálidún, surnamed Alhazramí, was an author and Kází of the city of Aleppo when Amír Timur took it, who carried him away to Samarkand as a slave, where he died 1405 A. D., 808 A. H.

Khalil bin-Ahmad, **خليل بن احمد بصري**, of Basra, a very learned man who is said to be the first that wrote on the art of writing poetry. He wrote several works and died about the year 176 A. H.

Khalil ibn-Is-hak, **خليل ابن اسماعيل**, author of a Mukhtasir which goes after his name. This is a work professing to treat of the law according to the Málíkí doctrines, and has been translated into French by M. Perron and published in the year 1849.

Khalil, **خليل**, the poetical title of Alí Ibráhím Khán, which see.

Khalil, خليل, the poetical appellation of Mirzá Muḥammad Ibrahim, whose title was Asálat Khán. He served under the emperor 'Alamgir, and was living in Patna in 1690 A. D., 1102 A. H. He was a native of Khurásán, but brought up in India.

Khalil Khan, خليل خان, a mansabdár of 5000 of the court of Sháh Jahán but of a very bad temper. It was he who instigated 'Alamgir to confine his father Sháh Jahán. He had built a fine house at Agra on the banks of the Jamna, of which some traces are still to be seen.

Khalil, Maulana, مولانا خليل, a poet of Persia, who flourished in the time of Sháh Tahmásp Safwí, and was living about the year 1639 A. D., 946 A. H.

Khalil Sultan, سلطان خليل, son of Shaikh Ibráhim Shirwání, ruler of Shirwán. He reigned about the beginning of the 16th century of the Christian era.

Khalil, Sultan, سلطان خليل, also called Mirzá Khalí and Khalí-ulláh, was the son of Míránsháh, and grandson of Amír Timur at whose death, he being present with the army at Samarkand, took possession of that country. This prince, who was a person of excellent temper, and had many good qualities, might have preserved the power he had acquired, had not his violent love for Shád-ul-Mulk, a celebrated courtesan, whom he had secretly married, diverted him from the cares of government. He had scarcely reigned four years, when he was seized by the chiefs who had raised him to the throne, and sent a prisoner to the country of Káshghar in 1408 A. D., 811 A. H., where instead of endeavouring to effect his release and recover his power, he spent the whole of his time in writing verses to his beloved mistress, who had been exposed, by the reverse of his fortune, to the most cruel indignities. He was at last released by Mirzá Sháhrúkh his uncle, who had taken possession of his kingdom, and who not only gave him the government of Rei, Kum and Hamdán, but restored his beautiful mistress to his arms. After this he lived two years and a half and died 6th November, 1411 A. D., 18th Rajab, 814 A. H., aged 28 years, and Shád-ul-Mulk, on the occurrence of this event, acted a part which has given fame to her memory—she struck a poniard to her breast: and the lovers were buried in one tomb in the city of Rei.

Khalil-ullah, خليل الله, the Friend of God, a title of Abraham the patriarch.

Khalil-ullah Hirwi, مير خليل الله هروي, a descendant of Shaikh Na'mat-ulláh Wáfi.

Khalil-ullah Khan, خليل الله خان, entitled Umdát-ul-Mulk, brother of Asálat Khán Mír Bakshí, served under the emperor Sháh Jahán, was appointed governor of Dehli about the year 1653 A. D., 1063 A. H., and was raised to the rank of 6000 in the first year of 'Alamgir 1658 A. D., 1068 A. H. He died on the 11th February, 1662 A. D., 2nd Rajab, 1072 A. H.

Khalil-ullah Mirza, خليل الله مرزا, vide Khalí Sultán.

Khalis, خالص, the poetical name of Imtiyás Khán of Isfahán, which see.

Khalikan, خلكيان, vide Ibn-Khallikán.

Khamosh, خاموش, poetical name of Ráo Sáhíb Rám of Dehli. He was for some time Tahsildár under Mr. J. Duncan in Benaras. He has left a large Diwán.

Khan, خان. This word which appears to be a corruption

of Khán, is a Turkish title and means powerful lord. The most powerful kings of Turkistán, of Great Tartary and of the Khatáyans have borne this title. Chángiz, the great conqueror, had no other, and it makes even part of his name, for he is called by the Orientals, Chángiz Khán. It means the same as Khákán or Káán.

Khan, خان, the poetical name of Mirzá Sharíf.

Khanam Sultan, خانم سلطان, a daughter of the emperor Akbar, married to Muzaffar Husain Mirzá, the son of Ibráhim Husain Mirzá in 1593 A. D.

Khanam Sultan, خانم سلطان, a daughter of the emperor Akbar, married to Muzaffar Husain Mirzá, the son of Ibráhim Husain Mirzá by Gulrukh Begam.

Khan 'Alam, خان عالم, title of Mirzá Barkhurdár, son of Mirzá 'Abdul Rahmán Dauldí, a nobleman who served under the emperor Sháh Jahán and was raised to the rank of 5000; and in the reign of 'Alamgir he was honoured with the dignity of 6000. In the latter part of his life, he was pensioned by the emperor and received one lac of rupees annually. He had a house and garden in Agra on the banks of the river Jamna built of red stone touching the northern Burj of the Rauza of Tájanj in a spot consisting of 50 bighas. In the latter part of his life he was raised to 6000 by Sháh Jahán and appointed governor of Bihár.

Khan 'Alam, خان عالم, title of Ikhlas Khán, the son of Khán Zamán Shaikh Nizám. He served under the emperor 'Alamgir and was raised to the rank of 5000 in 1689 A. D., 1100 A. H., with the title of Khán 'Alam. In 1696 A. D. the rank of 6000 was conferred on him. After the death of that emperor he espoused the cause of 'Azim Sháh against his brother Bahádur Sháh, and fell in battle 1707 A. D., 1119 A. H. After his death his son was honoured with the same title.

Khan 'Azim, خان اعظم, vide 'Azim Khán.

Khan Bahadur, خان بهادر, son of Rájá Mittra Jit of Patna. He is the compiler of the work called "Jáma' Bahádur Khání," an epitome of European Sciences in the Persian language, including treatises on astronomy, optics, and mathematics, and copious tables of logarithms for natural numbers, sines, tangents, &c., also of a small octavo volume of Perspective called "Ilm-ul-Manázarat," in the Persian language, which he presented to the Asiatic Society in 1836 A. D., 1251 A. H.

Khanazad Begam, خانزاد بیگم, the sister of the emperor Bábar was five years older than him. Another daughter of 'Umar Shaikh was Mehr Báno, eight years younger than Bábar. Another daughter was Yadgar Sultán Begam, whose mother's name is Aghá Sultán Ghunchichí; the fourth daughter was named Ruqia Sultán Begam, whose mother's name was Makhdúma Sultán Begam who was also called Qará Qúr Begam—the last two daughters were born after the death of their father.

Khanazad Khan, خانزاد خان, vide Khán Zamán Bahádur and Rúh-ulláh Khán.

Khanazad Khan, خانزاد خان, son of Sarbuland Khán, was governor of Pesháwar in 1723 A. D., 1135 A. H. When the government of Allahábád was conferred on his father by the emperor Muhammad Sháh in 1732 A. D., 1145 A. H., he was deputed to act for him as governor of that province.

Khan Bahadur Khan, خان بهادر خان, the son of Jalál-uddín Khán, the son of Háfiz Rahmat Khán. Vide Masrúf.

Khande Rao Gaekwar, **کھاندي راو گھوار**, *rājā* of Baroda. He died in 1870 A. D., and was succeeded by his brother Malhār Ráo the present (1875) *Rājā* of Baroda.

Khande Rao Holkar, **کھاندي راو هلكر**, the only son of Malhār Ráo Holkar I. He was killed in a battle at Díg against Súrāj Mal Ját in 1754 A. D. many years previous to his father's death, and left an only son Malí Ráo, who succeeded his grandfather and died nine months after. *Vide* Malhār Ráo I, and Ahlia Báí.

Khan Douran I, **خان دوران اول**, whose proper name is Sháh Beg Khán Kábulí, was an Amír in the time of the emperor Akbar. He received the title of Khán Dourán from Jahángir in the year 1607 A. D., 1016 A. H., and was appointed governor of Kábul. He died in Láhór in the year 1620 A. D., 1029 A. H., aged 90 years.

Khan Douran Khan II, **خان دوران خان نصرت جنگ**, **ناني**, Nasrat Jang, title of Khwája Sábír, son of Khwája Hisári Nakshbandí. He was an officer of state in the service of the emperor Sháh Jahán and held the rank of 7000. He was stabbed one night whilst asleep by a young Kashmirian Bráhmán whom he had converted to Muhammadanism, and died after a few days on the 12th of July, 1645 A. D., 27th Jumáda I, 1055 A. H., at Láhór. His remains were transported to Gwáliár and buried there in the cemetery of his ancestors.

Khan Douran III, **خان دوران نصرت خان سوم**, Nasrat Khán, son of Khán Dourán Nasrat Jang. He held the rank of 5000 in the reign of the emperor 'Alamgir. In the latter part of his life he was appointed governor of Orissa, which post he held for several years and died there 1667 A. D., 1077 A. H.

Khan Douran IV, **خان دوران چهارم**, an amír of the reign of the emperor Farrukh-siyar, who soon after the accession of Muhammad Sháh and the assassination of Sayyid Husain Alí Khán, and imprisonment of his brother Kutb ul-Mulk, was appointed Amír-ul-'Umrá with the title of Samsám-uddaula in 1721 A. D., 1133 A. H. He was dangerously wounded in battle against Nádír Sháh and died the third day following, the 16th of February, 1739 A. D., 17th Zí-Ka'da, 1151 A. H. His original name was Khwája Muhammad 'Asim. He is also called Abdus Samad Khán Bahádúr Jang.

Khan Jahan, **خان جهان**, title of Husain Kulí Beg, an amír of 5000 in the reign of the emperor Akbar. He was appointed governor of Bengal after the death of Munai'm Khán, about the year 1576 A. D., 984 A. H. He defeated, took prisoner, and slew Dáúd Khán, the ex-king of Bengal who had again rebelled against the emperor, and sent his head to Agrah, the same year. Khán Jahán died at Tánḍa in 1578 A. D., 986 A. H., and was succeeded by Musaffar Khán.

Governors of Bengal.

A. D.	A. D.
Khán Jahán, 1576	Mukarram Khán, .. 1626
Musaffar Khán, 1579	Fidái Khán, 1621
Rájá Todar Mal, .. 1580	Kasim Khán Jobun, 1628
Khán 'Azim, 1582	'Azim Khán, 1632
Sháház Khán, 1584	Sultán Shuja', 1639
Rájá Mán Singh, .. 1589	Mír Jumla, 1660
Kutb-uddin, 1606	Shaista Khán, 1664
Jahángir Kulí, 1607	Fidái Khán, 1677
Islám Khán, 1608	Sultán Muhammad
Kasim Khán, 1613	'Azim, 1678
Ibráhim Khán, 1618	Shaista Khán, 1680
Sháh Jahán, 1622	Ibráhim Khán, 1689
Khánzád Khán, .. 1625	'Azim-us-Shán, 1697

Khan Jahan Barha, **خان جهان بارها**, title of Sayyid Musaffar Khán of Bárhá, an officer of the rank of 6000 who died in the time of the emperor Sháh Jahán at Láhór, 1645 A. D., 1055 A. H.

Khan Jahan Kokaltash, **خان جهان كوكلتاش**, whose proper name was Mír Malik Husain, the son of Mír Abú'l Ma'álí Khwáfí. He was a nobleman of true dignity, and being the foster-brother of the emperor 'Alamgir, thought himself superior to all the other 'Umrá. He was appointed governor of the Dakhin in 1670 A. D., 1081 A. H., and promoted by that monarch about the year 1674 A. D. from the rank of 700 to that of 7000 horse, and the title of Khán Jahán Bahádúr Kokaltásh Zafar Jang. His former title was Bahádúr Khán. He died on the 24th November, 1697 A. D., 19th Jumáda I, 1109 A. H. He seems to be the author of the "Tárikh Asám," or the invasion of Asám.

Khan Jahan Kokaltash Khan Zafar Jang, **خان جهان كوكلتاش خان ظفر جنگ**, a title of Alí Murád, a foster-brother of Jahándár Sháh. In the time of Bahádúr Sháh, he was honoured with the title of Kokaltásh Khán, and when Jahándár Sháh ascended the throne, the rank of 9000 was conferred on him with the title of Khán Jahán Zafar Jang, and the office of Mír Bakhshigari. But he did not long enjoy this high station, for he soon after fell in the battle which took place between his master and Farrukh-siyar 1713 A. D., 1125 A. H.

Khan Jahan Lodi, **خان جهان لودی**, an Afghan probably of low birth, but with all the pride and unruliness of his nation in India. He is by some said to be a descendant of Sultán Bahlól Lódí, and by others of Daulat Khán Lódí Sháhú Khwíl. He had held great military charges, was raised to the rank of 5000 in the reign of the emperor Jahángir, and commanded in the Dakhin under prince Parwez at the time of that prince's death. On the accession of Sháh Jahán, he entered into a close intimacy with his late enemies, and seemed to be aiming at independence. He was at last killed together with his son in an engagement with the royal troops on the 28th January, 1631 A. D., 1st Rajab, 1040 A. H., and their heads sent as a most acceptable present to Sháh Jahán. An affecting account of his death may be found in the 3rd Volume of Dow's History. The "Tárikh Khán Jahán Lódí" which is also called "Makhan Afghání," contains the memoirs of this chief, written by Haibat Khán in 1676 A. D.

Khan Jahan Makbul, **خان جهان مقبول**, **ملك**, entitled Kawám-ul-Mulk, was the prime-minister of Sultán Fíroz Sháh Bárbak who ascended the throne of Dehlí in 1351 A. D. He was originally a Hindú by name Kattú. On his conversion to Muhammadanism in his youth, Sultán Muhammad, the predecessor of Fíroz Sháh, changed his name to Makbúl, and appointed him to the government of Multán. He afterwards became Náib Wazír under the wazírship of Khwája Jahán, whom he at first supported in his attempt to place a son of Sultán Muhammad on the throne, but went over to Sultán Fíroz, on his approach to Dehlí, and was appointed by him wazír of the kingdom. According to the historian Shams Siráj Afif, he died in the year 1374 A. D., 776 A. H., but by others in 772 A. H. After his death his son Jahán Sháh was honoured with his place and title of Khán Jahán by the king, who placed as much confidence in him as he had done in his father. He filled the office of prime-minister for twenty years.

KhanKhanan, **خان خانان**, this word is a title of honour and means Lord of Lords. Bairám Khán and his son 'Abdur Rahím Khán, both ministers to the emperor Akbar, and several others were honoured with this title.

Khan Mirza, پسر شاه, ruler of Ghazni, was the son of Sultan Mahmád Mirzá, the son of Sultan Abú Saïd Mirzá, a descendant of Amir Taimur. He died in 1621 A. D., 927 A. H., leaving behind a son of seven years of age named Mirzá Sulaimán. Khan Mirzá was a cousin of the emperor Bábar, who on Mirzá's death appointed his own son Humáyún to that government.

Khan Mirza, خان مرزا, surname of 'Abdur Rahím Khan, KhanKhánán in the time of the emperor Akbar.

Khan Zaman, خان زمان, title of 'Ali Kulí Khan, who and his brother Bahádur Khan were the sons of Haider Sultán Uzbek who was an officer of state in the service of the emperor Humáyún. In the reign of Akbar Sháh, these two brothers for their good services were raised to higher ranks and honoured with the jágir of Jaunpúr and the lower provinces; they at last became rebellious, which induced the emperor to march against them with a large force; a battle ensued wherein both brothers were slain. This event took place on Monday the 9th of June, 1567 A. D., 1st Zil-hijja, 974 A. H., at a place six kos west of Allahábád, which on account of this victory, was named Fathapúr. The date of this transaction is commemorated in the words "Fatha Akbar Mubárik," i. e., May this great victory be prosperous.

Khan Zaman, خان زمان, title of Mír Khalíl, second son of 'Azim Khan the brother of 'Asaf Khan Ja'far Beg, and son-in-law of Yemin-uddaula 'Asaf Khan. He served under the emperor Sháh Jahán for several years, and in the reign of 'Alamgir was raised to the rank of 5000. At the time of his death he was governor of Málwá, where he died 1684 A. D., 1095 A. H.

Khan Zaman Bahadur, خان زمان بهادر, whose former title was Khánazád Khan and proper name Mirzá Amán-ullah, was the eldest son of Mahábat Khan surnamed Zamána Beg. He was an officer of state in the time of the emperor Jahángir, and was appointed governor of Bengal 1625 A. D., 1033 A. H. In the first year of Sháh Jahán, the rank of 5000 was conferred on him with the title of Khán Zaman Bahádur. He was a good poet, and is the author of a work called "Majmúa" containing the history of all the Muhammadan kings who reigned in different parts of the world before his time, and of a Diwán. He died in Daulatábád in 1637 A. D., 1047 A. H., in which year Bákir Khan died also. His poetical name was Amání.

Khan Zaman Fatha Jang, خان زمان فتح جنگ, the title of Shaikh Nizám Haiderábádí. He at first served under Abú'l Hasan ruler of Haiderábád for several years, and then left him and was employed by the emperor 'Alamgir. In the year 1689 A. D., 1100 A. H., he took prisoner Sambha the Marhatta chief together with his wife and children; on which account he was raised to the rank of 7000 with the above title. He died 1696 A. D., 1108 A. H.

Khair-uddin Muhammad, Maulvi, مولوی خیر محمد, author of the history of Jaunpúr.

Khairun Nisa Khatun, خیر النساء خاتون, a poetess, who was the daughter of the Kázi of Samarkand, and lived at Khurásán.

Kharag Singh, Maharaja, مہاراجہ کھری سنگھ, the ruler of Láhor and the Panjáb, was the eldest son of Mahá-rájá Ranjít Singh whom he succeeded on the 27th of June, 1839 A. D., 1255 A. H. He reigned one year and four months, and died on the 5th of November, 1840 A. D., 1256 A. H., aged 46 years. He was succeeded by his son Rájá Nau Nihál Singh, who, after having per-

formed the extraordinary rite of immolation, was killed in the burning house, and as he passed the fatal place, the building gave way and fell over him from the top of the roof. This event took place on the 17th of November, the same year. After his death his mother Rání Ushá Singh managed the affairs of her country for two months, when her second son Rájá Sher Singh deprived her of power, and became the sole manager of the government. He reigned about two years and eight months, and was murdered together with his son Rájá Partáb Singh by Sardár Ajít Singh on the 18th of September, 1848 A. D. Rájá Dalip Singh, the youngest son of Mahá-rájá Ranjít Singh, who was only ten years of age, was then raised to the masnad.

Khasha, خاشع, the poetical title of a person who is the author of a Diwán which he completed in 1681 A. D., 1092 A. H.

Khassaf or Al-Khassaf, خصاف, vide Abú Bakr Ahmad bin-'Umar-al-Khassáf.

Khatib, خطیب, surname of Shams-uddin Muhammad bin-Ibráhím-al-Málikí, commonly called Khatib-al-Wazírí, an author who died in the year 1486 A. D., 891 A. H.

Khatun Jannat, خاتون جنت, i. e., the lady of paradise, a title of Fátima, the daughter of Muhammad, and wife of 'Alí.

Khatun Turkan, خاتون ترکان, this name or title means the "Turkish lady," and was always given to princesses of Turkish descent. The wife of Sultán Maliksháh Saljúki bore the same title. She was the mother of Mahmúd, a boy of four years of age, whom she raised to the throne after the death of her husband in 1092 A. D., 485 A. H., but he died soon after, and Barkayarák his eldest brother mounted the throne. The wife of Sultán Sanjar was also called Khátún Turkán. She died in 1166 A. D.

Khattabi, خطابی, surname of Abú Sulaimán Hamíd bin-Muhammad, an author who died in 998 A. D., 388 A. H.

Khawari, خاوری, poetical title of Mír 'Abú'l Fatha.

Khawas Khan, خواص خان, an amír in the service of Salím Sháh justly renowned for personal courage, strict honour, great abilities in war, and extensive generosity, was long driven about from place to place, on account of his fighting against the king in favour of his brother 'Adíl Sháh. He at last took protection with Táji Khan, governor of Sambhal, who to ingratiate himself with Salím Sháh basely assassinated him about the year 1551 A. D., 958 A. H. His body was carried to Dehlí and there interred. His tomb is frequented by the devout to this day, they numbering him among their saints.

Khawas Khan, خواص خان, an amír in the service of the emperor Jahángir. He had a jágir in Kanauj, and died there in the year 1521 A. D., 1024 A. H.

Khawind Shah or Khawand Shah, امیر خاوند شاه, also called Mír Kháwand, and Amír Khan, and Sháh, a celebrated Persian historian, known amongst us by the name of Mirkhond as he calls himself in the preface of the life of Muhammad, but his true name at length is Muhammad bin-Kháwand Sháh bin-Mahmúd. He is the author of the work called "Rauzat-us-Safá," the Garden of Purity. He was born towards the close of the year 1433 A. D., or the beginning of 1434 A. D., 836 or 837 A. H. His father's name was Sayyad Burhán-uddin Kháwand Sháh, a native of Mávarunnahr, after whose death he found means to be introduced to the excellent Amír 'Alisher, prime-minister to Sultán Husain Mirzá of Hirát, from whom he experienced every mark of kindness and encouragement, and

to whom he dedicated the above work. He died at Balkh after a lingering illness on the 23rd of June, 1498 A. D., 2nd Zi-Ka'da, 903 A. H., aged 66 years. There is no other Oriental work (says Sir H. M. Elliot) that stands higher in public estimation than the *Rauzat-us-Safá*. This work is written in seven books, the author had just completed the 6th book when he died, and his son Khondamir wrote the 7th book, and finished it in 1523 A. D., 929 A. H.

Khayal, خیال, the poetical title of Mír Muhammad Taqí, author of a work called "Bostán Khayál," the Garden of Imagination. He flourished about the year 1756 A. D., 1170 A. H.

Khayali, خیالی, of Bukhárá, a pupil of Khwája 'Ismat-ullah, and though he spent the greater part of his life in his native country, he was two years at Hirát in the service of Mirzá Ulugh Beg, during whose reign he died and left a Diwán.

Khazini, خازنی, an astronomer whose proper name is 'Abdul Rahmán.

Khink Sawar, خنک سوار, vide Sayyad Husain Khink Sawár.

Khírad, خرد, the poetical name of Bákir Káshí, which see.

Khitabi, خطابی, the poetical title of Sháh Ismá'íl Safawí I.

Khizir Khan, خضر خان, king of Dehlí. Firishta says that both the authors of the "Tabkát Mahmúd Sháhí," and of the "Tawárikh Mubárik," style him a Sayyad or a descendant of the prophet. His father Malik Sulaimán was governor of Multán, and he succeeded him in that office. He defeated Daulat Khán Lodí in a battle, and having taken him prisoner, ascended the throne of Dehlí on the 4th of June, 1414 A. D., 16th Rabi' I, 817 A. H. He died after a reign of seven lunar years two months and two days on the 4th June, 1421 A. D., 17th Jumáda I, 824 A. H., and was succeeded by his son Mubárik Sháh. Khizir Khán did not assume the title of emperor, but pretended to hold the empire for Sháhrukh Mirzá, the son of Amír Taimur, in whose name he struck coins.

The following is a list of the kings of the 4th or Sádat Dynasty of Dehlí.

	A. D.	A. H.
Khizir Khán, a Sayyad, began	1414	817
Mubárik Sháh, son of Khizir Khán, ..	1421	824
Muhammad Sháh, the son of Farid, the son of Khizir,	1434	837
'Alá-uddin, son of Muhammad Sháh, the last of the Sayyads who abdicated in favour of Bahlol Lodí,	1446	849

Khizir Khan, خضر خان, the son of Sultán 'Alá-uddin Khiljí. This prince fell in love with Duwal Deví, the daughter of Ráe Karun, rájá of Gujrát, and married her. The history of their loves is written in a poem, entitled, "Ishkíá," by Amír Khusro. Vide Kaula Deví.

Khizir Khan, Khwaja, خواجه خضر خان, a descendant of the kings of Káshghar. He served under the emperor Hámáyún who gave him his sister, named Gulbadan, in marriage, and appointed him governor of Láhor and afterwards of Behár, where he died about the year 1559 A. D., 966 A. H.

Khizir, Khwaja, خواجه خضر, name of a prophet who, the Orientals say, is still living, and sometimes appears to travellers who have lost their way. He is said to have accompanied Alexander the Great to the dark regions of Zulmát, where he was told he would find the Water of Life.

Khojam, خوجم, the poetical name of Khwája Sultán, the author of a poem in Urdú containing the story of Shamshád Sháh, dedicated to Sa'ádat 'Alí Khán, the Nuwáb of Lakhnau.

Khondamir, خوندامیر, the son of the celebrated Amír Khawand Sháh (Mirkhond). His full name is Ghayás-uddin Muhammad bin-Hamíd-uddin Khond Amír. He is the author of the history called "Khulásat-ul-Akhbár," which is considered to be an abridgment of the "Rauzat-us-Safá," this book he wrote in 1498 A. D., 904 A. H., and dedicated it to Amír 'Alisher his patron. He was born, says Sir H. M. Elliot, at Hirát about the year 1475 A. D., 880 A. H., for he states in the preface to the "Habíb-us-Siar," that when he commenced it in the year 1521 A. D., 927 A. H., he had advanced through seven or eight stages beyond the fortieth year of his life. It was after the name of his patron Karím-uddin Habíb-ullah, a native of Ardibol, that he entitled his work "Habíb-us-Siar." Besides the abovementioned works, he composed the "Máisir-ul-Malúk," the "Akhbár-ul-Akhiár," the "Dastúr-ul-Wazra," the "Mukárim-ul-Akh-lák," and the "Muntakhib Tárikh Wussáif." There are two other works ascribed to him, called "Gharáib-ul-Asrár," and "Jawáhir-ul-Akhbár." He was compelled to leave Hirát on account of the disturbed state of the country in 1527 A. D., 933 A. H., and afterwards took a journey to Hindústán in company with Mauláná Shaháb-uddin the punster, and Mirzá Ibráhim Kánúni, esteemed the most literary men of the age. On Saturday the 19th of September, 1528 A. D., 4th Muharram, 935 A. H., they reached the metropolis of Ágrah, and were introduced to the emperor Bábar Sháh. They were loaded with presents and directed to remain in future about his person. Khondamir accompanied the emperor on his expedition to Bengal, and upon his death attached himself to his son Humáyún, in whose name he wrote the "Kanún Humáyúni," which is quoted by Abú'l Fazl in the Akbar-náma. He afterwards accompanied that monarch to Gujrát, and died in camp during the emperor's march from Khandesh to Mandú in pursuit of Bahádúr Sháh Gujrátí. This event took place in 1535 A. D., 942 A. H., some time after the death of his friend Mauláná Shaháb-uddin, who died the same year. At his own request his body was conveyed to Dehlí, and was buried by the side of Nizám-uddin Aulia and Amír Khusro. The last and 7th book of the "Rauzat-us-Safá" was written by him.

Khub, خوب, the poetical appellation of Kamál-uddin Shí-stání, the author of a mystical masnawi in the Gujrátí dialect, composed in 1578 A. D., 986 A. H. He also wrote a Persian translation and commentary on it in 1582 A. D., 990 A. H.

Khub-ullah, Shaikh, شیخ خوب الله, of Allahábád, surnamed Shaikh Muhammad Yahia, was the nephew and son-in-law of Shaikh Afzal of that place, whom he succeeded on the masnad of Irshád, that is to say, as a spiritual guide. He died at Allahábád on Monday the 1st of November, 1731 A. D., 1144 A. H., and his son Shaikh Muhammad Násir, whose poetical name was Fazlí, succeeded him. Khúb-ullah is the author of several works.

Khuda Banda, خدا بنده, vide Muhammad Khudá Banda.

Khuda Banda Khan, خدا بنده خان, son of Amír-ul-

'Umrá Sháistá Khán. In the lifetime of his father he held the Faujdári of Bahráich with the rank of 1000, and after his father's death, in 1694 A. D., he was recalled to the presence, and was married to the daughter of Jumlat-ul-Mulk Asad Khán. In the year 1700 A. D., 1112 A. H. he was appointed governor of Bidar in the Dakhin by the emperor 'Alamgir, and subsequently of Karnatic Bijápúr. After the death of Ráh-ullah Khán II, in 1703 A. D., he was honoured with the post of grand steward of the household with the rank of 2,500 horse. At the time of 'Alamgir's death, he held the rank of 3000. He espoused the cause of 'Azim Sháh against his brother Bahádur Sháh, and died of his wounds a few days after the battle in June, 1707 A. D., 1119 A. H.

Khudyja, خدیجه, or Khadíja, the first wife of Muhammad. She was a widow and dealt in merchandise. She had employed Muhammad for some time to drive her camels, and afterwards married him. Muhammad had several children by her, but all of them died young, excepting three daughters, one of whom was Fátima, who was married to 'Alí. After her marriage with Muhammad she lived 22 years, and died at Mecca three years before the commencement of the Hijrí era, and three days after the death of Abú Tálib the father of 'Alí, and uncle of Muhammad, in August, 619 A. D., aged 62 lunar years. Mr. Burckhardt informs us that the tomb of Khudyja is still remaining, and is regularly visited by pilgrims. It is enclosed by a square wall, and presents no objects of curiosity except the tombstone, which has a fine inscription in Kufic characters, containing a passage from the Qurán, from the chapter entitled, "Súrat-ul-Kursi".

Khurdadbiha, خرداده, or Ibn-Khurdáziha, surname of Abú'l Kasim 'Ubaíd-ullah bin-Ahmad (or 'Abdullah) Ibn-Khurdáziha. This author has been the object of considerable controversies among the orientlists of Europe. Khurdáziha (the grandfather of our author) was a magian, and was converted to Islám by the Barmakides. Abú'l Kasim (our author) was consequently appointed over the post and intelligence department in the provinces belonging to the Jabal, (mountain); subsequently he came to the court of the Khalifa Mo'tamid, and became one of his privy counsellors. He is the author of several works, among which are—1, "Kitáb Adab-us-Samá," (from which Mas'udi gives a very interesting extract in his life of Mo'tamid); 2, "Kitáb Jamhúr Ansáb-ul-Fars" containing the most celebrated Genealogies of the Persians; 3, "Kitáb-al-Masálik-wal-Mumálik," a geographical work on the roads and kingdoms; 4, "Kitáb-al-Sharáb," on drink; 5, "Kitáb-ul-Lahwal-Maláhi," on playing and amusements; 6, "Kitáb-al-Anwá," on the stars, and 7, "Kitáb-ul-Nudamá-wal-Julasá" on courtiers and companions. The Geography of Ibn-Khurdáziha, says Sir H. M. Elliot, is the only work which we possess of this author, and of this there is only one copy in Europe. The MS. in question is ancient, bearing the date of 1232 A. D., 630 A. H., but it wants in most instances the diacritical points. It is preserved in the Bodleian Library at Oxford, No. 993. Ibn-Khurdáziha died about the year 912 A. D., 300 A. H.

Khurram Bakht, Mirza, مرزا خرم بخت, the son of Mirzá Jahándár Sháh, the son of Sháh 'Alam, king of Dehli.

Khurram Begam, خرم بیگم, the wife of Mirzá Sulaimán Badakhshí.

Khurram, Mirza, مرزا خرم, original name of the emperor Sháh Jahán before he came to the throne. Khurram was built by him before he came to the throne.

Khurshed Mirza, نواب خورشید مرزا, son-in-law to the late Nawáb Saíd-uddaula, eldest son of Nawáb Mumtáz-uddaula, Bahádur, of Lakhnau. He died on the 19th of January, 1875 A. D. He had a Wasika of 1200 Rs. per annum, which it is stated, will be continued to his widow, a young woman of 20.

Khursindi, خرسندی, a poet of Bukhárá, and author of the "Kanz-ul-Iharáeb," a commentary in verse on the "Mukhtasir" of Ahmad Mansúri, which can be read in different metres.

Khushdil, خوشدل, poetical name of Maulví Mustafa 'Alí Khán.

Khushgo, خوشگو, poetical title of 'Amar Singh of Benaras, which see.

Khushgo, خوشگو, poetical name of Bindrában, a Baria, who was a native of Benaras. He is the author of a Tazkira called "Safínae Khushgo;" the title is a chronogram, and consequently contains the date when he completed it, i. e., in 1734 A. D., 1147 A. H. He was a pupil of 'Arzú, who by Khushgo's request in 1742 A. D., 1155 A. H., made some glosses and added a preface to it. Vide also Amar Singh of Benaras.

Khushi, خوشی, poetical title of a poet.

Khushtar, خوشتر, the poetical name of a poet who was the son of Mirzá Muhammad Afzal Sarkhush.

Khushtar, خوشتر, poetical name of Munshí Jagannáth, a Káyeth of Lakhnau, and author of the Rámáyan in Urdú verse translated from the Bhákhá of Tulshí Dás, in the year 1852 A. D., 1268 A. H. Vide Tulshí Dás and Gir-dhar Dás.

Khushwakt Rae, خوشوقت رای, he was for many years the agent and intelligencer of the British Government at Amritsar after the treaty with Mahárája Ranjit Singh, which was concluded in the year 1809 A. D.

Khusro, Amir, امیر خسرو, one of the most celebrated

poets of Hindústán who served under several emperors of Dehli, and wrote 99 poetical works. His father Amir Mahmúd Saif-uddin, a Turk of the tribe of Láchin, came from Balkh to India and fixed his residence at Patnála where Khusro was born in the year 1253 A. D., 651 A. H. Khusro died six months after the death of Nizám-uddin Aulia, who was his spiritual guide, and was buried close to his tomb at Ghayásপুর in old Dehli. His death happened in September, 1325 A. D., Ramazán, 725 A. H. Khusro unfortunately lived at a period, says Sir H. M. Elliot, when vice was triumphant throughout Hindústán. He, however, had the happiness, during the last few years of his life, to see a just prince, Ghayás-uddin Tughlak, on the throne, whose virtues he has commemorated in his history, called "Tughlak-náma," and whom he survived but a few months. The following beautiful poems are particularly admired by his countrymen; and in fact they rival those of the most esteemed poets of Persia.

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| 1. Tuhfat-ul-Saghír. | 5. Hasht Bahisht. |
| 2. Shatt-ul-Hayát. | 6. Sikandar-náma. |
| 3. Ghurra-ul-Kamál. | 7. Risala Nasr. |
| 4. Bakia Nakia. | |

Besides these there are several other poems, viz., "Nuḥ Sipahr," or the nine spheres, a beautiful mystical poem; the "Kiran-us-Sá'dyn" or the auspicious conjunction, a poem in praise of Sultán Mu'izz-uddin Kaikubád, king of Dehli, and his father Násir-uddin Baghra Khán, king of

Bengal, who came to visit him. The "Maqála" containing memoirs of the first four Khalifas, viz., Abú Bakr, 'Umar, Usmán and 'Alí, with a treatise on the Súfí tenets, written in 1324 A. D., the "Ishkíá," a collection of poems on love subjects; the "Matla'-ul-Anwar," on the Súfí doctrines, and his Diwán which is held in great estimation in India, containing poems chiefly on mystical theology and divine love: many of them have been set to music, and are chanted by the devotees or Súfís; frequently producing extravagant ecstasies, termed by them *wajá*, or spiritual delirium. The Khamsa or the five celebrated books of Amír Khusro, which contains about 18,000 verses, are the following:

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| 1. Haash-t Bahisht. | 4. Laíl-wa-Majnún. |
| 2. Sikandar-náma. | 5. Shírin-wa-Khusro. |
| 3. Panj Ganj. | |

Khusro is said to have written 99 books, some of which, besides the abovementioned, are the following:

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|--------------------|------------------------|
| 1. Aijáz Khusrowí. | 4. Inshác Amír Khusro. |
| 2. Áina Sikandari. | 5. Jawáhir-ul-Bahr. |
| 3. Khizir Khání. | |

Khusro Malik, خسرو ملك, son of Khusro Sháh, was the last Sultán of the race of Ghaznavides. He ascended the throne at Láhor after the death of his father in 1160 A. D., 555 A. H., was defeated in 1184 A. D., 580 A. H., by Sháháb-uddin Ghorí, then governor of Ghazní, who took him prisoner and sent him to his brother Ghayás-uddin to Firóz Kóh, where he died after some years.

Khusro Malik, خسرو ملك, the brother-in-law of Sultán Muhammad Sháh I, Tughlak, whose sister named Khudá-wandzáda he had married. He had once formed the project of taking the life of Sultán Firóz Sháh the successor of Muhammad Sháh, by concealing a number of persons in the rooms adjacent to where the king sat, but was saved by Dáwar Malik, the son of Khusro Malik, who made a sign to him that danger was to be apprehended, upon which the king left the room and took refuge on the top of the house.

Khusro Parwez, خسرو پرويز, the son of Hurmuz III (or IV), king of Persia of the Sassanian race. He, by the assistance of the Roman emperor Maurice, after defeating Bahrám Chobín, his father's general, who had taken possession of the kingdom, ascended the throne of Persia 691 A. D. The moment he was firmly established on the throne, he fulfilled in the most faithful manner the engagements he had entered into with his ally; and publicly adopted the emperor Maurice as his father; but when that emperor was slain in 693 A. D., he instantly declared war, on the grounds of avenging his father and benefactor. His generals invaded the Roman territories; Dara, Edessa, and other strong places on the frontier, were soon subdued; Syria was completely pillaged, Palestine overrun, Jerusalem taken, and the true cross, which had been enclosed in a golden case, and buried deep in the earth, was discovered, and borne in triumph to Persia. His reign of more than 30 years, was marked by a success never surpassed by the most renowned of his ancestors. Persia was, however, invaded by Heraclius the Roman emperor, who defeated the troops of Khusro wherever he encountered them, and marched, in one direction, as far as the Caspian, in another to Isfahán; destroying in his progress all his splendid palaces, plundering his hoarded treasures, and dispersing, in every direction, the countless slaves of his pleasure. The subjects of Khusro had lost all regard for a monarch whom they deemed the sole cause of the desolation of his country: a conspiracy was formed against him: he was seized by his eldest son Sheroya or Siroes; his 18 sons were massacred before his face, and he was cast into a dungeon, and soon afterwards died or was put to death in 628 A. D.,

7 A. H., after he had reigned 38 years. The glory of the house of Chosroes (Nausherwán) ended with the life of Khusro: his unnatural son enjoyed only eight months the fruit of his crime.

The Muhammadan authors say, that Khusro had received an epistle from Muhammad, inviting him to acknowledge Muhammad as the apostle of God. He rejected the invitation, and tore the epistle. "It is thus," exclaimed the Arabian prophet, "that God will tear the kingdom, and reject the supplications of Khusro." The historians of Muhammad, says Gibbon, date this embassy in the seventh year of the Hijri which commenced 11th May, 628 A. D. Their chronology is erroneous since Khusro died in the month of February of the same year. Gibbon, Vol. VIII, p. 205.

Khusro Shah, خسرو شاه, a descendant of the ancient kings of Badakhshán, whom Bábar Sháh defeated about the year 1505, and took possession of his country and made it over to his cousin Khán Mirzá.

Khusro Shah, خسرو شاه, surnamed Nizám-uddin, was the son of Bahrám Sháh of Ghazní. He succeeded his father at Láhor in 1152 A. D., 547 A. H., and died there after a reign of seven years in 1160 A. D., 555 A. H. He was succeeded by his son Khusro Malik.

Khusro Shah, خسرو شاه, called also Malik Khusro, a favourite slave and wazir of Sultán Mubárik Sháh Khiljí, king of Dehli, whom he murdered on the 4th April, 1321 A. D., 5th Rabi' I, 721 A. H., and ascended the throne by the title of Násir-uddin Khusro Sháh. He was soon after assassinated on the 26th August, 1321 A. D., 30th Rajab, 721 A. H., by Ghází Beg Tughlak, who, the next day, mounted the throne and assumed the title of Ghayás-uddin Tughlak Sháh I.

Khusro, Sultan, سلطان خسرو, the eldest son of the emperor Jahángir; was born in the month of August, 1587 A. D., Ramazán, 995 A. H., at Láhor. His mother was the sister of Rájá Mán Singh, the son of Rájá Bhagwán Dás, and after the birth of Khusro she got the title of Sháh Begum. He died in the Dakhin on the 16th of January, 1622 A. D., 13th Rabi' I, 1031 A. H., aged 36 lunar years, and his remains appear to have been transported to Allahábád, where he lies buried in a garden surrounded by puká walls, called the garden of Sultán Khusro, and where his mother Sháh Begum is also buried. The dome over his tomb has an inscription of several Persian verses, and contains the chronogram of the year of his death in the words "Faiz Láák." It is related in the work called "Maásir Kutb Sháhi" that Khusro was strangled by a man named Razá by the order of Sháh Jahán his younger brother.

Khuzai, خذاعي, a celebrated author, descendant from a tribe of Arabs called Khuzáa. Vide Abú 'Abdullah Muhammad bin-Husain-al-Khuzáfi.

Khuzaima, خزيمة, a companion of Muhammad.

Khwaja Baki Billah, خواجه باكي بالله, a Muhammadan saint. Vide Muhammad Bakí (Khwája).

Khwaja Hasan, خواجه حسن, vide Hasan Sanjari.

Khwaja Hasan Basri, خواجه حسن بسري, vide Hasan Basri.

Khwaja Hasan Sadr Nizami, خواجه حسن صدر نظامي, author of the work entitled "Táj-ul-Maásir" which he dedicated to Sultán Kutb-uddin Eybak, king of Dehli, about the year 1208 A. D., 606 A. H.

Khawaja Hashim Kashmin, خواجہ ہاشم کشمینی, author of a Persian work, entitled, "Zuhdat-ul-Mukāmat," containing the (pretended) miracles of Ahmad Sarhindi, a Muhammadan saint, and others.

Khawaja Husain Marwi, خواجہ حسین مروی, a native of Marv in Persia, was an excellent poet. He flourished in the time of the emperor Akbar, and wrote chronograms at the birth of Sultān Shāh Murād, second son of the emperor, who was born in the year 1570 A. D., 978 A. H. He put the "Singhasan Battisi" into Persian verse, but did not complete it. He is the author of a Diwān.

Khawaja Husain Sanai, خواجہ حسین سنائی مشہدی, of Mashhad. He and his father were protégés of Sultān Ibrāhīm Mirzā. He flourished about the beginning of the 11th century of the Hira, left Kasīdas and a Maṣnawī called "Saddo Sikandar."

Khawaja Husain Sanai, خواجہ حسین سنائی, a Persian poet, and son of Ghayās-uddīn Muhammad. He came to India in the time of Akbar, died in 1588 A. D., 996 A. H., and left a thick Diwān.

Khawaja Ibrahim Husain, خواجہ ابراہیم حسین, vide Ibrāhīm Husain (Khawaja).

Khawaja 'Imad, خواجہ عیاد, vide 'Imād Faḳīh.

Khawaja Imami, خواجہ امامی, author of a story in Persian, entitled, "Māli Dohafta." He was a cotemporary of Mirzā Kātil.

Khawaja Jahan, خواجہ جہان, original name of Malik Sarwar, founder of the race of the kings of the East, or Sharḳī dynasty of Jaunpūr. The different rulers who have governed in the provinces of Jaunpūr and Antarbēd (territories south of Dehli lying between the rivers Jamna and Ganges) are styled by historians the Sharḳī kings. It appears from the Tawārikh Mubārīk Shāhi, that Sultān Muhammad Shāh, son of Firōz Shāh Tughlak, king of Dehli, created one of his eunuchs, named Malik Sarwar, his prime-minister, and honoured him with the title of Khawāja Jahān; that upon the death of Muhammad Shāh, and on the accession of his son Sultān Mahmūd Shāh Tughlak, a boy of ten years of age, in 1394 A. D., 796 A. H., he was appointed governor of the Eastern provinces of the empire, viz., Kanauj, Audh, Kara and Jaunpūr, the latter of which he made the seat of his government. The reign of Mahmūd Shāh was interrupted by serious internal commotions; and Khawāja Jahān taking advantage of these circumstances, and perceiving the weakness of the government arising out of the king's minority, assumed the title of Malik-ush-Sharḳ (King of the East), founded an independent kingdom at Jaunpūr, and died in the year 1400 A. D., 802 A. H., after a short reign of six years. He was succeeded by his adopted son Malik Wāsil or Karanfāl, who assumed the title of Mubārīk Shāh Sharḳī, and died in 1402 A. D., 804 A. H. After his death his brother Ibrāhīm Shāh Sharḳī succeeded him, and died about the year 1441 A. D., 845 A. H., after a reign of more than forty years. He was succeeded by Sultān Mahmūd Shāh Sharḳī, who died in 1452 A. D., 856 A. H., and left the kingdom to his son Muhammad Shāh, who was killed in battle about the year 1468 A. D., 861 or 862 A. H., when Husain Shāh, his brother, succeeded him. He had several battles with Bahlōl Lodī, king of Dehli, and was at last obliged to seek refuge in the court of Sultān 'Alā-uddīn, king of Bengal, where he died in 1499 A. D., 905 A. H.

Khawaja Jahan, خواجہ جہان, an Amīr of 5000, who died in the time of Jahāngīr, in the year 1619 A. D., 1029 A. H., at Lāhor.

Khawaja Jahan, خواجہ جہان, vide Mahmūd Gāwān.

Khawaja Kamgar, خواجہ کامگار, vide Ghairat Khān.

Khawaja Kirmani, خواجہ کرمانی, an excellent Persian poet of Kirmānia, surnamed Malik-ul-Fuzlā, or king of the learned. He assumed for his poetical title Khawāja and Khwājū; was cotemporary with Sa'di of Shirāz and a disciple of Shaikh 'Alā-uddīn Samnānī whom he outlived, and died some years after 1345 A. D., 746 A. H., for he completed his "Gauhar-nāma" in that year. He has written about 20,000 verses, and one of his poetical compositions is called "Humāo Humāyūn." Mīr or Amīr Kirmānī, and Ahmad Kirmānī, were also two Persian poets. Vide Kirmānī.

Khawaja Mansur Karabuka, خواجہ منصور قرابوقہ, طوبہ, a poet of Tūs who flourished in the reign of Shāhrukh Mirzā, and was employed by the Prince 'Alā-ud-daula. He died 1450 A. D., 854 A. H.

Khawaja Mansur Shirazi, خواجہ منصور شیرازی, also called Shāh Mansūr, an excellent accountant who served under the emperor Akbar in the capacity of Diwān, and afterwards as his wazīr for four years. He was falsely accused of embezzlement by Rājā Toḡdarmāl, Bīrbāl and others on account of his being too strict with them, and was imprisoned and afterwards impaled on the 27th February, 1581 A. D., 23rd Muharram, 989 A. H., on a supposition that he had been carrying on a correspondence with Mirzā Muhammad Hakīm (half brother of Akbar), who had at that time invested Lāhor.

Khawaja Masa'ud, خواجہ مسعود, of Bak, vide Masa'ūd (Khawaja).

Khawaja Masa'ud, خواجہ مسعود, a poet who died in the year 1131 A. D., 525 A. H., and left three thick Diwāns, one in the Persian, one in the Arabic, and one in the Hindūstānī language of that day. He is the earliest Musalmān poet who wrote in Hindūstānī of whom we have any account.

Khawaja Masa'ud, خواجہ مسعود, a poet of an illustrious family of Kun, and one of the most celebrated writers of Maṣnawīs in the last cycle of the Persian poets. He chose the admired subject of Yūsuf and Zalekha for one of his poems. He was called to Hīrāt, in the time of the Sultān Husain Mirzā, to celebrate the events of his reign in verse, and appears to have devoted himself to the task in rather a laborious manner, for he wrote 12,000 lines of a poem on the subject dictated; and would, no doubt, have added as many more, had not death put an end to his enthusiasm. He was the author of many admired poems; among others, "A Dispute between the Sun and the Moon," and "Between the Pen and the Sword." He flourished about the year 1480 A. D., 885 A. H.

Khawaja Muazzam, خواجہ معظّم, a man of a very mischievous character, was the brother of Hamīda Bāno Begam, and husband of Bībī Fātima, the emperor Akbar Shāh's aunt. He was banished the kingdom several times for improper behaviour, but he soon returned; and when in the year 1564 A. D., 973 A. H., he killed his wife, he was thrown into prison, where, by the command of the emperor, he was murdered in 1565 A. D.

Khawaja Muhammad Asim, خواجہ محمد اثم, vide Khān Dauran.

Khwaja Muhammad Baki, *خواجہ محمد باقی*, *vide* |
Muhammad Baqī (Khwāja).

Khwaja Muhammad Mukim, *خواجہ محمد مقیم*,
vide Nizām-uddīn Ahmad.

Khwaja Nasir, *خواجہ ناصر*, author of the works called
"Dustān-ul-Kirām," and "Aosāf-ul-Ashraf."

Khwaja Nasir, *خواجہ ناصر*, a poet who was a cotem-
porary of Salmān Sāwajī.

Khwaja Nasir, *خواجہ ناصر*, whose poetical name is
'Andalib, was the father of Mīr Dard the poet.

Khwaja Nizam-ul-Mulk, *خواجہ نظام الملک*, minis-
ter of Sultān Alp Arsalān. *Vide* Nizām-ul-Mulk.

Khwaja Parsa, *خواجہ پارسا*, surname of Muhammad
bin-Muhammad Hāfiz Bukhārī, author of the book called
"Fazl ul-Kitāb fil Muhāzarāt," containing the memoirs of
all the celebrated Sūfī Shaiḫs of the Naqshbandī Order;
and of several other books. He flourished in the reign
of Shāhrukh Mirzā, and died 1419 A. D., 822 A. H.

Khwaja Rustam Khozyani, *خواجہ رستم خزانی*, *vide*
Rustam (Khwāja).

Khwaja Sadr Nizami, *خواجہ صدر نظامی*, author of
the book called "Tāj-ul-Māsir." He is also called Khwāja
Hasan Sadr Nizāmī.

Khwaja Shakir Nasir-uddin 'Abdullah, *خواجہ*
شاکر ناصرالدین عبداللہ, one of the greatest saints of
Turkistān.

Khwaja Wafa, *خواجہ وفا*, Khwāja Sara of Shāh Jahān.

Khwaja Zain-ul 'Abidin 'Ali 'Abdi Beg Nawedi,
خواجہ زین العابدین علی عبدی بیگ نودی, *was*
for many years Mustauḫf or Secretary. He was particularly
distinguished in the Maṣnawī, and composed two Kham-
sas in imitation of Nizāmī. He is also the author of
several other works, one of which is called "Jām Jam-
shed," and has left three Diwāns, the first is called
"Ghurrae Ghurra," in this he uses his poetical name of
Nawedī, in the second of 'Abdī. He died at Ardibel in
1580 A. D., 988 A. H. See 'Abdī of Tūn and 'Alī
Nawedī.

Khwaja Zikaria, *خواجہ زکریا*, son of Khwāja Muham-
mad Ahia, a nobleman of the time of the emperor Jahān-
gīr.

Khwaju Kirmani, *خواجو کرمانی*, *vide* Khwāja Kirmānī.

Khwansari or Khonsari, *خوانساری*, poetical name of
Mīr Abūl Fatha.

Khwansari, *خوانساری*, *vide* Husain Khōnsārī.

Khwarizm, *خوارزم*, kings of, *vide* Kūṭb-uddīn Muhammad,
son of Anūshakīm.

Kirmani, *کرمانی*, a native of Kirmānia. This is the sur-
name of several authors, and amongst others of Ya'kūb

bin-Idrīs, who died in the year 1430 A. D., 833 A. H.,
vide Khwāja Kirmānī.

Kisai, Hakim, *حکیم کسائی*, a celebrated poet and phy-
sician of Marv in Persia, who was born on Wednesday
the 23rd of March, 953 A. D., 27th Shawwāl, 341 A. H.
The year of his death is not known. There was another
Kisāī whose proper name was Abūl Hasan, who was one
of the seven eloquent readers of the Qurān, and died
796 A. D., 180 A. H.

Kishna Raja, *کشنا راجہ*, of Mysore, was placed on the
masnad on the 30th June, 1799 A. D., *vide* Krishnā Rājā.

Kishtasp, *کشتاسپ*, also called Gashtāsp, the son of Luh-
rāsp, fifth king of Persia, of the Kayanian dynasty. He
was the first who embraced the religion of the Magi, and
built several temples for the worship of fire. *Vide* Gash-

Kishun Chand, *کشن چند*, whose poetical appellation
was Ikhlās, was the son of Achal Dās Khattrī of Dehlī,
whose house was the resort of the learned. Kishun
Chand, after his father's death, applied himself to poetry
and became the author of a Tazkira or biography, entitled
"Hamesha Bahār," i. e., Eternal Spring, which he com-
piled in the year 1723 A. D., 1136 A. H. It contains, in
alphabetical order, an account of about 200 poets who
flourished in India from the time of Jahāngīr to the
accession of Muhammad Shāh. See Ikhlās Khān Ikhlās
Kosh.

Kishun Singh, *کشن سنگہ*, Rājā of Kishun-
garh, and eldest brother of Rājā Sūraj Singh Rāthor,
who served under the emperor Jahāngīr to whom his
sister was married. Kishun Singh was slain by his bro-
ther Sūraj Singh 1615 A. D., 1024 A. H., in the 10th
year of the emperor Jahāngīr, who was married to his
sister by whom he had Shāh Jahān.

Kitrān, *قطران بن منصور اجلی*, or Kūtrān bin-Mansūr
Ajlī, a celebrated poet of Tabrez, was contemporary with
the poet Rashīd Watwāt. He is the author of a poem
called "Kaus-nāma," which he dedicated to Amīr Ahmad
or Muhammad bin-Amīr Kammāj, ruler of Balkh, who
was cotemporary with Sultān Sanjar.

Kizal Arsalan, *قزل ارسلان*, (which means the red lion),
was the second son of Atābak Eldiguz. He succeeded
his brother Atābak Muhammad in the office of prime-
minister to his nephew Sultān Tughral III, 1186 A. D.,
582 A. H., and in combination with Nāsir, the reigning
khalīf of Baghdād, seized and imprisoned Tughral, and
resolved to usurp the name as well as the power of a
monarch. But the day before that fixed for his corona-
tion, he fell by the blow of an assassin 1191 A. D., 587
A. H., and was succeeded by his nephew Atābak Abū
Bakr, the son of Atābak Muhammad.

Kizal Bashi, *قزل باشی*. This is a Turkish word and
means, red-headed.

Kizal Bash Khan, *قزل باش خان*, an amīr of 4000, who
served under the emperor Shāh Jahān, and died in the
year 1648 A. D., 1068 A. H.

Kizal Bash Khan, *قزل باش خان ہمدانی*, of Hamdān,
whose proper name was Muhammad Razā, came to India
in the reign of the emperor Bahādur Shāh, and was hon-
oured with the title of Kizalbāsh Khān. He subsequently

served under Mubáris Khán, governor of Haidarábád, and after his death under Nizám-ul-Mulk 'Asaf Jáb, and died at Dehli in the year 1746 A. D., 1159 A. H. He was a good musician and knew the Indian and Persian systems of musical compositions. His poetical name is Umaid.

Kochak, کوچک, poetical name of Prince Mirzá Wajih-uddín who died in the East, though his remains were brought to Dehli and buried close to the Dargah of Sultán-ul-Mashákh which is about 6 or 8 miles distant from Dehli.

Koukab, کوكب, poetical name of Munshí Mahdí in the service of Nádir Sháh, author of "Durr-i-Nádira," "Tárikh Nádiri" and a poem entitled "Nádir-náma."

Koukab, کوكب, poetical name of a poet who died in the year 1840 A. D., 1256 A. H.

Koula Devi or Kawaldah, گولا دہری, the beautiful wife of Ráo Karan, rájá of Gujrát, which place was taken by Sultán 'Alá-uddín Khiljí in the year 1297 A. D., 697 A. H., and among the captives was Koula Devi whom the king married. Her daughter Dowal Devi also was taken captive in the year 1306 A. D., 706 A. H. A few days after her arrival, her beauty inflamed the heart of the king's son, Khizir Khán, to whom she was eventually given in marriage. The history of the loves of this illustrious pair is written in an elegant poem called "Ishkia," composed by Amír Khusró of Dehli. Mubárik Sháh, in the second year of his reign, put to death his brother Khizir Khán who was imprisoned at Gwáliar, and took Dowal Devi to be his wife.

Koura Mal, Choudhari, چودھری کورامل, author of the story of Kámrúp, a poem in Persian verse. He died on the 16th of May, 1848 A. D.

Kousari Bukhari, کوثری بخاری, an author who died in the year 1475 A. D., 880 A. H.

Kousi, قوسی, poetical name of Majid-uddín 'Alí, an author.

Krishn, کرشن, a god of the Hindús, was in the world in the time of the Kauras and Pandús, or the 7th century after the commencement of the Kálíjug, according to this shlóka, "When something more than 650 years of the Kálíjug were expired, then were the Kauras and Pandús, in whose time the Great War took place."

Krishna Raj Odawar, کوشنا راج اوداور, the lineal descendant of the ancient family of Mysore, whose power Haidar 'Alí Khán had usurped in the year 1761 A. D. But after the defeat and death of Tipú Sultán, and the departure of his sons from Seringapatam to Vellore, Mysore was divided between the Nizám and the English. The English took the southern portion, and the city of Seringapatam, by which accession their territory reached from sea to sea. The Nizám took an equal portion on the north-east. Some districts on the north-west, equal in value to more than half of each of their own portions, were offered by the allies to the Marhattas, which they refused to take, and they were divided between the Nizám and the English. The remainder was given to Krishná Rájá, then a child of three years of age, who was raised to the throne of his ancestors, on the 30th June, 1799 A. D., and Purania, a Bráhmaṇ of great ability and reputation, who had been the chief financial minister of Tipú, was appointed Diwán to the young prince by the British Government. He was afterwards created Knight Grand Commander of the Most Exalted Order of the Star of India. He died on Friday the

27th of March, 1868 A. D., aged 72 years. His adopted son Chamrajendra Odawar, has been recognized and proclaimed as Maharájá of Mysore. The young Maharájá now being a minor, the government and administration of the territories of Mysore will, during his minority, be conducted under the direction of the Commissioner.

Kuar Singh, کنور سنگھ, or Kúnpwar Singh of Jagdíspúr, a rebel of 1857, was killed in battle in May or June, 1858.

Kubad, قباد, (Cavades of the Greeks), was the son of Fíroz I, king of Persia of the Sassanian race, and the successor of his brother Palásh. We are told that when his brother Palásh came to the throne, Kubád, who had aspired to it, fled towards the territories of the Khákán, or king of Transoxania; and as he passed Naishápúr, he spent one night with a beautiful young lady of that city, who, when he returned four years afterwards accompanied by a large army, presented him with a fine boy, the fruit of their casual amour. He was delighted with the appearance of the child; and as he was contemplating him, he received accounts that his brother Palásh was no more, and that the crown of Persia awaited his acceptance. This intelligence reaching him at such a moment, made him conclude, that fortune already smiled on his son, whom he, from that day, treated with the greatest favour, and gave the infant prince the name of Nausherwán. Kubád succeeded his brother in 488 A. D., and carried on a successful war against the Roman emperor Anastasius; and died, after a long reign of 43 years, 531 A. D. His son Nausherwán succeeded him.

Kubadi, قبادی, surname of Shís bin-Ibráhim, an Arabian author, who died in the year 1202 A. D., 599 A. H.

Kublai Khan, کبلی خان, (*vide* Yule's Marco Polo) more properly Khublai, overthrew the Kin dynasty in 1260 A. D., and conquered the whole of China 19 years later; died at Pekin-1296 A. D.

Kudrat, قدرت, the poetical name of Sháh Kudrat-ullah of Dehli, a Persian and Urdú lyric poet, and author of the work called "Nataej ul-Afkár" and a Diwán. He was living at Murshidábád in 1782 A. D., 1191 A. H. He was one of the most fertile Persian poets; his Diwán consists of 20,000 verses. He died in 1791 A. D., 1206 A. H., at Murshidábád.

Kudrat, قدرت, the poetical name of Shaikh Kudrat-ullah of Bhopal.

Kudrat-ullah, Shaikh, شیخ قدرت الله, Superintendent of Stamps at Bhopal, and author of several works in Persian and Urdú which were published by him in the year 1863 A. D., 1280 A. H., at Bhopal.

List of Books composed by him.

Poetry.

Of Ghazals called,	Diwán Kudrat.
Of Panegyrics or Kasidas, ..	Agwán Kudrat.
Poems,	Gulzár Kudrat.
Ditto,	Ishár Kudrat.
Malcom's History,	Májri Kudrat.
Mutiny of 1857,	Tamásháe Kudrat.
Promiscuous pieces,	Kimiyáe Kudrat.

Prose.

On Miracles,	Ajáebát Kudrat.
On Medicine,	Mujarribat Kudrat.
Letters,	Rukkát Kudrat.
Stories,	Hikáyát Kudrat.

Kudsi, قدسي, *vide* Hájí Muhammad Ján Kudsi.

Kudsi Ansari, قدسي انصاري, of Isfahán, whose proper name is Shaikh 'Abdul Karím, was a celebrated learned and pious Musalmán of Isfahán. He died on the 3rd of February, 1615 A. D., 14th Muharram, 1024 A. H.

Kudsia Begam, قدسيه بيگم, daughter of 'Asaf Khán wazír, the son of the celebrated Yatmád-uddaula, wife of the emperor Sháh Jahán, niece to the empress Núr Jahán Begam, and mother of the emperor 'Alamgir, *vide* Arjuman Bano Begam and Mumtáz Mahal.

Kuduri, قدوري, surname of Abúl Husain Ahmad bin-Muhammad, a celebrated Musalmán doctor of Baghdád, of the Hanífa sect, who died 1036 A. D., 428 A. H. He is the author of the "Mukhtasir-ul-Kudúrí," which is one of the most esteemed of the works which follow the doctrines of Abú Hanífa, and is of high authority in India. It is a general treatise on law, and contains upwards of 12,000 cases. A well-known commentary on the Mukhtasir ul-Kudúrí is entitled "Al-Joharat ul-Naiyarat" and is sometimes called "Al-Joharat ul-Munírat."

Kulich Khan, قليج خان, title of 'Abid Khán, who came

to India in the reign of Sháh Jahán, was raised to the rank of 4000. He died by a cannon ball at the siege of Golkanda on the 8th of February, 1686 A. D., 24th Rabí I, 1097 A. H. He is the father of Ghází-uddín Khán Fíroz Jang I, and grandfather of the celebrated Nízám ul-Mulk 'Asaf Jah of Haidarábád.

Kulich Khan, قليج خان, of Andján, of the tribe of Jání

Kurbání, was an amír of 4000, who served under the emperors Akbar and Jahángir from the year 1572 to 1611 A. D., 980 to 1020 A. H. His poetical name was Ulfatí.

Kulich Khan Turani, قليج خان توراني, an amír who

served under the emperors Jahángir and Sháh Jahán; was raised by the latter to the rank of 5000, and appointed governor of Kábul and Kandahár. He died 1654 A. D., 1064 A. H.

Kulí Kutb Shah I, سلطان قلي قطب شاه اول, Sultan.

This prince was the founder of the sovereignty of Golkanda. His father Kutb ul-Mulk was originally a Turkish adventurer who came to try his fortune in the Dakhin and embraced the service of Muhammad Sháh Bahmaní. By degrees he was promoted to high rank; and in the reign of Mahmúd Sháh obtained the title of Kutb ul-Mulk and the Tarafdárá or government of Telingána. In 1493 A. D., 899 A. H., he received orders to besiege the fortress of Jámkonda, and as he was reconnoitring, was killed by an arrow from the walls. After his death, his office and titles were conferred by the king on his son Sultán Kulí with the territory of Golkanda, part of Telingána, in jágir. On the decline of the Bahmaní authority, when 'Adil Sháh and others assumed royalty, he also in the year 1512 A. D., 918 A. H., styled himself Sultán of Telingána under the title of Kulí Kutb Sháh. He was a chief of great abilities and ruled the country for a period of 50 years; 18 of which he governed Telingána in the name of Mahmúd Sháh, and reigned as king 32 lunar years; at the end of which he was assassinated by a Turkish slave supposed to have been bribed by his son and successor, Jámshéd Kutb Sháh. His death happened on Sunday the 2nd September, 1543 A. D., 2nd Jumáda II, 950 A. H. The kings of the Kutb Sháhí dynasty who reigned at Golkanda, are as follows:—

1. Kulí Kutb Sháh.
2. Jámshéd Kutb Sháh.
3. Ibráhím Kutb Sháh.
4. Muhammad Kulí Kutb Sháh.
5. Muhammad Kutb Sháh.
6. 'Abdullah Kutb Sháh.
7. Abú'l Hasan.

Kulí Kutb Shah II, سلطان قلي قطب شاه, Sultan,

who is also called Muhammad Kulí Kutb Sháh, was the son of Ibráhím Kutb Sháh, upon whose death in June, 1581 A. D., Rabí II, 989 A. H., he ascended the throne of Golkanda in his twelfth year. In the beginning of his reign he was engaged in war with 'Adil Sháh of Bijápúr, with whom he concluded peace in the year 1587 A. D., giving him his sister in marriage. The air of Golkanda not agreeing with his constitution, he founded a city at about eight miles distance, which he called Bhágnagar, after his mistress Bhágmátí a celebrated courtesan; but being afterwards ashamed of his amour, he changed it to Haidarábád. Sháh 'Abbás, emperor of Persia, courted his alliance, by asking his daughter in marriage for one of his sons; and Kutb Sháh, esteeming connection with so august a monarch as an honour, complied with the request. He was much esteemed for his abilities, was an encourager of literature, and is the author of the work called "Kullíat Kutb Sháh," a very copious volume, containing Hindí, Dakhaní, and Persian Poems, on a variety of subjects. He was the fourth Sultán of the Kutb Sháhí dynasty and reigned 31 years. He died on Saturday the 11th of January, 1612 A. D., 17th Zi-Ka'da, 1020 A. H., and having no son, was succeeded by his brother Muhammad Kutb Sháh.

Kulini, قلابي, *vide* Muhammad bin-Ya'qub.

Kummi, قمي, *vide* Malik Kummi.

Kumri, قمبري, poetical name of Siráj-uddín.

Kutb 'Alam, قطب عالم, a celebrated Muhammadan saint,

whose original name is Shaikh or Sayyid Burhán-uddín, but he is commonly known by the former; he was the grandson of Makhdúm Jaháníán Sayyid Jalál Bukhári. He chose Gujrát for his place of residence, and died there on the 9th of December, 1453 A. D., 8th Zil-hijja, 857 A. H. His tomb is at Batáh, six miles from the city of Ahmadábád in Gujrát. There is a slab kept at the door of his mausoleum, which some say is stone, others think it to be wood or iron. His son named Sháh 'Alam was also a pious Musalmán and is likewise buried at Gujrát.

Kutb 'Alam, قطب عالم, another Musalmán saint whose

proper name is Shaikh Núr-uddín Ahmad. He was born at Láhor, and died in the year 1444 A. D., at Pindúa in Behar, where he is buried. Shaikh Hisám-uddín, whose tomb is at Kara Mánikpúr, and who is also considered a saint, was one of his disciples.

Kutb Shah, قطب شاه, a title of the kings of Golkanda.

Vide Muhammad Kutb Sháh and Kulí Kutb Sháh.

Kutb Shah, قطب شاه, a king of Gujrát, *vide* Kutb-uddín (Sultán).

Kutb Shah, قطب شاه, a celebrated Muhammadan saint of Dohli, *vide* Kutb-uddín Bakhtiár.

Kutb-uddin 'Abdul Karim ibn-'Abdul Nur, قطب الدين عبدالكريم بن عبدالنور, is the author of the work called "Sharah Sahíh Bukhári," and of a history

of Egypt entitled "Tārīkh Mīr." He died in the year 1333 A. D., 733 A. H.

Ḳuṭb-uddīn 'Allama, Maulana, قطب الدین علامہ مولانا, a learned Muhammadan poet who was cotemporary with the celebrated Shaikh Sa'dī of Shirāz, and is the author of several works, among which are the "Tuhfa Shāhī," "Sharah Kullīyat Kānūn," and "Sharah Miftāh ul-'Ulūm." He died at Tabrez on Sunday the 7th February, 1311 A. D., 17th Ramaẓān, 710 A. H.

Ḳuṭb-uddīn Bakhtiar Kaki, Khwaja, خواجہ قطب الدین بختیار کاکي, a celebrated Muhammadan saint of Dehli, commonly called Ḳuṭb-Shāh, and sometimes called Ushī from his native country Ush near Andjān in Persia. He died at old Dehli on the 27th of November, 1235 A. D., 14th Rabī' I, 633 A. H. His tomb is still conspicuous in that district, and is visited by devotees. He is the author of a Diwān. Shaikh Farīd-uddīn Shakar Ganj was one of his disciples.

Ḳuṭb-uddīn Eybak, قطب الدین ایبک, king of Dehli, originally a slave of Shihāb-uddīn Muhammad Ghōrī, prince of Ghōr and Ghaznī, who raised him to the rank of a chief in his army, and in the year 1192 A. D., 588 A. H., after his victory over Pithaura the Rājā of Ajmer, he left him as his deputy in India. The same year Ḳuṭb-uddīn conquered Mirāth and Dehli and extended his conquest as far as Bengal. After the death of Shihāb-uddīn in 1206 A. D., 602 A. H., his nephew Ghayās-uddīn Muḥmūd who succeeded him, sent Ḳuṭb-uddīn all the insignia of royalty, a canopy, a crown and a throne, and conferred on him the title of Sultān. On the 27th June the same year, 18th Zī-Ḳa'da, 602 A. H., Ḳuṭb-uddīn having invested himself with sovereign power ascended the throne, and made his residence the capital of Dehli. His reign properly speaking, lasted only four years, though he enjoyed all the state and dignities of a king for upwards of twenty years. He died at Lāhor by a fall from his horse in 1210 A. D., 607 A. H., and was succeeded by his adopted son Sultān 'Arām Shāh. The Jāma' Masjid in old Dehli, which is famous under the name of "Ḳūwat ul-Islām," and stands close to the Ḳuṭb Minār, was formerly a Hindū temple, Ḳuṭb-uddīn first converted it into a masjid, and afterwards Shams-uddīn Altimsh and 'Ala-uddīn Khiljī made some additions to it. The following is a list of the Sultāns of the Slave (or Turk) dynasty of Ghōr who reigned at Dehli.

A. D. A. H.

1. Ḳuṭb-uddīn Eybak of the first Turk dynasty,	began	1206	602
2. 'Arām Shāh, son of Ḳuṭb-uddīn, ..	"	1210	607
3. Shams-uddīn Altimsh,	"	1210	607
4. Rukn-uddīn Fīrōz, son of Altimsh, ..	"	1236	633
5. Sultāna Razia, daughter of Altimsh,	"	1236	634
6. Bahrām Shāh, son of Altimsh,	"	1240	637
7. 'Ala-uddīn Masa'ūd, son of Fīrōz, ..	"	1242	639
8. Nāṣir-uddīn Mahmūd, son of Altimsh,	"	1246	644
9. Ghayās-uddīn Balban (a slave of Altimsh),	"	1266	664
10. Kaiḳubād, grandson of Altimsh (last of the 1st branch),	"	1286	685
11. Jalāl-uddīn Fīrōz Shāh Khiljī, first Sultān of the 2nd branch of the Turk dynasty called Khiljī, which see,	"	1288	688

Ḳuṭb-uddīn Khan, قطب الدین خان, brother of Shams-uddīn Auka, entitled 'Azīm Khān. He was an amir of 5000 in the reign of the emperor Akbar; was made governor of Bahroch, and was treacherously slain by Sultān Muzaffar king of Gujrat in 1683 A. D.

Ḳuṭb-uddīn, قطب الدین, a grandson of Shaikh Salīm Chishtī.

Ḳuṭb-uddīn Khan Kokaltash, قطب الدین خان کوکلتاش, whose original name was Shaikh Khūbān, was the son of Shaikh Salīm Chishtī's sister, and foster-brother of the emperor Jahāngīr who raised him to the rank of 5000. He was made governor of Bengal in 1606 A. D., 1015 A. H., and was killed at Bardwān by Shēr Afghān Khān, the former husband of Nūr Jahān Begam in 1607 A. D., 1016 A. H. His remains were transported to Fathapūr Sikri and buried there.

Ḳuṭb-uddīn Mahmud bin-Muhammad Shirazi, قطب الدین محمود بن محمد شیرازی, author of the "Ghurrat-ut-Tāj," (splendour of the crown) and several other works. He died 1310 A. D., 710 A. H.

Ḳuṭb-uddīn Mahmud Langa, قطب الدین محمود لنگا, second king of Multān of the tribe of Langa, who having secured the person of Shaikh Yūsuf his predecessor and son-in-law, sent him to Dehli and ascended the throne of Multān in the reign of Sultān Bahlōl Lodī. He reigned for a period of sixteen years and died much lamented in 1469 A. D., 874 A. H. He was succeeded by his son Husān Langa.

Ḳuṭb-uddīn Muhammad, قطب الدین محمد, the son of Anūshtakīn, the cup-bearer of Sultān Sanjar Saljūqī. He was installed by the Sultān about the year 1140 A. D., and became the first king of Khwārizm of the race called Khwārizm Shāhī. The following is a list of the kings of this race.

1. Ḳuṭb-uddīn Muhammad.
2. Atsiz, the son of Ḳuṭb-uddīn Muhammad.
3. Alp Arsalān, the son of Atsiz.
4. Sultān Shāh, the son of Alp Arsalān.
5. 'Ala-uddīn Takash Khān, his brother.
6. Sultān Muhammad, son of Takash. He was defeated by Chāngēz Khān in 1218 A. D.
7. Jalāl-uddīn, the son of Sultān Muhammad, and last king of this race, slain 1230 A. D.

Ḳuṭb-uddīn Muhammad Ghori, قطب الدین محمد غوري, was the son of 'Izz-uddīn Ghōrī. He married

the daughter of Sultān Bahrām Shāh, king of Ghaznī, and having founded the city of Fīrōzkoh in Ghōr, made it his capital, and assumed all the dignities of a sovereign. At length he was induced to attack Ghaznī. Sultān Bahrām obtaining intimation of his intentions contrived to get him into his power, and eventually put him to death. This is the origin of the feuds between the houses of Ghōr and Ghaznī. Saif-uddīn Sūrī, prince of Ghōr, brother of the deceased, raised an army to revenge his death; with which he marched direct to Ghaznī, which was evacuated by Bahrām, who fled to India. After some time Saif-uddīn was betrayed into the hands of Sultān Bahrām by the inhabitants of Ghaznī. The unhappy prince had his forehead blackened, and was seated astride on a bullock with his face towards the tail. In this manner he was led round the whole city; after which, being put to torture, his head was cut off and sent to his uncle Sultān Sanjar Saljūqī, while his wazīr Sayyad Majd-uddīn was impaled.

Ḳuṭb-uddīn Munouwar, Shaikh, قطب الدین شیخ, a Muhammadan saint of Hānsī, who was a grand-

son of Shaikh Jamāl-uddīn Aḥmad. He lived in the time of Sultān Fīrōz Shāh Bārbak, king of Dehli. He was a contemporary of the celebrated saint Shaikh Nāṣir-uddīn

Chiragh Dehlí; both of whom were disciples of Shaikh Nizám-uddin Aulia; and both of whom died the same year. Násir-uddin died on the 16th September, 1356 A. D., 18th Ramazán, 757 A. H., and Kutb-uddin on the 22nd November, 1356 A. D., 26th Zi-Ka'da, 757 A. H. The former lies buried at Dehlí and the latter at Hásí.

Kutb-uddin, Sultan, سلطان قطب الدين, also called Kutb Sháh, was the son of Muhammad Sháh, king of Gujrat. After the death of his father in February, 1451 A. D., Muharram, 855 A. H., he ascended the throne of Gujrat, reigned more than eight years, and died on the 26th of May, 1459 A. D., 23rd Rajab, 863 A. H. He was buried in the vault of his father Muhammad Sháh, and was succeeded by his uncle Dáúd Sháh who reigned only a few days and was deposed.

Kutbul-Mulk, قطب الملك, the father of Kulí Kutb Sháh I, which see.

Kutbul-Mulk, قطب الملك, the title of 'Abdullah Khán (Sayyid) which see.

Kutlamish, قتلش, a descendant of Saljúk, was taken prisoner by Maliksháh Saljúki. *Vide* Sulaimán bin-Kutlamish.

Kutlagh Nigar Khanam, قتلغ نگار خانم, daughter of Yúnas Khán king of Mughalistán, and sister to Mahmúd Khán, a descendant of the famous Chingiz Khán. She was married to 'Umar Shaikh Mirzá, and became the mother of Bábar Sháh, king of Dehlí. She died at Kábul on the 4th of June, 1505 A. D., 1st Muharram, 911 A. H.

Kutlak Khan, قتلخ خان, the title of Atábak 'Abú Bakr bin-Su'd bin-Zangi.

Kutran, قطران, *vide* Kitrán.

Kutrib, قطرب, an author who was a cotemporary of Seboya the poet, and received this title from him, but his original name is Muhammad. He is the author of several works. He died 821 A. D., 206 A. H.

Kutyba, قتيبة, the son of Mushní ibn-Amar, was governor of Khurásán in the reign of Khalíf 'Abdulmalik. He was slain in the time of Sulaimán, son of 'Abdulmalik in September, 715 A. D., Zil-hijja, 96 A. H.

Kya Muhammad, كيا محمد, *vide* Buzurg Umáid.

Kyjaptu, كيجنر, second son of Sultán Abka Khán, the son of Halálú Khán, the Tartar king of Persia. He was raised to the throne by the voice of the majority of the Amírs on the death of his brother Arghún Khán in March, 1291 A. D., Rabí' I, 690 A. H. The resentment of a personal injury led Báidú Khán, a grandson of Halálú Khán, to rebel against him, and the unfortunate monarch was, after a short struggle, made prisoner, and put to death in January, 1295 A. D., Safar, 694 A. H. Báidú Khán succeeded him.

L.

Labid, لبید, whose full name is Abú A'kil Labid bin-Rabiat, was one of the most distinguished Arabian poets, and one of the seven whose verses constituted the Mu'allakát, a series of prizes suspended in the Ka'ba. He was still an idolater when Muhammad commenced publishing

his laws. One of his poems commenced with this verse: "All praise is vain which does not refer to God: and all good which proceeds not from Him is but a shadow;" no other poet could be found to compete with it. At length the chapter of the Kurán, entitled *Bardt*, was attached to a gate in the same temple, and Labid was so overcome by the verses at the commencement, as to declare that they could only be produced by the inspiration of God, and he immediately embraced Islámism. When Muhammad was apprised of the conversion of Labid, the finest genius of his time, he was exceedingly delighted, and requested him to answer the invectives and satires of Amra-alkys and other infidel poets who wrote against the new religion and its followers. The following sentence is also attributed to him, which is the finest which ever fell from the lips of an Arab:—"All is vain which is not of God." Labid is said to have lived to the age of 140 years, and died at the city of Kúfa in 141 of the Hijra (758 A. D.) (There is some mistake in the year of his death.)—*Ockley's History of the Saracens*. Labid is supposed to be the friend and tutor of Amra-alkys, commonly called Kaisand Majnún, the lover of Lyly.

Lachhmi Narayan, لچھمی نارائن, of Benares. He is the author of a biography or Tazkira called "Gul-e-Ra'ná."

Lachhmi Ram, لچھمی رام, a Hindú who was a poet and had adopted the word "Surúr" (happiness) for his poetical appellation.

Lachhmi Bai, لچھمی بائی, the wife of Malhár Ráo, rájá of Baroda, who married her under suspicious circumstances; a child was born in 1874 and it has been recognised as legitimate.

Laddardeo, لدردیو, a rájá of Telangana who became tributary to Sultán 'Ala-uddin Sikandar Sání in the year 1310 A. D., 710 A. H.

Ladli Begam, لادلی بیگم, was the daughter of Shaikh Mubárik of Nágór, and sister to Abú'l Fazl the minister of the emperor Akbar. She was married to Nawáb Islám Khán who had been governor of Bengal about the year 1608 A. D., 1017 A. H. She died at Agra, and is supposed to have been buried there in the cemetery of her father, which is now called (1844) Rauza Ladli.

Laila, or **Laili**, لیلی, the name of the mistress of the celebrated Majnún, whose original name was Kais. These two lovers are very famous throughout the East. Lailí was the daughter of a neighbouring Chief. She was equally accomplished with her lover: and nothing seemed likely to disturb the happiness which their permitted attachment promised, till the avarice of her father destroyed at once all their hopes. Lailí was commanded to think of Kais no more, as she was destined to be the bride of one more rich and powerful; and in spite of the grief and remonstrances of the unfortunate pair, they were separated. Kais became insane from disappointment, and his name was therefore changed to Majnún, (the distracted). Death at length put a period to his miseries, and his faithful mistress soon followed him, leaving her cruel parent to his late and vain remorse, and the memory of these victims of avarice to eternal honour and regret. *Vide* Majnún.

Lais, or **Laith**, لیت, is the proper name of a brazier, who by his valour raised himself to the highest posts in the dominions of Darham, who then reigned in Sajistán. He left three sons, Ya'kúb, A'mrú, and 'Alí, of whom the

first, called Ya'qûb bin-Lais, was founder of the dynasty of the Safarides.

Lal Chand, لال چند, whose poetical name was Uns, is the author of a Persian *Dîwân*. He died in the year 1862 A. D., 1268 A. H.

Lal Khan, لال خان, a celebrated songster of India who died in the fourth year of the emperor Jahāngir's reign, 1609 A. D., 1018 A. H.

Lal Kunwar, لال کنور, the favourite mistress of Jahān-dār Shāh, emperor of Delhi. This woman had been a public dancer, and her family were of the same discreditable class: yet they were exalted to high stations by the emperor, to the exclusion of the nobles, whom they were also allowed on several occasions to insult with impunity.

Laludin, لالودین, the younger Nawāb of Najibābād who turned a rebel in 1857, and was hanged in April 1858.

Lal Singh (Raja), لال سنگه راجا, a Sikh Chief and paramour of Rānī Chānd Kūnwar. After the death of Rājā Jawāhir Singh, the office of prime-minister remained vacant for some time and was disposed of by lot to Lal Singh in November 1845. Lal Singh lived at Agra as a state prisoner for several years before the outbreak.

Lama'i, لامعی, (also called Lāma'i Bukhārī because he was a native of Bukhāra), his proper name is Mahmūd bin-'Usmān, and he is the author of the works called "Sharaf-ul-Insān," "Ibrat-nāma," and "Shama'wa-P'arwāna," in the Turkish language. He died 1533 A. D., 940 A. H. He was a pupil of Soznī.

Laek, or **Layek**, لایق, the poetical name of the author of the poem called "Dastūr Himmat," containing the story of Kām-rūp in Persian verses which he dedicated to Himmat Khān Bahādur his patron. He completed this work in 1685 A. D., 1096 A. H., and found the chronogram of that year to be contained in Himmat Khān.

Largeiran Gun, لرگیران گون, vide Ahlīā Bāi.

Lashkar Khan, لشکرخان, a nobleman of the court of the emperor Jahāngir.

Lashkar Khan, لشکرخان, a nobleman of the court of Jahāngir and Shāh Jahān who held the manṣab of 5000. He had built his house near Naikī Mandī on a spot of ground of 20 bigas which had a large gate.

Latif-unnisa Begam, لطیف النساء بیگم, a widow of the late Nawāb Shams ul-'Umra and Wikār ul-'Umra's mother, died at Hydrābād Dakhin on the 24th August, 1864 at the good old age of 74 lunar years. She survived her husband only sixteen months, and thirteen days. She was buried with great pomp in the sepulchre of her husband.

Lilawati, لیلادتی, vide Bhaskar Kachāryā.

Lisani (Maulana), مولانا لسانی, poetical name of Wajih-uddin 'Abdullah Shīrāzī, a son of Mīr Muhammad Mushk-farōsh. He died at Tabrez according to Khushgo in 1683 A. D., 991 A. H., and left a *Dîwân* containing 4000 verses.

Lodi, لودی, a tribe of Pathāns or Afghāns in India. Vide Khān Jahān Lodī.

Lonkaran, لونگرن, vide Rāe Lonkaran.

Luhrasp, لهراسپ, the son-in-law of Kaikāūs, and successor of Kaikhusro, king of Persia. He was the fourth king of the Kayanian dynasty; and obliged both the rulers of Tartary and of China to do him homage. In his time Bakht un-Nasar (Nebuchadnezzar) the governor of 'Irāk, took Jerusalem, and carried away into bondage such of its inhabitants as were not put to the sword. Luhrasp is stated to have reigned 120 years, and was succeeded by his son Kishtāsp or Gashtāsp, who is believed to be Darius Hytaspes of the Greeks.

Luhrasp, لهراسپ, original name of Mahābat Khān, the second son of the celebrated Mahābat Khān Jahāngirī. He had been governor of Kābul for several years in the time of the emperor 'Alamgir, but was recalled to the presence about the year 1670 A. D., and shortly after ordered to command the army of the Dakhin in the room of Mahārāja Jaswant Singh who was recalled to court. Vide Mahābat Khān Luhrasp.

Lukman Hakim, لقمان حکیم. He flourished about a thousand years before the Christian era, and is said to have been cotemporary with David the king of Israel. He is the greatest of the Oriental moralists, and held in the highest esteem by the Orientals for his wisdom and virtues; even Muhammad speaks of him in the 31st chapter of the Kurān which is called "Sūra Luqmān," with profound reverence. Luqmān's wisdom, like Solomon's, is supposed to have been of divine origin. One day as he was in his room, working at his trade (he was a carpenter) several angels invisibly entered and saluted him. Luqmān, hearing voices, looked around him, but not seeing any one, made no reply. The angels then said: We are messengers from God, thy Creator and ours, who hath sent us to thee to inform thee, that He designs to make thee a monarch and His vicegerent on earth. Luqmān answered: If it be the absolute will of God that I shall become a monarch, that will must be accomplished; and I trust that He will grant me grace to execute His commands faithfully; but if the liberty of choice be given me, I should prefer abiding in my present condition; the only favour that I ask from God being, that He would preserve me from offending Him, for were I to offend Him, all the dignities of the earth would be but a burden to me. This reply was so agreeable to God that He at once bestowed on Luqmān the gifts of Knowledge and Wisdom to a degree hitherto unparalleled. The Maxims of Luqmān are ten thousand in number; and "any one of these," says an Arabian commentator, "is of much greater value than the whole world." His wisdom and the striking morality of his fables, are so like those of Æsop that he is considered by some as the same person age.

Lutf, لطف, the poetical name of Mīr Amman, a Hindūstānī lyric poet, and one of the learned natives formerly attached to the College of Fort William. He is the author of the "Bāgh-o-Bahār," a simple version of the "Nautarz Murassa" in Urdū, completed in 1802 A. D., 1217 A. H.

Lutf 'Ali Khan, لطف علی خان, the eldest son of Ja'far Khān, king of Persia, whom he succeeded in the year 1788 A. D.; had several battles with the troops of Aḡa Muhammad Khān Kaohār, by whom he was defeated, taken prisoner, and afterwards murdered in 1795 A. D. He was the last prince of the Zand family.

Lutfullah, لطف الله, a Muhammadan gentleman, who was born in the ancient city of Dhārānagar, in Mālwa, on Thursday the 4th of November, 1802 A. D., 7th Rajab, 1217 A. H. His father Maulvī Muhammad Akram, was a Muhammadan of the sacred order, a descendant of Shāh

Kamál-uddín, who was a great saint of his time in the province of Málwá, being the spiritual guide as well as general preceptor of Sultán Mahmúd Khiljí, during a period of 30 years. After his death, the Sultán built a magnificent mausoleum at the western gate of the city, and endowed therein a shrine to the memory of the holy man; opposite to it he caused to be raised another edifice, surmounted by a superb dome, which was intended as a resting-place for his own mortal remains, and there they still repose. Lutfullah proceeded to England as secretary to Mír Ja'far 'Alí the son-in-law of Mír Afzal-uddín, Nawáb of Súrat in March 1844, and after his return from England he wrote his adventures in 1854, entitled the "Autobiography of Lutfullah" in English, and dedicated it to Colonel W. S. Sykes, F. R. S., London, and published in June 1857.

Lutfullah Khan, لطف الله خان, son of Sa'dullah Khán, wazír of the emperor Sháh Jahán. After his father's death in 1656 A. D., 1066 A. H., though he was then only eleven years of age, the mansab of 700 and 100 sawars were conferred on him. In the reign of the emperor 'Alamgir, he was raised to a higher rank, and died at the time when that emperor was engaged in conquering the fort of Gandána in the Dakhin. This event took place on the 28th December, 1702 A. D., 18th Shabán, 1114 A. H.

Lutfullah Maulana, مولانا لطف الله, a native of Nai-shápúr in Persia. He was an excellent poet and flourished in the time of Amír Timur. The poet Shaikh Azurí has mentioned him in his work called "Jawáhir ul-Asrár." He is the author of the "Tárikh Sháhrukh," which is an abridgment of the history of Amír Timur, with memoirs of the first nine years of the reign of his son and successor Sháhrukh Mirzá to whom he dedicated the work 1413 A. D., 816 A. H., and died the same year.

Lutfullah Muhammad Muhaddis bin-Ahmad, لطف الله محمد محدث بن احمد, author of the work called "Asmán Sakhun," a rhymed abridgment of the "Tazkira Daulat Sháhi." We are informed in the preface that Fázai Kirmání rendered the Tazkira of Daulat Sháh in Persian verses in the reign of Akbar and altered the division of the original, making ten periods instead of seven; Lutfullah, who was a contemporary of Aurangzib 'Alamgir, remodelled this version and added two periods more to make the number correspond with the signs of the Zodiac; and in allusion to it, he gave it the above title. It consists of 250 verses; every verse contains the name of a poet.

Lutf-unnisa Begam, لطف النساء بیگم, the wife of Siráj-uddaula, nawáb of Bengal. She was murdered in the time of Nawáb Ja'far 'Alí Khán with several other women of the house of the late Nawáb in June 1760.

M.

Madaeni, مدائنی, a celebrated historian who was a native of Madáen in Persia.

Madan Pal, Maharaja, مدنپال مہاراجہ, G. C. S. I., of Karauli, died of cholera on the 17th August, 1869. This event has deprived Rájputána of one of the best native rulers. The Maharaja having died without a son, the

Government of India has recognised Lachhman Pál, the son of his younger brother Bishan Pál as successor to the Ráj of Karauli. This young man had not long been at Karauli, when he became the subject of an ailment from which he died in a few days. His death certainly wears a somewhat suspicious appearance.

Madari Mal, مداری مل, a Hindú and author of the work "Badáya ul-Fanún," containing forms of letters on different subjects, in Persian.

Madar Shah, مدار شاه, a celebrated Muhammadan saint whose tomb is at Makanpúr in Kanauj. *Vide Sháh Madár.*

Madhogarh, مادھوگر, a fort built by Mádhójí Síndhia in Agrah with stones, brick and sand.

Madhoji Bhosla, مادھوجی بھوسلہ, the third rájá of Bérar of the Bhosla family, was the son of Raghoji Bhosla I. He succeeded his oldest brother Ránójí or Jánójí Bhosla in 1772 A. D., and died at an advanced age on the 29th May, 1788 A. D. He was succeeded by his son Rághójí Bhosla II, the fourth rájá of Bérar or Nág-púr.

Madho Ram, مادھو رام, a learned Hindú who is the author of a book of Letters which goes after his name, called "Insháe Mádhó Rám," containing forms of letters on different subjects in Persian.

Madho Rao I, Bilal Peshwa, مادھوراو اول بلال پيشوا, second son of Báláji Ráo Peshwá whom he succeeded as nominal Peshwá in 1761 A. D., under the regency of his uncle Raghunáth Ráo. He died in November, 1770 A. D., and was succeeded by his brother Náráyan Ráo.

Madho Rao II, Peshwa, مادھوراو ثانی پيشوا, of the Marhattas, also called Sewáji Mádhó Ráo, was the posthumous son of Náráyan Ráo Peshwá, who was murdered in August, 1772 A. D., by his paternal uncle Raghunáth Ráo also called Rághóbá, who usurped the mansab. A few months after this event, Náráyan Ráo's widow was delivered of a son, who was named Sewáji Mádhó Ráo, and was raised to the mansab, on which he continued until his death which took place on the 27th October 1795 A. D., by a fall from the terrace of his palace. He was succeeded by Chimnáji 'Apá, the younger son of the Marhatta chief Raghunáth Ráo.

Madho Rao, مادھوراو, or Mádhójí Síndhia, rájá of Gwáliár, was the son of Ránójí Síndhia. He succeeded his brother Jíápá Síndhia in 1759 A. D. to the management of his patrimonial inheritance, of which Ujjain was the capital; and by a train of successful operations was enabled to appropriate to himself a considerable part of the province of Málwá, belonging to the government of Púna, as well as to extend his domains over a great part of Hindústán; and to obtain possession of the person and nominal authority of the emperor Sháh 'Alam, of whom he was ostensible minister. He died on the 12th February 1794 A. D., without male issue, and was succeeded by his grand-nephew and adopted son Daulat Ráo Síndhia. He had built a small fort close to a place called Gazar Tijára in Agrah, and named it Mádhógarh, the ruins of which were still to be seen about the year 1830 A. D.

Madho Singh Kachhwaha, مادھو سنگہ کچھواہہ, the son of Rájá Bhagwán Dás and brother-in-law of Jahángir.

Madho Singh Kachhwaha, مادھو سنگہ کچھواہہ,

succeeded Ishar Singh his father in the government of Jaipur in the year 1780 A. D. He died in 1784 A. D. and was succeeded by his son Pirthi Singh, a minor, who was soon after deposed, and his brother Partab Singh ascended the gaddi the same year, and died in 1808 A. D.

Maal, مایل, the poetical name of Mirzá Kṛṣṇ-uddīn, a nobleman of the reign of the emperor 'Alamgir. He was an excellent poet, but latterly became distracted and died eight days after Mullā Nāsir 'Alī, in the month of March 1697 A. D., Ramaṣān, 1108 A. H. His brother Mirzá Nizām-uddīn surnamed Tāla was also an elegant poet.

Maftun, مافتون, poetical name of Momin 'Alī a poet.

Maftun, مافتون, the poetical title of Ghulām Mustafa, a brother of Rāzī-uddīn Sarūrī who was usually called Ghulām Mustafā. He is the author of a Diwān. He died at the age of 80, about the year 1756 A. D., 1168 A. H.

Maghmum, مغموم, poetical name of Rāmjas, a Hindū of Lakhnau, and author of an Urdū Diwān. He was employed by Mumtāz-uddaula, Mr. Johnson, and was living in 1786 A. D., 1199 A. H.

Maghrabi Shaikh, شيخ مغربي, poetical appellation of Muhammad Shīrīn. He was a friend of Kamāl Khujandī, and like him a profound Sūfī. He died at Tabrez 1416 A. D., 819 A. H., and is buried at Supkhāb. Having been given to the most disgusting vices during his lifetime, he is considered as a saint. He is the author of a Diwān called "Kasād Maghrubī," and several other works.

Mahabat Jang, مهابت جنگ, vide 'Alī Wardī Khān.

Mahabat Khan, مهابت خان, whose proper name was Zamāna Beg, was the son of Ghōr Beg, a native of Kābul. He had attained the rank of a commander of 500 under Akbar, and was raised to the highest dignities and employments by the emperor Jahāngir. He enjoyed a high place in the opinion of the people, and was considered as the most eminent of all the emperor's subjects. In the month of February, 1626 A. D., Jumāda II, 1035 A. H., he seized the emperor's person, (because he (the emperor) never consulted him, but followed the advice of his wife Nūr Jahān in all affairs), and carried him to his own tents where he remained a state prisoner for some time, but was soon released after a severe battle, by his wife Nūr Jahān. In the second year of the emperor Shāh Jahān, the government of Dehlī was conferred on him. He died in the Dakhin in 1634 A. D., 1044 A. H., and his corpse was conveyed to Dehlī and buried there. After his death his eldest son Mirzá Amān-ullah received the title of Khān Zamān, and his second son Luhrāsp was honoured with the same title of Mahābat Khān.

Mahābat Khān had his house built on the bank of the river Jamna on a plot of land of 50 bigas in Agrah, though little of it now remains, there are some parts of its ruins still to be seen.

Mahabat Khan, مهابت خان, whose original name is Luhrāsp, was the second son of the celebrated Mahābat Khān of the reign of Jahāngir after whose death in 1634 A. D., 1044 A. H., he received this title. He was twice made governor of Kābul, and had the command of the army in the Dakhin. He died in 1674 A. D., 1085 A. H., in the reign of 'Alamgir on his way from Kābul to the presence. Vide Luhrāsp.

Mah Afrid, ماہ آفرید, daughter of Fīrōz the son of Yesdijard, the last monarch of the Sāsānian dynasty of Persian

king, and mother of Yesdī III, twelfth Khālf of the house of Umayyā.

Maham Anka, ماهم انکا, mother of 'Asīm Khān. Vide 'Asīm Khān.

Maham Begam, ماهم بیگم, a granddaughter of Shaikh Ahmad Jām. She was married to the emperor Šābar Shāh, and became the mother of Humāyūn. She was living about the year 1561 A. D., 969 A. H., as appears from an inscription on the gate of an old Madrasa (or college) and masjid constructed by her in that year near the fort of old Dehlī called Dīn Panāh. The numerical words of the inscription from which the year of the building is known, are "Khair Manzil" or the Mansions of Bliss. She must have been then more than 70 years of age.

Maha Singh, مها سنگه, the grandson of Rājā Mān Singh Kachhwāhā of Amēr (now Jaipur), and son of Purṭap Singh. He served under the emperor Jahāngir, and died in 1617 A. D. He was the father of Mirzá Rājā Jai Singh. Vide Mān Singh.

Maha Singh, مها سنگه, a Sikh Rājā of Lāhor, who was the father of Mahārājā Ranjīt Singh. He extended his rule and died in 1792 A. D., when his wife became regent with Lakhpāt Singh minister.

Mah Bano, ماہ بانو, sister of Khān 'Asīm Kōka. She was married to 'Abdul Rahīm Khān, Khān Khānān, son of Bairām Khān about the year 1572 A. D., 980 A. H., and died 1597 A. D., 1005 A. H.

Mahbub 'Ali Khan, محبوب علی خان, His Highness Asaf Jah Muzaffar ul-Mulk Nizām-uddaula Nawāb Mir Mahbūb 'Alī Khān Bahādūr Fathā Jang is the Nizām of Haidarābād Dakhin.

Mah Chuchak Begam, ماہ چوچک بیگم, one of the wives of the emperor Humāyūn, and mother of the prince Farrukh Fāl, surnamed Muhammad Hakim.

Mahdi, مهدی, the first khalif of the Fātimites in Africa. His son who succeeded him was named Kāem-bi-amr-ullah.

Mahdi, مهدی, the third khalif of the house of 'Abbās, vide Al-Mahdī.

Mahdi 'Ali Khan, مهدی علی خان, the grandson of Ghulām Husain Khān, the historian. He resided in Behar in 1801 A. D.

Mahdi 'Ali Khan, Hakim, حکیم مهدی علی خان, prime-minister of 'Nāsir-uddīn Haidar, king of Audh. The Iron Suspension Bridge over the Kālnadī at Khodāganj near Fathagurh which was seven years in progress was built at his expence for Rs 70,000, and finished in July, 1836 A. D. He was dismissed from his post in 1832 A. D., which was again restored to him on the accession of Muhammad 'Alī Shāh in 1837 A. D. After this he lived only a few months and died in December, 1837 A. D.

Mahdi, Imam, امام مهدی, surnamed Abū'l Kāsim Muhammad, the last of the twelve Imāms who are held in the highest veneration by the Muhammadans. The first of these was 'Alī, and the last Mahdī, the son of Hasan 'Askarī who was the eleventh Imām. He was born at Sarmanrai in Baghdād on Friday the 29th of July, 869 A. D., 15th Shā'bān, 255 A. H., and when he

was about four or five years of age, his father died. The Shī'as or Shī'ites say, that he, at the age of 10, entered into a cistern at his father's house, whilst his mother was looking on, and that he never came out again. This occurred in 879 A. D., 265 A. H. They believe him to be still alive, and concealed in some secret place, and that he will appear again with Elias the prophet, on the second coming of Jesus Christ for the conversion of infidels to the Muhammadan religion.

Mahdi Khan, Mirza, مرزا مهدی خان, styled Munshī ul-Mumālīk, was the confidential Secretary to Nādir Shāh, and is the author of the "Tārīkh Nādirī" which is also called "Nādir-nāma," or the history of Nādir Shāh, and "Tārīkh Jahān Kushā." This work was translated into French by Sir William Jones.

Mahdi, Mirza, مرزا مهدی, author of the work called "Majmū'a Mirzā Mahdī," a chronological table of the remarkable events of the house of Timur, commencing 1423 A. D., with Abū Sa'īd Mirzā, (third in descent from Timur, and grandfather of the emperor Bābar Shāh) who reigned over Khurāsān and Transoxania; and terminating with the emperor Bahādūr Shāh 1708 A. D.

Mahfuz, محفوظ, author of the "Story of Shāh Bedār Bakht," which is also called "Rashk-i-Chaman," in Urdu verse dedicated to Ghāzī-uddīn Haidar, king of Audh in 1823 A. D., 1238 A. H.

Mahip Narayan, مهپ ناراین, rājā of Benares. A pottah was granted him by the English on the 14th September, 1781 A. D.

Mahir, ماهر, the poetical name of Mirzā Muhammad 'Alī, a native of Agrah. His father was a Hindū in the service of Mirzā Ja'far Mu'ammā' or the punster, who having no children, converted the boy to the Muhammadan religion, adopted him as his own son, and gave him a good education. After the death of Mirzā Ja'far he attached himself to Dānishmand Khān and remained with him till his death, when he retired from the world and died in 1678 A. D., 1089 A. H. He was an excellent poet, and is the author of several works, one of which is called "Gul-i-Aurang" which he wrote in praise of the emperor "Aurangzeb 'Alamgīr on his accession to the throne.

Mahjur, مجرور, *vide* Muhammad Bakhsh.

Mahmud, محمود, ملقب به برهان الشریعت, surnamed Burhān-ush-Shariat, who lived in the seventh century of the Hijra, is the author of the work on jurisprudence called "Wikāya" which he wrote as an introduction to the study of the Hīdāya. This work has been comparatively eclipsed by its commentary, the Sharh al-Wikāya by 'Ubaid-ullah bin-Mas'ūd; this author's work combines the original text with a pious gloss explanatory and illustrative. Both the Wikāya and the Sharh al-Wikāya are used for elementary instruction in the Muhammadan Colleges. Other commentaries on the Wikāya exist, but they are of no great note.

Mahmud, محمود, an Afghān chief of Kandahār of the tribe of Ghilzāi, was the son of Mīr Wais, after whose death in 1715 A. D. he succeeded him. He besieged Isfahān in 1722 A. D., and compelled Sultān Husain Safwī, king of Persia, to surrender and resign his crown to him. The king went forth with all his principal courtiers in deep mourning, surrendered himself to Mahmūd, and with his own hands placed the diadem on the head of the conqueror. The event took place on the 11th October of the same year, 11th Muhurram, 1135 A. H.

After two years' possession of the sovereign power, he gave orders for the death of the Safwīan princes, who were his prisoners, and thirty-nine of them, some grown up, others in their childhood, were barbarously slaughtered. It is said that he became deranged the same night, and not only tore his own flesh, but ate it. Every person that approached him, he overwhelmed with abuse, and in this condition died in 1725 A. D. But before his death the Afghāns, being threatened by an attack of the Persian prince, Tahmāsp Mirzā, the son of Sultān Husain, who had fled from Isfahān, elected Ashraf, the cousin of Mahmūd, to be their ruler, who in April, 1725 A. D., 12th Sha'bān, 1137 A. H. murdered Mahmūd, and became the king of Persia.

Mahmud, محمود, the son of Sultān Muhammad Saljūki.

He held the government of Irāk and Azurbējān for several years as deputy to his uncle Sultān Saryar who gave him his two daughters in marriage named Sītī Khātūn and Māh Malik. He died in 1131 A. D., 525 A. H.

Mahmud, محمود بن عبد الله قان فیروزی, son of 'Abdullah Kān Fīrōzī, is the author of the History entitled "Muāsīr Kutb Shāhī" and also of another work of the same description called "Tārīkh Jāma ul-Hind." He served Kulī Kutb Shāh II for 30 years, and was living at the time of that monarch's death, which happened in 1612 A. D., 1020 A. H.

Mahmud, محمود شیشری, of Shustar, (Shahishtarī) author of a religious book called Hak-ul-Yekīn which is held in great estimation among the Persians.

Mahmud I, Sultan, سلطان محمود اول, emperor of Constantinople, was the son of Mustafa II and nephew of Ahmad III, whom he succeeded in 1730 A. D., 1142 A. H. His Janisāris expected from him the recovery of the conquered provinces, but he lost Georgia and Armenia, which were conquered by Nādir Shāh. Mahmūd died in 1754 A. D., 1168 A. H., and was succeeded by his brother 'Usmān II.

Mahmud II, Sultan, سلطان محمود ثانی, emperor of Constantinople, was the son of Sultān 'Abdul Hamīd, commonly called Ahmad IV, the son of Mustafa III. He was born on the 20th July, 1785 A. D., and ascended the throne after the deposition of his uncle Salīm III and Mustafa IV, on the 28th of July, 1808 A. D. He was of the eighteenth generation from 'Usmān I who founded the dynasty, and the thirtieth sovereign of that family. He died on the 30th June, 1839 A. D., 1255 A. H., and was succeeded by his son 'Abdul Majīd. The reign of Mahmūd has been full of important events. The Greeks, in 1821 A. D. threw off the Ottoman yoke, and after a sanguinary contest have been declared independent; and in 1828 A. D., a war with Russia took place, in which the armies of Mahmūd were uniformly defeated, and the Russians were only prevented from advancing to Constantinople by large concessions on the part of the Turks, and the mediation of the European powers.

Mahmud bin-Faraj, محمود بن فرج, a famous impostor who gave himself out for Moses risen from the dead: but was flogged to death by the order of the khalīf Mutwakkil.

Mahmud Boris, Pahlawan, پهلوان محمود بوریا, a Muhammadan saint of Persia who followed the occupation of a boatman, and is the author of the work called "Kitāb Kanz."

Mahmud Gawan, Khwaja, خواجه محمود گوانی, styled Malik-ut-Tajjār Khwāja Jahān, was the wazīr of

Nizām Shāh Bahmanī, king of the Dakhin. In the reign of Muhammad II, the duties of *Wakil-us-Sultānat* were conferred on him. His enemies lost no opportunity of poisoning the king's mind, and at last they brought this great man to destruction by contriving an infamous forgery, upon which the king without investigating the matter, ordered him to be put to death in the 78th year of his age. This event took place on the 5th of April, 1481 A. D., 5th Safar, 886 A. H. Mahmūd had great learning and much judgment in composition of prose and verse. A little before his death, he had written a poem in praise of Muhammad Shāh. He is the author of the "*Rauzat ul-Inshā*," and some poems. Maulānā 'Abdul Rahmān Jāmī corresponded with him, and some of his letters are to be seen in his works.

Mahmud ibn-Masa'ud, محمود ابن مسعود, author of a work called "*Zinat-uz-Zamān*."

Mahmud Khan Langa, محمود خان لنگا, the fourth king of Multān, son of prince Fīrōz, succeeded his grandfather Husain Langa on the throne in August, 1502 A. D., Safar, 908 A. H. He reigned 23 years. In 1524 A. D., 931 A. H. some time before his death the emperor Bābar Shāh having conquered the country of the Panjāb proceeded to Dehlī from whence he wrote an order to Husain Arghūn, governor of Thatta informing him that he entrusted him henceforward with the directions of affairs in Multān. That chieftain in consequence, crossed the Indus and marched with a large army to Multān; but before his arrival the king died and was succeeded by his son Husain Langa II.

Mahmud Khan, محمود خان, nawāb of Bijnor and a rebel of 1857. He was the great-grandson of Zabita Khān the son of Najib-udaula Amir ul-Umrā. *Vide* Sa'ad-ullāh Khān.

Mahmud Khwarizmi, Maulana, مولانا محمود خوارزمي, a poet of Khwārizm.

Mahmud, Mulla, ملا محمود, of Jaunpūr, the son of Muhammad Fārūqī, was the author of the work called "*Shams Bāzigha*," and of the "*Hawāshī Farīd fī Sharah ul-Fawā'id*," which he wrote in 1632 A. D., 1042 A. H., and died in 1652 A. D., 1062 A. H.

Mahmud Parsa, Khwaja, خواجه محمود پارسا, a poet who flourished in the time of Prince 'Alā-udaula, and Sultān Abū Sa'īd Mirzā, and died 1477 A. D., 822 A. H.

Mahmud Sa'īd, Erchi, محمود سعيد, author of the "*Tuhfat-ul-Majālis*;" he was a contemporary of Shaikh Ahmad Khaṭṭū whom he mentions therein.

Mahmud Shah, محمود شاه, one of the sons of Timur Shāh, the son of Ahmad Shāh 'Abdālī, who being driven from Kābul by Dost Muhammad Khān, took possession of Hirāt which country he ruled for some years, and after his death in 1829 A. D., his son prince Kāmran succeeded him.

Mahmud Shah I, Bahmani, محمود شاه بهمنی اول, the fifth Sultān of the race of Bahmanī kings of the Dakhin, was the youngest son of Sultān 'Alā-uddīn Hasan. He was raised to the throne at Kulbarga after the assassination of his brother Dāūd Shāh in May, 1378 A. D., Muharram, 780 A. H., reigned 19 lunar years 9 months and 24 days, and died of a putrid fever on the 20th

April, 1397 A. D., 21st Rajab, 799 A. H. He was succeeded by his son Sultān Ghayās-uddīn Mahmūd, was a patron of literature, had a taste for poetry, and wrote elegant verses himself. In his reign the poets of Arabia and Persia resorted to the Dakhin and were benefited by his liberality. Mīr Faiz-ullāh Anjū, who presided in the seat of justice, once presented him with an ode, was rewarded with a thousand pieces of gold, and permitted to retire, covered with honours, to his own country. In his time the celebrated poet of Shirāz, Khwāja Hāfiz, determined to visit the Dakhin; but was prevented by a train

Mahmud Shah II, Bahmani, محمود شاه بهمنی ثانی

the fourteenth Sultān of the race of Bahmanī kings of the Dakhin, succeeded his father Muhammad Shāh II on the throne at Ahmadābād Bedar in March, 1482 A. D., Safar, 887 A. H., in the twelfth year of his age. He reigned 37 lunar years, and died on the 18th December, 1517 A. D., 4th Zil-hijja, 923 A. H. The reign of this prince though a long one, passed in troubles and civil wars, and the royal authority fell from the house of Bahmanī. On his death the governors in their respective provinces threw off the small portion of allegiance which they latterly paid to the late king, and proclaimed their independence. He was succeeded by his son Sultān Ahmad Shāh II.

Mahmud Shah I, محمود شاه بیکرة اول, surnamed Baikara

the son of Muhammad Shāh and brother of Kuṭb-uddīn or Kuṭb Shāh, was raised to the throne of Gujrat after the deposition of Dāūd Shāh his uncle in June, 1459 A. D., Sha'bān, 863 A. H. He caused the city of Ahmadābād to be surrounded by a wall and bastions in 1487 A. D., 892 A. H.; and on its completion had the sentence *من دخله كان امنا* in commemoration of the date of that event, inscribed on one face of the fortification, the meaning of which is, "Whosoever is within is safe." He made two expeditions to the Dukhin, reigned 55 lunar years, and died on the 23rd of November, 1511 A. D., 2nd Rama-zān, 917 A. H., in the 70th year of his age. He was buried in Sarkīj or Sarkich near Ahmadābād in the mausoleum of Shaikh Ahmad Khaṭṭū. He was succeeded by his son Muzaffar Shāh II.

Mahmud Shah II, محمود شاه ثانی, whose former name

was Nāsir Khān, was the third son of Muzaffar Shāh II. He was raised to the throne of Gujrat after the murder of his eldest brother Sikandar Shāh in May, 1526 A. D., Sha'bān, 932 A. H. He reigned about three months, after which his brother Bahādūr Shāh returning from Jaunpūr, deprived him of his kingdom and mounted the throne on the 20th August the same year, 15th Zī-Ḥa'da, 932 A. H. Mahmūd Shāh died in 1527 A. D., 933 A. H.

Mahmud Shah III, محمود شاه ثالث, was the son of Latīf

Khān the brother of Bahādūr Shāh. He was raised to the throne of Gujrat after the death of Mīrān Muhammad Shāh in April, 1537 A. D., Zī-Ḥa'da, 943 A. H. In his reign, about the year 1540 A. D., 947 A. H., the fort of Sūrat (Surat) on the shore of the sea, was completed by Khudāwanda Khān, before which time the Portuguese were in the habit of attacking the Muhammadans along that coast. Mahmūd Shāh reigned about 18 years, and was slain on the 16th of February, 1554 A. D., 13th Rabī' I, 961 A. H., while he was asleep, by one Daulat, at the instigation of Burhān, private chaplain to the king, who hoped by that means to ascend the throne of Gujrat. The same year died also Salīm Shāh king of Dohī, and Nizām Shāh Bahrī the Sultān of Ahmadnagar in the Dakhin. The words "*Zawāl Khusrōān*," i. e., Destruction of Kings, commemorate the date of this event. Mahmūd Shāh was buried in the vault of Sultān Mahmūd Baikara, close to the mausoleum of Shaikh Ahmad Khaṭṭū, and was succeeded by Ahmad Shāh II.

Mahmud Shah I, Khilji, محمود شاه خلجي اول, was the son of Khán Jahán Khiljí styled Malik Mughis and 'Azim Humáyún the prime-minister of Hoshang Sháh, after whose death Mahmúd in conjunction with his father, having succeeded in poisoning his sovereign Muhammad Sháh the son of Hoshang Sháh, ascended the throne of Málwá on Tuesday the 15th of May, 1436 A. D., 29th Shawwál, 839 A. H. He reigned 34 lunar years, and died on the 27th of May, 1469 A. D., 19th Zi-Ka'da 878 A. H., aged 68 years. The numerals of the two Persian words

جنت نشین give the year of his death. He was succeeded by his son Ghayás-uddín Khiljí who reigned 33 years and left his kingdom to his son Sultán Násir-uddín. He reigned 11 years and 4 months and was succeeded by his son Sultán Mahmúd II, who was defeated and slain by Sultán Bahádúr Sháh of Gujrát in 1531 A. D., 937 A. H., and Málwá incorporated with the kingdom of Gujrát.

Mahmud Shah II, محمود شاه ثاني, the third son of Sultán Násir-uddín, after whose death he ascended the throne of Málwá on the 3rd May, 1511 A. D., 3rd Safar 917 A. H. Málwá was taken by Bahádúr Sháh king of Gujrát on the 26th February, 1531 A. D., 9th Shabán 937 A. H., and Mahmúd Sháh taken prisoner with his seven sons and ordered into confinement. He was sent to the fort of Champaner, but died or was murdered on his way to that place, and the kingdom of Málwá became incorporated with that of Gujrát. After the death of Bahádúr Sháh, one Kádír Khán and after him Shujáá Khán ruled over Málwá for some years, and after the demise of the latter his son Báz Bahádúr reigned till the year 1570 A. D., 978 A. H., when that kingdom was entirely subdued by the emperor Akbar.

Mahmud Shah Purbi, محمود شاه پوربي, succeeded his father Fíroz Sháh to the throne of Bengál in 1494 A. D., 899 A. H. He reigned about one year and was murdered by Siddi Badr who succeeded him and assumed the title of Muzaffar Sháh in 1495 A. D., 900 A. H.

Mahmud Shah Sharki, Sultan, محمود شاه شرقي, ascended the throne of Jaunpúr after the death of his father Sultán Ibráhím Sháh Sharkí in 1440 A. D., 844 A. H. He reigned about 17 years and died in 1457 A. D., 862 A. H., when his eldest son Bhíkhan Khán succeeded him, and assumed the title of Muhammad Sháh Sharkí.

Mahmud Shah Tughlak, Sultan, محمود شاه تغلق, surnamed Násir-uddín, was the son of Muhammad Sháh, the son of Fíroz Sháh Tughlak. He was raised to the throne of Dehlí after the death of his brother Humáyún Sháh in April, 1394 A. D., Jumáda II, 796 A. H., at the age of ten years. His minority and the dissensions of the nobles encouraged many of the surrounding chiefs to revolt and become independent. In his time Amír Timur invaded India, and defeated Mahmúd Sháh in a battle fought (according to Firishta on the 15th of January, 1399 A. D., 7th Jumáda I, 801 A. H.) and according to Sharaf-uddín Yezdí, on Tuesday the 7th of Rabí II, 801 A. H., corresponding with the 17th December, 1398 A. D., when Mahmúd fled to Gujrát, and Timur the next day took possession of Dehlí.

On the eighth of Rabí'-us-Sání, with the sun in Capricorn, Timur died Dehlí won.

Timur soon after his conquest of Dehlí returned to Persia with an immense treasure from India. After the departure of that conqueror, Nasrat Khán, son of Fatha Khán, the son of Fíroz Sháh took possession of Dehlí, and ascended the throne with the title of Nasrat Sháh. He was succeeded in 1400 A. D., by Ikbal Khán, after whose

death Mahmúd Sháh, who was then at Kanauj, returned, and ascended the throne of Dehlí the second time in December, 1405 A. D., 22nd Jumáda II, 808 A. H. But the governors of provinces no longer acknowledged allegiance to the throne, having established their independence during the civil war. Mahmúd Sháh died on the 4th of March, 1413 A. D., 29th Zi-Ka'da 815 A. H., and was succeeded by Daulat Khán Lodí. With Sultán Mahmúd the empire of Dehlí fell from the race of the Turks who were adopted slaves of Sultán Shaháb-uddín Ghórí.

Mahmud, Sultan, محمود غزنوي, the celebrated king of Ghazní, was the eldest son of Sultán Násir-uddín Subaktagin. His father at his death, 997 A. D., 387 A. H., unmindful of the superior right of Mahmúd (who was then employed in the government of Khurásán,) bequeathed his kingdom to Isma'il, a younger son. Isma'il attempted to confirm himself in the power to which he was raised, but on the approach of Mahmúd, after a vain attempt at resistance, he was compelled to throw himself upon the clemency of his offended brother. Mahmúd reigned more than 33 lunar years, during which time he made twelve expeditions into India; took Láhore, Dehlí, Kanauj and other parts of Hindústán; many hundred temples of the Hindús he levelled with the ground, many thousand idols he demolished, and broke to pieces the famous idol of Sômnáth, the fragments of which he distributed to Ghazní, Mecca and Medina. He was born on the 15th December, 967 A. D., 9th Muharram 357 A. H., and died on Thursday the 23rd of Rabí II, 421 A. H., which year and date is inscribed on his tomb at Ghazní, corresponding with the 30th April, 1030 A. D. On a tombstone of white marble lies the mace of Mahmúd of such a weight that few men can wield it. He was succeeded by his son Muhammad, who reigned only five months, and was deposed and deprived of sight by his brother Masa'úd who ascended the throne.

Mahmud, Sultan, محمود سلطان, the son of Muhammad (Sultán), the son of Malik Sháh, which see.

Mahmud, Sultan, سلطان محمود غوري, of Ghór. Vide Ghayás-uddín Mahmúd Ghórí.

Mahmud Tabrezi, محمود تبریزی, author of the "Miftáh ul-Ya'jáz," or the Key to Miracles, describing the happiness of those who have obtained the light of Súfism and other mysteries. Written in 1482 A. D., 887 A. H.

Mahmud Tistari, Shaikh, محمود تستري, a native of Tistar a town in Persia, and author of the poem called "Gulshan-e-Ráz," which he wrote in 1317 A. D., 717 A. H. He died in the year 1320 A. D., 720 A. H., and was buried at Tistar his native country.

Mahtab Bagh, مهتاب باغ, name of a place or garden, which Sháh Jahán had commenced building on the other side of the Jamna opposite to the Rauza of Tájjanj and similar to it where he intended he should be buried after his death, but 'Alamgir his son took away all the materials for the construction of some other buildings after his father's death; some of its ruins are still to be seen.

Maili, ميلي هروي, poetical appellation of Mirzá Muhammad Kulí of Hirát who came to India in 1571 A. D., 979 A. H., and is the author of a Díwán.

Majahid Shah Bahmani, مجاهد شاه بهمني, vide Mujáhid Sháh.

doubtless another marriage of poetry; for Maimūna was 51 years of age, and a widow, but the connection gained him two powerful protectors. One was Khalid, the son of Walid, a nephew of the widow, who by his prowess obtained the appellation of "The Sword of God." The other was Khalid's friend, 'Amrū the son of 'As; the same who assailed Muhammad with poetry and satire at the commencement of his prophetic career. Maimūna was the last spouse of the prophet, and, old as she was at her marriage, survived nearly all his other wives. She died many years after him in a pavilion at Sarif, under the same tree in the shade of which her nuptial tent had been pitched, and was there interred. This event took place about the year 671 A. D., 51 A. H.

Maisana, ميسنة, the Bedouin bride of the khalif Mu'awin I, and the mother of Yazid, was a daughter of the tribe of Kulab; a tribe remarkable for the purity of dialect spoken in it. She was married to Mu'awia whilst very young; but this exalted situation by no means suited the disposition of Maisana, and amidst all the pomp and splendour of Damascus, she languished for the simple pleasures of her native desert. She was an excellent poetess, and had pleased Mu'awia's fancy to that degree with some of her verses, that he made her go back into the desert amongst her own relations, and take her son Yazid along with her, that he also might be brought up a poet. This part of his education succeeded, for he was reckoned to excel in that way, though his chief talent consisted in making himself a drunken wretch. Maisana did not revisit Damascus till after the death of Mu'awia, when Yazid ascended the throne.

Majd Hamkar Farsi, مجد همکار فارسي, also called Majd-uddin Haibat-ullah, *vide* Majd-uddin Hamkar.

Majd, Maulana, مولانا مجد, author of the work called "Rauzat ul-Khuld."

Majd-uddaula, مجد الدوله, a Sultān of the race of Boya called Boyaites, was the son of Fakhr-uddaula, the brother of 'Azz-uddaula, Sultān of Fars and Irāk. He had for a short time governed Khurāsān and assumed a regal state, but was taken prisoner in Rei, by the victorious Sultān Mahmūd of Ghazni in 1029 A. D., 420 A. H. He had been raised by the death of his father in August, 997 A. D., Sha'bān 387 A. H. when very young, to the government of the city and the surrounding country. During the minority of this prince, all the power was in the hands of his mother. Mahmūd commanded one of his officers to inform the lady, that she must submit to his authority, or prepare for war. "Had such a message been sent," replied the heroine, "in the life of my deceased lord, it must have occasioned great embarrassment. That is not the case now. I know Sultān Mahmūd; and from his character, am assured he will never undertake an expedition without calculating all the chances. If he attack and conquer a weak woman, where is the glory of such an achievement? If he be repulsed, the latest ages will hear of the shame of such a defeat!" Mahmūd, either awayed by the above reasons, or others of more weight, did not prosecute his designs upon Rei, till Majd-uddaula was of age, and had assumed the reins of government. He then advanced an army; by the leader of which the prince was deluded to an interview, and seized: his treasures and dominions passed into the hands of Mahmūd; who sent him, and his family prisoners to Ghazni.

Majd-uddaula, مجد الدوله, title of 'Abdul Majid Khān, which see.

Majd-uddin Baghdadi, مجد الدين بغدادی, a pupil and disciple of Shaikh Najm-uddin Kubrā. He is stated to have been a very religious and upright man, and was employed as a physician to Sultān Muhammad surnamed Kutb-uddin king of Khwārizm. It is said that he privately got married to the mother of the Sultān, who no sooner heard of it, than he ordered Majd-uddin to be thrown into a lake where he died. This circumstance took place 1219 A. D., 616 A. H., and a short time after, the Sultān was defeated and his country pillaged by Chaghas Khān.

Majd-uddin Bilkani, مجد الدين بولقانی, an author.

Majd-uddin Hamkar Farsi, مجد الدين همکار فارسي, also called Majd-uddin Haibat-ullah and Majd Hamkar, i. e., Majd the weaver. His poetical title is Majd and Rilū. He was a native of Shirāz and derived his descent from Anūsherwān. He was in high favour with the Atābak Sa'd Abū Bakr bin-Zangī and a cotemporary of Sa'dī. Under Abūkāśān, the Tartar king of Persia, he was made governor of Shirāz where he died upwards of 90 years of age in 1287 A. D., 686 A. H., and left a Diwān in Persian. In his time, people used to call him the king of poets.

Majd-uddin Isma'il, Shaikh, شيخ مجد الدين اسمعيل, was Kāzī of Shirāz in the reign of Shāh Shaikh 'Abū Is-hāk Khwāja Hāfiz who praises him in one of his odes, and has found the year of his demise to be contained in the words "Rahmat Hak" i. e., the mercy of God. He died on Wednesday the 29th of July, 1355 A. D., 18th Rajab, 756 A. H.

Majd-uddin Khalil, مجد الدين خليل, a poet who was a contemporary of Khākānī and wrote poetry in his praise.

Majd-uddin Muhammad bin-Ya'kub bin-Muhammad, مجد الدين بن محمد بن يعقوب بن محمد, commonly called Fīrōzābādī, is the author of the much-esteemed and very copious Lexicon in Arabic called the "Kāmūs," or "Bahṛ ul-Muhit," The Ocean, dedicated to bin-Abbās, prince of Arabia Felix. He died 1414 A. D., 817 A. H., *vide* Fīrōzābādī.

Majd ul-Mulk, مجد الملک, a nobleman of the court of Sultān Abkā Khān. He was put to death at the instigation of Shams-uddin Muhammad commonly called Sāhib Diwān, on suspicion of sorcery, in the reign of Sultān Ahmad Khān, in August, 1282 A. D., 20th Jumādā I, 681 A. H., and not long after Shams-uddin had to undergo the same fate.

Majir, مجیر, *vide* Mujir.

Ma'jiz, معجز, *vide* Nişām Khān Ma'jiz.

Ma'jizi, معجزی, a poet who was a cotemporary of Rukn-uddin Kabāfī, and master of the poet Badr-uddin Jājurmī.

Majju Khan, Nawab, مجو خان نواب, a chief of the rebels who caused himself to be proclaimed Nawāb of Murādābād, and instigated the people to murder and plunder Europeans, was captured with his son in the latter part of April, 1858 A. D.

Majlisi, مجلسی, *vide* Muhammad Bákir Majlisí.

Majnun, مجنون, this name was given to a person whose proper name was Kais, after he had fallen in love with Lailá or Lailí. The meaning of the word is a madman; also a man who is transported by love either divine or profane. *Vide* Lailí. Majnún lived in the time of the khalif Hashám of the house of Umayya, about the year 721 A. D., 103 A. H.

Majnun, مجنون, the poetical title of two poets, one of Dehlí and the other of Lakhnau.

Majruh, مجروح, takhallus of Munshí Kishun Chand, a Kashmirian, who was living in 1782 A. D., 1196 A. H., at Lakhnau.

Majzub, مجذوب, Mirzá Muhammad Majzúb of Tabrez. He is the author of several Masnawís and also of a Díwán which he completed in 1653 A. D., 1063 A. H.

Majzub, مجذوب, poetical name of Mirzá Ghulám Haidar Beg, an adopted son of the celebrated poet of India, Souda; was living at Lakhnau in 1800 A. D., 1215 A. H., and had written two Díwáns in Urdú.

Majzub, مجذوب, poetical title of Najábat 'Alí Sháh an Urdú poet who died in the year 1819 A. D., 1234 A. H.

Makanna', مقنع, *vide* al-Makna' or Makanna.

Makbul, مقبول, named Makbúl Ahmad. He is the author of the "Núr-náma," and "Káf-náma," also of a Masnawí in Urdú called "Dard Ulfat." He was living at Lakhnau in 1853 A. D., 1270 A. H.

Makhdum Jahanian Jahangasht, مخدوم جهانیان, *vide* Shaikh Jalál.

Makhdum Sharki, مخدوم شرقی, author of the "Kitáb un-Nawáfiz."

Makhfi, مخفی, the poetical title of the princess Zeb-un-Nisá Begam, daughter of the emperor 'Alamgír. She is the author of a Díwán and of a Tafsír or Commentary on the Kurán. Makhfi was also the takhallus of Núr Jahán Begam. *Vide* Zeb-Un-Nisá Begam.

Makin, مكين, poetical name of Mirzá Muhammad Fákhir a native of Dehlí, who came to Lakhnau in 1769 A. D., 1173 A. H. He is the author of a Díwán. He died in the year 1806 A. D., 1221 A. H.

Makna', مقنع, *vide* al-Makna' or Mukanna.

Makrizi, مقريزي, author of the work entitled "Kitáb us-Suláh." He lived about the year 1229 A. D., 626 A. H.

Makrizi, مقريزي, whose proper name is Taqi-uddin Ahmad was an eminent Arabic historian and geographer, born in 1366 A. D., in Makriz near Balbec. He early devoted himself to the study of history, astrology &c., at Cairo, where also he afterwards held the offices of inspector of weights and Imám of different mosques. Some of his works have been translated into French and Latin. He died in 1442 A. D., aged 82 years.

Maktabi, مكتبي, a school-master of Shiráz, who is the

author of a poem called "Lailí wa-Majnún," composed in 1490 A. D., 895 A. H.

Maktub Khan, مكتوب خان, superintendent of the library of the emperor Sháh Jahán.

Makunda Bramhchari, مکندو برهمچاری, a famous

Bráhma ascetic. The Hindús insist that the emperor Akbar was a Hindú in a former generation. The proximity of the time in which this famous emperor lived, has forced them, however, to account for this in the following manner:—"There was a holy Bráhma of the above name, who wished very much to become emperor of India, and the only practicable way for him was to die first, and be born again. For this purpose he made a desperate *Tapassia*, wishing to remember then every thing he knew in his present generation. This could not be fully granted; but he was indulged with writing upon a brass plate a few things which he wished more particularly to remember; then he was directed to bury the plate, and promised that he should remember the place in the next generation. Makunda went to Allahábád, buried the plate and then buried himself. Nine months after he was born in the character of Akbar, who, as soon as he ascended the throne, went to Allahábád, and easily found the spot where the brass plate was buried." (*Mill's British India*, Vol. II, page 152.) The translation of the inscription on the brass plate, is as follows: "In the Sambat year 1598 on the 12th day of the 2nd fortnight of the month of Mágh, I Makunda Bramhchari, whose food was nothing but milk, sacrificed myself at Parág (Allahábád) the grand place of worship, with the design that I should become the ruler of the whole world." The above date corresponds with the 27th of January, 1542 A. D., and Akbar was born on Sunday the 15th of October the same year, being three or four days less than nine lunar months after the above circumstance.

Maldeo Rao, مالديو راو, a rájá of Márwár of the Ráthor tribe of rájpúts, and a descendant of Jodhú Ráo who founded Jódhpúr. He acquired a pre-eminence in Rájputána in 1532 A. D., and is styled by Firishá, "the most potent prince in Hindústán." Powerful as he was, however, he was compelled to succumb to the emperor Akbar, and to pay reluctant homage at the court of the Mughal. After his death his son Udai Singh succeeded him.

Malhar Rao Gaekowar, ملهار راو گایکوار, Rájá of Baroda succeeded to the ráj after the death of his brother Khánde Ráo on the 29th November, 1870, aged 42. His father was called Muhárájá Kharide Ráo Gaekowar, Sona Khuskhail Shamsheer Bahádúr, G. C. S. I. He is fifth in descent from Piláji, the second Gaekowar and sixth from Damaji the first Gaekowar. When Sir Seymour Fitzgerald sent a peremptory message directing his brother Khánde Ráo to replace his minion (Díwán) by some man of character, the Gaekowar fell into so violent a rage, that the conflict of passion deprived him of life. At that time Malhár Ráo the present ruler was a prisoner. He had been confined for years on suspicion of having attempted his brother's life, and from his captivity at Padra he was called to a throne by the British Government. Colonel Phayre narrowly escaped lately being poisoned by him.

Malhar Rao Holkar I, ملهار راو هلكر. The Holkar family are of the Dhúngar or Shepherd tribe. The derivation of the name Holkar or more properly Halkar, is from Hal a village, and Kar an inhabitant. Malhár Ráo who was the first prince of this family, was an officer in the service of the first Peshwá Báji Ráo, and was one of the earliest Marhatta adventurers in the expe-

ditions to the northward; he killed Girdhar Bahádúr Subadár of Málwá in 1726 or 1729 A. D. The time when he obtained any local authority was in 1728 A. D., the district of Indor was assigned to him by the Peshwa in Jágir about the year 1733. He was present at the battle of Panipat 14th January 1761, died in 1768 A. D., and was succeeded by his wife Ahlia Bái, who resigned the military power to Tokají Holkar. The original family being thus extinct, Ahlia Bái, Khánda Ráo's widow, elected Takóji Holkar the nephew of Malhár Ráo to the principality. He had four sons, Káshí Ráo and Malhár Ráo by his wife, and Jaswant Ráo and Etoji by his mistress.

The Holkar Family.

1. Malhár Ráo Holkar I.
2. Mullhí Ráo, grandson of ditto, succeeded under regency of Ahlia Bái, his mother, and died in 1767 A. D.
3. Takóji Holkar.
4. Káshí Ráo.
5. Jaswant Ráo.
6. Malhár Ráo II.
7. Harí Ráo Holkar.

Malhar Rao Holkar, ملهار راو هاکر, a son of Takóji Holkar, rájá of Indor, killed in battle against Daulat Ráo Sindhia in September, 1797 A. D. *Vide* Káshí Ráo.

Malhar Rao Holkar II, ملهار راو هاکر, the adopted or illegitimate son and successor of Jaswant Ráo Holkar the son of Takóji Holkar. He succeeded his father as rájá of Indor in 1811 A. D. After the battle of Mahadpúr, a peace was concluded by Government with Malhár Ráo on the 6th January, 1818 A. D. He died in 1834 and was succeeded by Martand Ráo his adopted son who was soon after dispossessed by Harí Ráo Holkar, and after him succeeded by Khánda Ráo who dying without issue, the East India Company assumed the right of nominating Mulkerji Ráo.

Malika Bano Begam, ملکه بانو بیگم, the eldest daughter of 'Asaf Khán, wazir, and sister of Mumtáz Mahal. She was married to Saif Khán surnamed Mirzá Saif, son of Amánat Khán; he was an amir of 5000, and died in Bengal 1639 A. D., 1049 A. H. Malika Bano died in 1640 A. D., 1050 A. H., during the reign of Sháh Jahán.

Malika Jahan, ملکه جهان, a princess of Dohlí married to Husain Sháh Sharqí, king of Jaunpúr.

Malika Jahan, ملکه جهان, a wife of the emperor Jahángír and daughter of Rawal Bhím of Jaisalmér whose brother's name was Rawal Kalyán.

Malika Zamana, ملکه زمانه, the daughter of the emperor Farrukh-siyar, married to Muhammad Sháh, emperor of Dohlí in 1722 A. D., 1135 A. H. The year of her death is not known, but she lies buried in a small tomb out of the Kábul gate of Dohlí.

Malik Alashtar, ملك الاشتر, a Saracen chief who served under 'Abú 'Ubaida and subsequently under 'Alí. He was poisoned on his way to Egypt by order of Muáwia I, in 658 A. D., 38 A. H.

Malik Ambar Habshi, ملك عنبر حبشي, an Abyssinian, who rose from the condition of a slave to great

influence and command in the Dakhin. When Ahmad-nagar was taken by prince Dániál in 1600 A. D., 1009 A. H., Malik Ambar and Rájú Minnán a Dakhin chief, divided the remaining territories between them, leaving to a nominal Sultán, Murtazá Nizám Sháh II whom they had placed on the throne on the capture of Bahádúr Nizám Sháh, only the fortresses of Ousa with a few villages for his support. About this period several commotions happening in the Dohlí Government, owing to the rebellion of Sultán Salím, the death of Akbar, and revolt of Sultán Khusró, successively, Ambar had leisure to regulate his country, levy great armies, and even dared to seize several of the imperial districts. When the authority of the emperor Jahángír was established, he sent frequent armies to the Dakhin, but Ambar was not to be subdued. He at length gave up the places taken from the Mughals to the prince Sháh Jahán, to whose interest he became attached, and continued loyal till his death which took place in the year 1626 A. D., 1035 A. H., in the 80th year of his age. He was buried in Daulatábád, under a splendid dome which he had erected. After his death Fatha Khán his son succeeded him.

Malik Aziz, ملك عزيز, *vide* Malik ul-Aziz 'Usmán, or 'Abú'l Fatha 'Usmán.

Malik Dinar, ملك دينار, a Turk of the tribe of Ghuz. He in 1187 A. D., 583 A. H., dispossessed Bahrán Sháh the last prince of Kirmán of the family of Kádard Saljúkí, and put an end to that dynasty.

Malik Fakhr-uddin, ملك فخر الدين, king of Bengal commonly called Púrbi. The first Muhammadan chief who invaded Bengal was Malik Muhammad Bakhtiyár, in the reign of Kutb-uddin Eybak, king of Dohlí, 1191 A. D., 587 A. H. After him the several governors of that country were appointed from that capital. Malik Fakhr-uddin was originally a soldier in the service of Kádár Khán, governor of Bengal, whom he put to death in the reign of Tughlak Sháh about the year 1338 A. D., 739 A. H., proclaimed himself king, and declared his independence of the throne of Dohlí. He reigned two years and five months, when he was defeated, taken prisoner in a pitched battle in 1340 A. D., and put to death by Malik 'Alí Mubárik, who had also proclaimed himself king under the title of Alá-uddin.

Malik ibn-Anas, امام مالك ابن انس, one of the four learned doctors of the Sunnis, who are the founders of their faith. He was born at Madína in 714 A. D., 95 A. H., and died there in the reign of the khalif Harún al-Rashíd, on Sunday the 28th June, 795 A. D., 7th Rabí' II, 179 A. H., and was buried in the cemetery called Al-Bakía. He is the founder of the second Sunni sect, and is sometimes called "Imám Dár ul-Hijrat," from the circumstance of his birth and death occurring at the city of Madína. In his youth, he had the advantage of the society of Sihl bin-Sa'd, almost the sole surviving companion of the Prophet; and it is supposed that from him he derived his extreme veneration for the traditions. He is the author of the Arabic work called "Muwatta'" being a collection of Traditions, and is always looked upon as next in point of authority to the six Sahíbs.

Malik ibn-Nawera, مالك ابن نورة, the chief of those who refused to pay the Zakát (or that part of a man's substance which is consecrated to God, as tithes, alms, and the like, and the payment of which is strictly enjoined by the Muhammadan law). He was a person of considerable figure, being the chief of an eminent family among the Arabs, and celebrated for his skill in poetry, as well as his manly qualities and horsemanship. He was murdered by order of Khálid ibn-Walid in the year 633 A. D., 12 A. H.

Malik 'Imad, ملك عماد, a poet who was a cotemporary of Imám Muhammad Ghazzálí.

Malik, Imam, امام مالك يعنى ابن انس *vide* Imám Malik or Malik Ibn-Anas.

Malik Jahir, ملك جاهر, also called Náth Bhanjan. In the well-known town of Mhow in Azimgarh, there is a place which obtains the distinguished title of "Náth Bhanjan" from the great exploits of a saint called Malik Jáhír who ejected the evil genius Deo Náth, together with the original Hindús, and colonized the place with Muhammadans. The story is thus related: During the reign of Jahángír, king of Delhi, about 1609 A. D., one Abhimán Singh, a Rájpút of the Jutran tribe, having separated from his brethren, owing to the inadequacy of the share allotted to him in his hereditary possessions, took service under that monarch, and on his having embraced the religion of Muhammad, Jahángír granted to him the whole Zamindári of Azimgarh, under the title of Rájá Abhimán Singh 'Alí Muhammad Nazir-uddaula Khán. From that period up to the time the Nawáb of Audh resumed the grant, the Muhammadans had the supremacy over the Hindús, but in 1801 A. D., when the district was ceded to the British, the Hindús taking courage came and resided there; since then there have always been feuds between the parties.

Malik Kummi, Mulla, ملا ملك قمى, a native of

Kumm in Persia. He was an excellent poet, and came to the Dakhin in the year 1579 A. D., 987 A. H. He was at first employed by Murtazá Nizám Sháh, and then by Burhán Nizám Sháh, kings of Ahmadnagar. Subsequently he went to Bijápúr where he was much respected, and the highest honours conferred on him by the king of that place Ibrahim 'Adil Sháh II. He gave his daughter in marriage to Mulla Zahúrí a celebrated poet of that court. Mulla Malik died in 1616 A. D., 1025 A. H., and Zahúrí one year after him. He was called Malik ul-Kalám or the king of poetry. He is the author of a Diwán and several Masnávis.

Malik Mansur Muhammad-bin-'Usman, ملك منصور محمد بن عثمان, third Sultán of Egypt of the race

of Ayyúb, succeeded his father in November, 1198 A. D., and died in 1200 A. D., when Malik 'Adil Saif-uddin the son of Ayyúb succeeded him and reigned 18 years.

Malik Mansur, ملك منصور, *vide* Núr-uddin 'Alí.

Malik Moizz-uddin, Eaibak, ايبك ملك معز الدين, a

Turkomán slave of the Ayyúbite dynasty who married the Queen Malika Shajrat ul-Dar, the last of the Ayyúbite family and reigned in Egypt. He began his reign in 1250 A. D., 655 A. H., and was murdered in 1257 A. D., 656 A. H. His descendants ruled the country for nearly a hundred years.

List of the Sultáns or Mamlúks who reigned in Egypt and Hamath in Syria, after the Sultáns of the Ayyúbite family.

	A. D.	A. H.
Malik Moizz Azz-uddin Eaibak Turkmaní		
Sáhahí began to reign,	1250	648
" Mansúr Núr-uddin 'Alí bin-Moizz (imprisoned by Muzaffar,		656
" Muzaffar Kut uz-Moizzí (11 months),		657
" Táhir Rukn-uddin,		658
" Sa'id Muhammad Násir-uddin,		676
" 'Adil Badr-uddin (4 months),		678
" Mansúr Abú Ma'álí Kaláduñ Sáhahí,		678

Malik Ashraf Saláh-uddin Khalíl,	689
" Násir Muhammad bin-Kaláduñ (reigned 44 years),	693
" 'Adil Kutbagha Mansúrí,	
" Mansúr Hisám-uddin, reigned 2 years died 698 A. D.,	
" Muzaffar Rukn-uddin, reigned 10th died 709 A. D.,	
" Mansúr Abú Bakr (2 months),	
" Ashraf Kuchak (8 months),	
" Násir Ahmad, died 745 A. D.,	
" Saláh Ismaíl 'Abú'l Fida, the author of an abridgement of Universal History down to his time. He succeeded his brother Násir Ahmad in 1344 A. D., 745 A. H.,...	

In process of time, the old Mamlookes grew proud, insolent and lazy: and the Borgites, a new Militia and slaves of the old Mamlookes, taking advantage of this, rose upon their masters, deprived them of the government and transferred it to themselves about the year 1382 A. D. The Borgites also assumed the name of Mamlookes; and were famous for their valour and ferocity. Their dominion lasted till the year 1517, when they were invaded by Salím I the Turkish Sultán, who defeated them, took possession of their country, and beheaded Tunan Bey the last of the Borgites with 30,000 prisoners.

Malik Muhammad Jaesi, ملك محمد جاسى, a poet

who was a native of Jáes and the author of the story of Padmáwat in Hindí verse. He lived in the time of the emperor Jahángír.

Malik Nasir Khan Faruki, ملك نصيرخان فاروقى, son of Malik Rájá, after whose death in April, 1399 A. D.,

801 A. H., he also like his father assumed the ensigns of royalty at Khándesh, and built Burhánpúr. Learned men were invited from all parts, and literature was much promoted. He seized the fort of Asir from 'Asá Ahír, reigned 40 lunar years, and died on the 21st September, 1437 A. D., 20th Rabi' I, 841 A. H. He was buried in the family vault at Tálner by the side of his father, and was succeeded by his son Mirán 'Adil Farúkí.

Malik Raja Faruki, ملك راجه فاروقى. The first per-

son who assumed independence in the province of Khándesh was Malik Rájá, the son of Khán Jahán Farúkí, whose ancestors were among the most respectable nobles at the Delhi court, in the reigns of Alá-uddin Khiljí and Muhammad Tughlaq. At the death of his father he was very young, and inherited only a small patrimony. About the year 1370 A. D., 772 A. H., he was appointed governor of Khándesh by Firóz Sháh Tughlaq, and the jagír of Tálner conferred on him. After the death of that prince when Diláwar Khán Ghorí assumed independence in Málwá, an intimate connection took place between the latter and Malik Rájá, so much so, that Diláwar Khán gave his daughter in marriage to Malik Nasir the son of Malik Rájá. He reigned 29 lunar years and died on the 28th April, 1399 A. D., 22nd Shabán, 801 A. H. He was buried at the town of Tálner, and was succeeded by his son Malik Nasir Khán.

The following are the names of the kings of Khándesh.

1. Malik Rájá.	7. 'Adil Khán II ('Azim Hu-
2. Malik Nasir Khán.	mayún 'Alam Khán).
3. Mirán 'Adil Khán.	8. Mirán Muhammad Sháh.
4. Mirán Mubárik.	9. Mirán Mubárik II.
5. 'Adil Khán I or	10. Mirán Muhammad.
'Alí Sháh.	11. Rájá 'Alí Khán.
6. Dáúd Khán.	12. Bahádur Sháh.

Malik Sarwar, ملك سرور, *vide* Khwájá Jahán.

Malik Shah, جلال الدين ملكشاه, surnamed Jalāl-uddin

was the third Sultān of the first dynasty of the Saljūki or Saljūkides. He succeeded his father Alp Arslān in December, 1072 A. D., 465 A. H., and reigned twenty years. His right to the crown was disputed by his brother Kādīr Beg, also called Kādārī (which see) prince of Kirmān; but that chief was defeated and taken prisoner, and afterwards poisoned or put to death. Malik Shāh subdued almost the whole of Syria and Egypt: and being more fortunate than his father, not only conquered Bukhāra, Samarkand and Khwārizm, but received homage from the tribes beyond Jaxartes. After the death of his wazīr Nizām ul-Mulk, he moved from Istahān to Baghdad, with the design of transplanting the khalīf Al-Muk-tadī, and fixing his own residence in the capital of the Moslem world. The feeble successor of Muhammad obtained a respite of ten days; and before the expiration of the term, the Sultān was summoned by the angel of death. He died in the 38th year of his age in the month of November, 1092 A. D., Shawwāl, 485 A. H., a few days after Nizām ul-Mulk his wazīr, who was assassinated by a follower of Hasan Sabbāh. The greatness and unity of the Saljūki empire expired in the person of Malik Shāh. He invented an era called Tārikh Malik-shāhī or Jalālī (Julian Era). This Era, according to Dr. Hyde commences 15th March, 1079 A. D., corresponding with the 11th Ramazān 471 A. H. Malik Shāh left four sons Barkayārak, Muhammad, Sanjar and Mahmūd, all of whom attained power in their turns. Mahmūd the youngest, was only four years of age when his father died; but the ambition of his mother, the Sultāna Khātūn Turkān, placed the crown upon his infant head. However, she was soon compelled to resign, and after some time they both died, and Sultān Barkayārak succeeded him.

Malik Sharki, Mirza, ميرزا ملك شرقي, an author.

Malik ul-Afzal, ملك الافضل نور الدين علي, surnamed

Nūr-uddin 'Alī, the eldest of the seventeen sons of Sūlah-uddin Yūsaf ibn-Ayyūb. On the death of his father at Damascus in 1193 A. D., 589 A. H., he took possession of that kingdom, whilst his brother Malik ul-'Azīz 'Usmān obtained that of Egypt, and their brother Malik uz-Zāhir continued to hold Aleppo. Damascus was afterwards besieged and taken by his uncle Malik ul-'Adil Saif-uddin Abū Bakr (the Saphadin of Christian writers). Nūr-uddin 'Alī in a poetical address to the khalīf Nāsir, lamented the similarity of his own fate to that of the khalīf 'Alī ibn-Abū Tālib (his namesake) in being thus excluded from his rights by Abū Bakr and 'Usmān; the khalīf in his reply consoled him by the assurance that in him he should find the Nāsir (protector) whom 'Alī had sought in vain; but the intercession of the khalīf was unavailing to procure the restitution of any part of his territories. In 1198 A. D., however, on the death of his brother, the Sultān of Egypt, Nūr-uddin became Atābak, or guardian, to his infant nephew Malik ul-Mansūr, and attempted by the aid of his brother, the Sultān of Aleppo, to recover Damascus from his uncle; but the expedition failed, and Saif-uddin retaliated by invading Egypt, and expelled the young Sultān and his guardian, 1199 A. D. The unfortunate Nūr-uddin now retired to Samosata, where he died apparently without issue. He was born in June, 1171 A. D., whilst his father was acting as wazīr to the Egyptians. He died suddenly in February, 1225 A. D., Safar 622 A. H., and was buried in Aleppo. *Vide* Nūr-uddin 'Alī (Malik ul-Afzal).

Malik ul-'Aziz 'Usman, ملك العزيز عثمان, vide 'Abū' Fatha 'Usmān.

Mallī or Mallhi Rao Holkar, مالی باملهی راولهکر, Rājā of

Indor was the son of Khāndo Rāo, and grandson of Malbār Rāo I whom he succeeded in 1766 A. D., and died after a reign of nine months. After his death the original family being extinct, Ahlia Bāī, the widow of Khānde Rāo, elected Takoji to the rāj.

Mallu 'Adil Shah, ملو عادل شاه, of Bijāpūr, succeeded his father Ismā'il 'Adil Shāh in August, 1534 A. D., Safar, 941 A. H., and was on account of his shameful vices, blinded and deposed after an inglorious reign of only six months by order of his grandmother, and his younger brother Ibrāhīm was raised to the throne of Bijāpūr in the beginning of the year 1535 A. D., 941 A. H.

Mallu Khan, ملو خان, entitled Kādīr Shāh, was the ruler of Mālwa when Sher Shāh took it about the year 1542 A. D., 949 A. H., and made it over to one of his own officers named Shujā't Khān or Shujā'a Khān Sūr, which see, as also Kādīr Shāh.

Maluk Shah, ملوک شاه, the father of the historian Shaikh 'Abdul Kādīr of Badson. He died in 1561 A. D., 969 A. H. He is the author of the work called "Jilāe ul-Khawātir."

Malul, ملول, the poetical name of Shāh Sharaf-uddin, a dervish of Murādābād. He wrote two Persian Dīwāns in which he used the takhallus of Ilhām. He is also the author of a poem called "Haft Mykhāna," which he composed in 1777 A. D., 1191 A. H.

Malwa, مالوه, kings of, vide Dilāwar Khān.

Mamluk, مملوك, this word signifies in Arabic, a slave in general; but in particular, it means the Turkish and Circassian slaves, whom the kings of the posterity of Sālah-uddin (Saladin) had instructed in military exercises, and who at last made themselves masters of Egypt, and are sufficiently known to us by the name of Mamlukes. These Mamlukes reigned in Egypt 275 lunar years, that is to say, from 1250 to 1517 A. D., 648 to 923 A. H., when Salīm I, emperor of the Turks, entirely subdued and exterminated them. The first king of this dynasty was Malik Maizz 'Azz-uddin Eybak, which see.

Mamnun, ممنون, poetical title of Mīr Nizām-uddin, a son of Kāmar-uddin Khān Minnat. He flourished in the time of Akbar Shāh II, king of Dehli, and is the author of two Persian and Urdū Dīwāns. His ancestors were of Sonpat, but he was a native of Dehli. He was employed by the English Government as a Sadar-us-Sadr at Ajmer. He died in the year 1844 A. D., 1260 A. H.

Mamun, مامون, the son of Hārūn al-Rashīd, vide Al-Māmūn.

Manbhaoti Begam, من بهاتوی بیگم, one of the con- cubines of the emperor Akbar. She built at Agra on a spot of 40 bighas a garden of which no sign remains now.

Mangu Raan or Khan, منگو تاقان یا منگو خان, emperor of Tartary, was the eldest son of Tālī Khān, the son of Chāngēz Khān. He succeeded his cousin Kayūk Khān, the son of Oqtāī Khān, over the kingdoms of Tartary and Persia about the year 1243 A. D., 640 A. H. He died after a reign of sixteen years in 1258 A. D., 654 A. H., and was succeeded in the kingdom of Tartary by his son Kāblāī Khān; his brother Halākū Khān became the sole master of Persia.

Mani, ماني, whom we call Manes, was the founder of the sect of the Manichæis or Manicheans. In the reign of Shâhpûr, the son of Ardîshîr, king of Persia, about the year 277 A. D., a painter, named Mâni, having learned from the conversation of some Christians, that the Redeemer had promised to send a Comforter, after him, formed the wild design of passing for the Paraclete; and, as no opinions are so absurd, as not to be embraced, he soon drew together a multitude of proselytes. Shâhpûr was enraged at this imposture, and wished to punish the author of it; but Mâni found means to escape, and fled as far as the borders of China, having first told his followers, that he was going to heaven, and promised to meet them in a certain grot, at the end of the year. In this retreat he amused himself with painting a number of strange figures and views, which at the year's end, he shewed to his disciples, as a work given to him by angels. He was a very ingenious artist, and had a lively fancy, so that his pictures, which were finely coloured, easily persuaded the credulous multitude, in the infancy of the art in Asia, that they were really divine; they were bound together in a book called Artang, which is often alluded to by the Persian poets. Mingling the pure doctrines of Christianity with paganism, he taught that there were two principles of all things, coeternal and coeval, that is, God and the Devil, that from the former all good, and from the latter all evil proceeded. The good being, he called, the author of the new testament, the bad of the old. God, he added, created the soul, the devil, the body. He pretended also to work miracles, and was therefore sent for by Shâhpûr to cure his son, but his pretended power failed him, the child died in his arms, and the disappointed father ordered the prophet to be flayed alive, and his skin stuffed with chaff to be hung up at the gates of the capital, where Epiphanius who refuted his doctrines, saw it. Some say this impostor was put to death in the reign of Bahrâm, grandson of Shâhpûr.

Mani, ماني, a poet, who although called Kâsagar Mâzandarânî, i. e., a porcelain manufacturer of Mâzandarân; yet his talents introduced him to Muhammad Muhsin Mirzâ, a son of Sultân Husain Mirzâ, in whose service he was killed by the Uzbaks in 1507 A. D., 913 A. H. He is the author of a Diwân.

Ma'ni, معني, the poetical name of Râo Bijai Mal, a brother of Intiyâz, was living in 1760 A. D., 1174 A. H., and did military service under Nawâb Shujâ'-uddaula.

Manija Begam, مانيجہ بيگم, sister of Nûr Jahân Begam, vide Kâsim Khân Jawenî.

Manik Pal, مانک پال, râjâ of Karonlî. He died in 1805 A. D., and was succeeded by a boy then 13 years of age. In December, 1817 A. D., the Karaulî chief signed a treaty, and put himself under the protection of the British Government.

Manka al-Hindi منكه الهندي. Ibn-Abu Usaibia in his work, entitled Ayûn al-Anba, on the physicians of India, says, that Manka of India was one of the most distinguished philosophers in the sciences of India, and was well acquainted both with the language of India and Persia. It was he who translated the book of Shênâk the Indian, treating on poisons, from the Indian to the Persian language. He lived in the days of Harûn al-Rashîd, and came during his reign, from India to Irâk, and attached himself to him.

Manni Ram Seith, مانے رام, the great banker of Mathura, died in July, 1836 A. D.

Mannu Lal, منوال, a Hindû, who is the author of the work called "Guldastâe Nashât."

Manohar Das, منوہر داس, vide Tousani.

Mansa Ram, منسہ رام, father of Râjâ Chyete Singh of Banaras. He possessed originally but half the village of Gangapûr, by additions to which, in the usual modes of Hindûstân, he laid the foundation of the great zamindari of Banaras. He died in 1740 A. D., and was succeeded by his son Balwant Singh.

Man Singh, مان سنگہ, a râjâ of Gwâliar who lived in the time of Sultân Sikandar Lodî and his son Sultân Ibrâhîm Lodî, and died about the year 1518 A. D., 924 A. H. He was a prince of great valour and capacity. His son Bikurmâjît succeeded him in the râjâship and was living at the time the emperor Babar conquered India.

Man Singh, مان سنگہ, son or nephew of Râjâ Bhagwân Dâs Kachhwahâ, ruler of Amer in Ajmer now called Jaipûr and Jainagar. He was appointed governor of Kâbul by the emperor Akbar in 1587 A. D., 995 A. H., and in the next year of Behâr, Hâjîpûr and Patna, and after the death of his father in 1589 A. D., 998 A. H., he was honoured with the title of râjâ and rank of 7000, and made governor of Bengal. He had 1500 concubines, and every one of them had children; but they all died before him. Mân Singh died in the ninth year of the emperor Jahângîr 1614 A. D., 1023 A. H., in the Dak-hin, and sixty of his concubines burnt themselves with his corpse. His second son Râjâ Bhâo Singh succeeded him and died of drinking. The eldest son of Mân Singh was Râjâ Partap Singh who died before his father and left a son named Mahâ Singh who served under the emperor Jahângîr, and after the death of his grandfather and uncle was honoured with the title of Râjâ. Mân Singh had built a house on the banks of the river Jamna of which at present towards the river only two broken Burj are to be seen. The Muhalla Mânpanah close to the Jamna Masjid at Agra is still very well-known. He died at Berâr in 1617 A. D., 1026 A. H. His son Mirzâ Râjâ Jai Singh served under Shâh Jahân and 'Alaungîr. He was poisoned by his son Kirat Singh about the year 1625 A. D. After him his son Râm Singh was reduced to a mansab of 4000; Bishun Singh, reduced to a mansab of 3000, and after him came Jai Singh Sawai, son of Bishun Singh, which see.

Man Singh, مان سنگہ, râjâ of Jodhpûr or Mârwâr, was a descendant of râjâ Jaswant Singh Râthorî, the earliest râjâ of this country on record. He succeeded râjâ Bhîm Singh in 1803 or 1804 A. D. Disasters or disappointments either soured the temper or affected the reason of Mân Singh, who became one of the most sanguinary monsters that ever disgraced the gaddî. His death was announced on the 20th of September, 1843 A. D. The Mârwâr succession question was settled in favour of Ahmadnagar on the 7th November, 1843, the choice falling not on the young heir of that house, but on his father Takht Singh, who was unanimously elected, and whose son accompanied him as prince royal. Takht Singh is a descendant of the Herori Jaswant. Several of the Zanana ladies and three or four slave girls became Suttî.

Man Singh, Raja, مان سنگہ راجا, of Audh. His title was Mahârâjâ Sir Mân Singh Bahâdur Kayam Jung, K. C. S. I. He died at Ajuddhia on the 11th October, 1870 A. D. He was Vice-President of the British Indian Association, a post which he held with great success.

Mansur, منصور, a khalîf of Baghdâd, vide Al-Mansûr.

Mansur, منصور, the son of Báikara Mirzá, and father of Sultán Husain Mirzá of Hirát.

Mansur, منصور, a poet, who is the author of a Diwán in which are some Kasidas in praise of Sháh Abbas II, who died in 1666 A. D., 1077 A. H., and of Abbas Kuli Beg.

Mansur I, Samani, Amir, امير منصور ساماني, a prince of the race of the Samanides, was the son of Amir Núh I, and brother to Amir 'Abdul Malik whom he succeeded 961 A. D., 350 A. H. He compelled the Dilami ruler of Fars and 'Irák to pay him an annual tribute of 150,000 dinars of gold: and the peace, by which this tribute was fixed, was cemented by his marriage with the daughter of Rukn-uddaula, the reigning prince of that family. Amir Mansúr died after a reign of 15 lunar years on the 15th of March, 976 A. D., 10th Rajab, 365 A. H., and was succeeded by his son Amir Núh II. His wazir Abú 'Alí bin-Muhammad translated into Persian the Tárikh Tabari.

Mansur II Samani, Amir, امير منصور ثاني, succeeded his father Amir Núh II, in 997 A. D., 387 A. H., on the throne of Khurásán. He occupied it for a short period (little more than a year) which was marked with disgrace and misfortune. He was obliged to fly before his rebellious nobles, who afterwards deprived him of his sight and elevated his younger brother, 'Abdul Malik II, to the throne 998 A. D., 388 A. H.

Mansur 'Ali Khan, منصور علي خان, Nawáb of Audh, vide Safdar Jang.

Mansur 'Ali Khan, Sayyad, منصور علي خان سيد, the present Nawáb of Murshidábád. He was living in 1868.

Mansur Hallej, منصور حلاج, the surname of Shaikh Husain Halláj, a celebrated ascetic, who was a native of Baiza, and originally a cotton-thresher. The Musalmáns differed in their opinions about the character of this person. Some took him to be a saint, and gave out that he performed miracles; others believed him to be a sorcerer or a juggler, and that he only deceived people with his tricks. He was, however, condemned and sentenced by the khalif of Baghdád, Maktadir, and was put to death, because he used to proclaim "An-ul-hak," i. e., "I am the truth," or in other words, "I am God." When they had taken him to the place of execution, they first cut off both his hands, and then his legs; they plucked out his eyes, cut out his tongue, and separated his head from his body. They then burned his mangled corpse to ashes, and throw it into the Tigris. This circumstance took place in the year 919 A. D., 306 A. H., but according to Ibn-Khallikán, on the 24th Zi-Ka'da, 309 A. H., corresponding with 26th March, 922 A. D. Shaikh Husain is commonly called Mansúr Halláj though it is the name of his father. He is considered by the Súfis to be one of their most eminent spiritual leaders, who, they believe, had attained the fourth or last stage of Súfism. An inspired Súfi is said to have demanded of the Almighty why he permitted Mansúr to suffer? The reply was, "This is the punishment for the revealer of secrets."

Mansur ibn-Alkaem ibn-Almahdi, منصور ابن القام, ابن المهدي, a prince of Africa who died on Friday the 19th of March, 953 A. D., Friday 29th Shawwál, 341 A. H.

Mansur, Shah, منصور شا, vide Sháh Mansúr.

Mansur, Khwaja, خواجه منصور, vide Khwája Mansúr.

Manu, من, the son of Brahmá, the first male according to the Hindús. Kapil was Manu's grandson, and the author of the Sankh Shastar in which he mentions the Gita, which relates of transactions, which took place at the end of the Dwápur, and the beginning of the Kaljug. Manu is the author of the Institutes that goes by his name; it is said that it existed in the Satjug according to this shlok, "When 1010 years of the Satjug were expired, I Manu, at the full moon of the month Bhadr, by the command of Brahmá finished this Shastar."

Manuchohr, منوچهر, one of the ancient kings of Persia of the first or Pishdádian dynasty, who succeeded Faredún. He was a good and pious monarch: but the great prosperity which attended his reign was chiefly owing to the wisdom and courage of his prime-minister, Sâm, the son of Narimán, whose descendants Zál and Rustam, even during this reign obtained a celebrity which has led Persian historians and poets to speak only of those events that are connected with their biography. Manúchehr died after a reign of 120 years, and was succeeded by his son Nauzar, in the latter part of whose reign died Sâm, the son of Narimán. After the death of Sâm, Pashang the king of Tárán invaded Persia with a force of 30,000 men, commanded by his son, Afrásiáb. Two engagements and two single combats took place, Nauzar himself was discomfited by Afrásiáb, who soon afterwards took him prisoner and slew him. This happened in the seventh year of the reign of that unfortunate monarch.

Manuchehr, منوچهر, vide Kábús.

Manuchehr, Malik or Khakan, ملك منوچهر يا خاقان, ruler of Shírwán whose panegyrist was Khákání the poet. He was a descendant of Bahráam Chobín, and his title was Khákán, hence the takhallus of Khákání. Manúchehr reigned about the year 1180 A. D., 576 A. H., of the Christian era.

Manuchehr, منوچهر, (prince) he was the son of Shaikh Ibráhim, ruler of Shírwán who died in 1417 A. D., 820 A. H. His panegyrist was Kátibí who wrote a chronogram on his death which happened in the year 1412 A. D., 815 A. H., five years before his father.

Manuchehr, منوچهر, vide Tousani.

Manuchecri, منوچهری, who had the sobriquet of Shast Galla. His name was Hakím Najm-uddin Ahmad bin-Ya'kúb bin-Manúchehri. He lived at the court of Sultán Mahmúd of Ghazni and of his two sons Masa'úd and Muhammad. He acquired much wealth, and hence his sobriquet of Shast Galla, i. e., sixty flocks of sheep. He died in 1090 A. D., 483 A. H., and left a Diwán in Persian.

Manwi, Maulwi, مولوي معنوي, an author.

Manzari, منظري سمرقندی, of Samarkand, a poet who was in the service of Bairam Khán at Ágrah, and wrote a poem called "Sháhnámí Khayál," which contains an account of the war of Sikandar Sháh Súr, &c.

Marghinani, مرغینانی, his proper name was Burhán-uddin 'Alí bin-Muhammad, but he derived this title from his native country Marghinán a city in Máwarun-nahr. He is the author of the "Hidáya," and several other works. His death happened in 1197 A. D., 593 A. H. Vide Burhán-uddin 'Alí.

Maria, مارية, one of the wives of Muhammad by whom he had a son named Ibráhīm who died when an infant. She was called Kabtī or Egyptian, because she was sent as a present to Muhammad by Makoukas, king of Alexandria. She died in 637 A. D., 16 A. H.

Mariam, مريم. This word in Arabic signifies Mary, and is only applied to the Virgin Mary. The Kurán, in the chapter called Al-Amrán, or the family of Amrán, and in Súra Mariam, confounds Mary the mother of Jesus with Mariam the daughter of Amram and sister of Moses and Aaran. In the book called Al-Sahīh, there is a tradition, that the Apostle of God said, among men there have been many perfect; but among women only four: 'Asia, the wife of Pharaoh; Mary, the daughter of Amrán, Khudýja, the daughter of Khawlyid and Fátima, daughter of Muhammad.

Mariam Makani, مريم مكاني, a title of Hamida Bāno Begam, the mother of the emperor Akbar, which she received after her death. See Hamida Bāno.

Mariam Zamani, مريم زماني. She was the daughter of Rájá Beharī Mál Kachwaha, was married to the emperor Akbar Sháh. Her proper name is not known. She was the mother of the emperor Jahángir; she died at Agra in the time of her son Jahángir in 1623 A. D., 1032 A. H., and the mausoleum at Agra in Sikandra which was erected by her son over her grave, is called by the people of Agra, Rauza Mariam.

Ma'ruf, معروف, poetical name of Iláhī Bakhsh Khán, younger brother of Fakhr-uddaula Nawáb Ahmad Bakhsh Khán, son of Mirzá 'Arif Khán. He died in the year 1242 A. H., and left two Díwāns in Urdú.

Ma'ruf Karkhi, معروف كركھی, he was by birth a Christian, but being convinced that there are not three Gods as the Christians say, but one, he became a convert to Muhammadanism, and his parents followed his example. He afterwards became a very pious Muslimán; was contemporary with Dáúd Táí and Ibráhīm Adham, and became master of Sarí Sakatí. He died in the reign of Máníún, the son of Hárún al-Rashíd on the 31st of August, 815 A. D., 20th Muharram, 200 A. H., and lies buried in a place called Kurkh in Baghdád. The heart of Ma'ruf (that is to say the letter K, which is the numeral for 200) is the chronogram for the Hijrī year of his demise.

Marwan ibn-Hafsa, مروان ابن حفصة, an eminent Arabian poet, on whom the khalif Mahdí, on one occasion, bestowed the sum of 70,000 dirhams (£1600) as a reward for merit.

Marwan I, مروان ابن الحكم, son of Hakam, was the fourth khalif of the race of Umayya. He was proclaimed khalif at Damascus after the death of Mu'áwia II, in 684 A. D., 64 A. H. He was also called, "Ibn-Tarid," the son of the expelled, because Muhammad had banished his father Hakam for divulging a secret. He died after a reign of 298 days on the 12th April, 685 A. D., 2nd Ramazán 65 A. H. He is said by some authors to have been poisoned by his wife, Zainab, the widow of Mu'áwia II. Her, he had married, with a promise that her son Khálid should succeed him, but afterwards altering the succession in favour of his own son 'Abdul Malik, young Khálid reproached him with his breach of promise: upon this Marwán calling him bastard, the child complained to his mother, who to be revenged for this affront, is said to have poisoned him or smothered him with a pillow.

Marwan II, مروان الحكماء, surnamed Himár or the ass,

was the son of Muhammad the son of Hakam, and the fourteenth and last khalif of the house of Umayya. He was nephew to Marwán I. After deposing Ibráhīm the son of Walíd II, he ascended the throne of Damascus in 745 A. D., 26th Zil-hijja, 132 A. H., and was defeated and slain on the 5th August, 750 A. D. in a battle fought against Abú'l Abbás al-Saffáh who was previously proclaimed khalif by the inhabitants of Kúfa on Friday the 29th of November, 749 A. D., 13th Rabí' II, 132 A. H. Marwán before his accession to the throne, had been governor of Mesopotamia, and had received, by his Georgian warfare, the honorable epithet of the ass of Mesopotamia or Al-Himár, a warlike breed of asses, that never fly from an enemy.

Masa'ud I, Sultan, سلطان مسعود اول, son of Sultán Mahmúd of Ghazní. He after cruelly depriving his brother Muhammad of sight, mounted the throne of Ghazní 1030 A. D., 421 A. H. He made several incursions into India to maintain the tranquillity of those possessions which his father had subdued. But he had no time to attack others: all his means were required to defend himself from a formidable tribe of Tartars, called Saljúkí, who had, for a considerable time past, made predatory incursions into Khurásán, and other parts of his dominions. He carried on a petty war against different branches of this powerful tribe for some time, and with various success, till he was completely defeated in a great action fought in Khurásán with Tughrál Beg Saljúkí on Friday the 16th of June, 1038 A. D., 9th Ramazán, 429 A. H., and was obliged to fly towards Láhor, which he resolved to make the future capital of his government. On his march, he was deposed by his mutinous army, and his brother Muhammad Makahúl the blind, was again placed on the throne. Masa'ud remained in confinement for several years, and was afterwards assassinated by Ahmad the son of Muhammad Makahúl 1041 A. D., 433 A. H.

Masa'ud II, Sultan, سلطان مسعود ثاني, son of Sultán Mahmúd, a child of four years old, was raised to the throne of Ghazní after the death of his father in December, 1049 A. D. but was soon deposed after a nominal reign of six days, and Abú'l Hasan 'Alí, the son of Sultán Masa'ud I, was proclaimed emperor.

Masa'ud III, Sultan, سلطان مسعود ثالث, the son of Sultán Ibráhīm ascended the throne of Ghazní after the death of his father in 1098 A. D., 492 A. H. He reigned over Ghazní and Láhor 16 years; had for his wife the sister of Sultán Sanjar, the Saljúkide who had made peace with his father. Sultán Masa'ud died in 1114 A. D., 508 A. H., and was succeeded by his son Shorzád or Sher-nazád.

Masa'ud IV, Sultan, سلطان مسعود رابع, the son of Sultán Muhammad Saljúkí, and brother of Tughrál II, whom he succeeded to the throne of Hamdan. He began to reign about the year 1134 A. D., 529 A. H., and died 1152 A. D., 1st Rajab, 547 A. H., Atábak Eldiguz was his minister.

Masa'udi, مسعودی, the famous historian who visited India, Ceylon and the coast of China in the year 915 A. D. He is the author of the work entitled "Ma'dan ul-Jawáhir" Mines of Gems, of which the first part has been well translated by Dr. A. Sprenger. The first of his compositions is "Akhbár uz-Zaman," an enormous work of at least twenty volumes; the second is the "Kitáb ul-Ausath," being the complement to the Akhbár; and the third "Mines of Gems" or as some call it the "Meadows of Gold," forming at the same time the extract and the supplement of the two others. He died 956 A. D., 345 A. H. In describing the early discoveries of his countrymen inside the Great Pyramid in Egypt,

he says, that some of them found in the lowest part of the Pyramid a vase containing a quantity of fluid of an unknown quality. They also discovered in a large hall a quantity of golden coins put up in columns, every piece of which was of the weight of 1000 dinars. In another place they found the image of an old man, made of green stone sitting upon a sofa, and wrapped up in a garment. Before him were statues of little boys. Having proceeded further they met with the image of a cock made of precious stones and placed upon a green column. Continuing their researches they came to a female idol of white stone and lions of stone on each side. This, he says, occurred in the time of Yariid bin-'Abdullah, supposed, says Colonel Howard Vyse, to have been a king of Egypt.

Masa'ud Ghazi, Salar, سالار مسعود غازی, a celebrated

Muhammadian martyr commonly called Ghazí Miyain, whose tomb is at Bahráich in Audh. He was the son of Sálár Sáhú, and related to Sultán Mahmúd of Ghazni; his mother being that monarch's sister. He had forcibly taken possession of a Hindú temple in Bahráich, upon which the Hindús surrounded him from all sides, a battle ensued in which Masa'ud Ghazí was slain, and several of his adherents cut to pieces. This circumstance took place on the 15th of June, 1033 A. D. 11th Rajab, 424 A. H., at which time he was only 19 years old. To commemorate his martyrdom a festival takes place every year at Bahráich on the first Sunday in the month of Jeth, which falls exactly on the 29th day after our Easter Sunday, and very seldom on any other day. The festival terminates with the flying of kites.

Masa'ud Hisari, Maulana, مولانا مسعود حساری, a poet who was living in the commencement of Akbar's

reign, and wrote the chronogram of the emperor Humáyún's death which took place in 1556 A. D., 963 A. H.

Masa'ud, Khwaja, خواجة مسعود of Bak, a place near

Bukhára. It is said that he was for some time a king in Máwarun-nahr, but a dervish at heart. He is the author of several works on Súfism, one of which is the "Umm al-Nasáeh." He has also composed a Diwán which he called "Núr ul-Aín," the light of the eye, containing more than 3,000 verses.

Masa'ud, Khwaja, خواجة مسعود, vide Khwája Masa'úd.

Masa'ud Sa'd Salman, مسعود ساد سلمان, a poet

and native of Jurján. He flourished in the time of Manúchehr, ruler of that country, about the year 1060 A. D., 462 A. H. He is the author of a Diwán in Arabic and Persian.

Mas-hafí, مصحفی, an Urdú poet of Lakhnau, whose proper name is Ghulám Hamdání. His native country was Amroha in the district of Murádábád. He died about the year 1824 A. D., 1240 A. H. He is the author of several Diwáns and biographies in Persian and Urdú.

Masha-ullah, ماشا الله, the surname of an author who is also styled "Al-Misri," or the Egyptian. It is also the name of a Jew, who was a great astronomer, and lived in the time of the khalifs Al-Mansúr and Al-Mámún.

Ma'shuk 'Ali, Maulana Muhammad معشوق علي مولانا محمد

of Jaunpúr, a learned Musalmán and author of several works in prose and poetry. He died in the year 1862 A. D., 1268 A. H.

Masih, مسیح, the poetical name of Hakím Rukná Káshí, which see.

Masih, مسیح, whose proper name was Hátim, is the author of the poem called "Kissae Manúchehr," containing the story of Manúchehr, which he composed in 1660 A. D., 1070 A. H., and dedicated it to Sháh Jahán the emperor of Dehli.

Masiha, مسیح, poetical title of Hakím Muhammad 'Alí Khán, who is the author of an Urdú Diwán.

Masihai, Akhund, اخوند مسیحایی of Káshán, whose

poetical name is Sáhíb, a man who possessed every ornament of learning and accomplishments, had been a pupil and son-in-law of 'Aká Husáin of Khwánsár, and gained the admiration of all mankind by his good qualities and agreeable society. He composed much in verse, and has left elegant compositions in prose. He died at Isfahán in the beginning of the 18th century.

Masihi, مسیحی, a Turkish poet of great repute at Constantinople, who flourished in the reign of the emperor Sulaimán II, styled the Lawgiver. His works are preserved in the archives of the Royal Society. Masihi died in 1512 A. D., 918 A. H.

Masihi, Mulla, ملا مسیحی, also called Masfahí, was the poetical name of Sa'd-ulláh, an adopted son of Mukarrab Khán. He was a native of Pá nipat, and flourished in the time of the emperor Jahángir. He translated the "Ramáyán," which contains the battle of Rám Chand with Ráwan the ten-headed monster, from Hindí into Persian verse.

Masihi, مسیحی, vide Rukn-uddín Masa'úd Masihi.

Masir, مسیر, poetical name of prince Mirzá Hamáyún Kadr, the son of Mirzá Khurshaid Kadr, vide Taskhír.

Masjidi, مسجدی, poetical title of a poet of Persia.

Masjid Moth, مسجد موت, built by Míán Bhúya at Dehli. Vide Bhúya.

Maslah-uddin, مصلح الدین, proper name of the celebrated Shaikh Sa'dí of Shíráz, vide Sa'dí.

Maslah-uddin al-Lari, مصلح الدین لاری, a native of Lár in Persia, and author of the work called "Mirat ul-Adwár," the Mirror of the World.

Masruf, مصروف, poetical title of Nawáb Khán Bahádúr Khán, the son of Jalál-uddin or Zulfikár Khán, the son of Háfiz Rahmat Khán of Bareli. He is the author of a Diwán. He rebelled against the British in 1857, and consequently was obliged to leave his native country and go to Mecca.

Masrur, مسرور, the poetical title of Walí Muhammad Khán who was governor of Lár under Sháh Tahmásp II of Persia.

Mast, مست, the poetical appellation of Zulfikár 'Alí, which see.

Ma'sum 'Ali Shah, Mir, معصوم علي شاه مير, a celebrated Súfi teacher, who was a disciple of Sayyad 'Alí Razá, a native of the Dakhin. During the reign of Karím Khán, he went from India to Shíráz, where his

followers soon amounted to more than thirty thousand. The orthodox priests took alarm, and prevailed on the mild Karím Khán to banish the saint from his capital, but his reputation was increased by the act of power which proclaimed him dangerous. After Karím Khán's death, Mír Ma'súm, who resided in a small village near Isfahán, deputed his first disciple, Fayáz 'Alí, to teach in that city. That holy person soon died, and was succeeded in his office by his son Núr 'Alí Sháh: who, though young in years, was, (to use the phrase of his historian), "old in piety." The number and rank of Mír Ma'súm's followers excited alarm in the priests of Isfahán, who transmitted so exaggerated an account of the vile heresies of the Súfis to 'Alí Murád Khán, the king, and recommended him so strongly to support the faith, by punishing those whose opinions were alike hostile to true religion and good government, that the monarch, the moment he received their representation, sent orders to cut off the noses and ears of some among the most zealous of the obnoxious sect; and as a further disgrace, to shave the beards of all who had adopted their opinions. The ignorant soldiers intrusted with the execution of this mandate, were not very capable of discriminating between true believers and infidels: and we are assured by a contemporary writer, that many orthodox Muhammadans had their noses and ears cut off, and their beards shaved on this memorable occasion.

Mír Ma'súm 'Alí and Núr 'Alí Sháh, after wandering from one place to another, re-visited Kirmán, where Mushták 'Alí, the most pious of his disciples, was put to death. At Kirmánsháh Núr 'Alí Sháh was placed in confinement: and Mír Ma'súm was murdered when at prayers in the midst of his followers. This sect, however, notwithstanding the efforts of their enemies, continued to increase in numbers; and Núr 'Alí Sháh, with all who adhered to him, were banished the kingdom. His avowed disciples were at this period about sixty thousand; but many more were supposed to be secretly devoted to him. He is said to have been poisoned at Mausál. It is related that two inhabitants of Kirmánsháh, who were distinguished by an extraordinary appearance of zeal, dressed his dinner on the day that he was suddenly attacked by violent spasms, which in a few hours terminated his existence. Their flight led all to suspect them of having poisoned him. Núr 'Alí died at 9 o'clock on the morning of the 3rd June, 1800 A. D., 10th Mu-harram, 1215 A. H. He expired close to the grave of the prophet Jonas, within a league of Mausál.

Matin, متین, the poetical name of Shaikh 'Abdul Raza bin-'Abdulláh Matín. He was a native of Isfahán, but of Arabic origin. He came to India in the reign of the emperor Muhammad Sháh, and subsequently went to Lakhnau, where he assumed the garb of a dervish and received a pension from Burhán ul-Mulk Sa'adat Khán. Having lost his pension owing to the change of rulers, he proceeded to Bengal where he died in 1761 A. D., 1175 A. H., and left a Diwán of 5000 verses.

Ma'tmid Khan, معتمد خان, vide Ma'tmid Khán.

Matrazi, مطرزي, surname of Muwayyad, the grandfather of Shaikh Nizámí of Gauja. He was a poet and an author.

Maudud Chishti, Khwaja, خواجه مودود چشتي,

son of Khwája Yúsaf the son of Sama'án. His father who died in 1067 A. D., aged 84 lunar years, lies buried at Chisht. Khwája Maudúd is the founder of a religious sect called Chishtí, of which Khwája Mo'in-uddín Chishtí, whose tomb is at Ajmir, was a follower. Maudúd died on the 8th May, 1163 A. D., 1st Rajab, 527 A. H.

Maudud, Sultan, سلطان مودود, the son of Sultán Masa'úd I of Ghazni. He was at Balkh when his father was murdered by Ahmad the son of the reigning Sultán, Muhammad Makahúl; he immediately proclaimed himself king and marched to revenge his father, and having defeated the Sultán's army on the banks of the Indus, made Muhammad and his sons prisoners, and put them all to death 1041 A. D., 433 A. H. The dynasty of Ghazni lost, during the reign of Maudúd, all their possessions in Persia. Maudúd died at Láhor on the 23rd of December, 1049 A. D., 24th Rajab, 441 A. H., having reigned upwards of nine years.

Mauji, موجي بدخشاني, of Badakhshán, whose proper name was Muhammad Kasim Khán, is the author of a "Yúsaf Zalekha," containing 6000 verses. He died at Ágrah in 1571 A. D., 979 A. H.

Maulana 'Ali, مولانا علي, the son of Mahmúd Kirmání, commonly called Shaháb. He is the author of a History entitled "Maásir Mahmúdí" which he dedicated to Sultán Mahmúd Sháh I, Khiljí, king of Málwá, who reigned from 1436 to 1469 A. D.

Maulana Hasan, مولانا حسن, a learned Musalmán who died in the time of Sultán Salím Sháh of Dehli in the year 1549 A. D. His tomb, which has a Persian inscription in verse, is still to be seen in the Roman Catholic Burial-ground at Ágrah.

Maulana Husain, مولانا حسين, was a disciple of Khwája Abú'l Wafá who died in 1432 A. D., 836 A. H. Mauláná Husain is the author of the work called "Maḡsad Akṣa," and of the "Sharah Ḳasida Burda."

Maulana Maghrabi, مولانا مغربي, vide Maghrabí.

Maulana Majd, مولانا مجد, vide Majd (Mauláná).

Maulana Nasir, مولانا ناصر, vide Násir Bukhári (Mauláná).

Maulanae Rum, مولانا روم, vide Jalál-uddín Rúmí.

Maulud Muhammad, مولود محمد, author of a Persian work on Physic, called "Bahr ul-Munáfa," the Sea of Profit, dedicated to Típu Sultán.

Maulwi Rumi, مولوی رومي, vide Jalál-uddín Rúmí.

Mauzun, موزون, poetical appellation of Rájá Rám Naráin of Patna, which see.

Mawasi, مواسي, a celebrated poet of Persia, who flourished at the court of Malik Sháh Saljúkí about the end of the eleventh century of the Christian era, and received the designation of Malik ush-Shu'ará, king of poets, and the dignity of an Amír. The poet Khákání made him his model in versification; and so renowned were his odes, that more than a hundred poets endeavoured to imitate his style.

Mazani, مازنی, whose proper name is Abú 'Uṣmán, was an excellent Arabic Grammarian. He died in 863 A. D., 249 A. H.

Mazani, مزنی, or Al-Mazani, vide Abú Ibráhím Ismá'íl.

Mazdak, مزدك, name of a famous impostor, a native of Persia, surnamed Zandík, that is to say, the impious. He lived in the reign of Kubád the father of Nausherwán the Just. He was imprisoned and afterwards put to death by order of the latter.

Mazhar, مظہر, author of a poem containing the story of "Chandar Badan," which he dedicated to Aurangzib emperor of Dehli.

Mazhar, مظہر, the poetical designation of (Mirzá) Ján Jánán, which see.

Mazhari, Maulana, مولانا مظہری کشمیری, a poet of Kashmir who flourished in the time of Akbar.

Mazhar ul-Hakk, مظہر الحق, poetical name of Abú 'Abdullah Muhammad Fázil, author of the "Mukhbir ul-Wásilín," a poem containing the chronograms of the most celebrated persons among the Muhammadans. He flourished in the time of the emperor 'Alamgir and died in 1696 A. D., 1106 A. H., vide Abú 'Abdullah Muhammad Fázil.

Mazmun, مضمون, the poetical appellation of Shaikh Sharaf-uddín a descendant of Shaikh Faríd-uddín Shakkarganj. When he was past forty, he took up his abode in the mosque at Sháhjahánábád called Zinat ul-Masájid, and led the life of an ascetic. He was a pupil of Mazhar and 'Arzú, the latter called him "Sháir-i-Bedána," because he had lost all his teeth. He died about the year 1745 A. D., 1158 A. H.

Mehr, مہر, poetical title of Mirzá Hatim 'Alí Beg of Agrah, formerly a Munsif of Chunár. He is the author of a Diwán and a book called "Panjao Mehr." He was still living at Agrah in 1873 A. D.

Mehr, مہر, poetical name of Nawáb Amín-uddaula Sayyad 'Aghá 'Alí Khán, a son of Mo'tamid-uddaula 'Aghá Mír, the ex-Nawáb of Lakhnau. He was living at Kahnúpúr in 1856, and is the author of an Urdú Diwán.

Mehri, مہرے, poetical name of an author.

Mehr Nasir, مہر نصیر, vide Mirzá Mehr Nasir.

Mehrun-nisa Begam, مہر النساء بیگم, 5th daughter of 'Alamgir. Her mother's name was Aurangabadi Mahal. She was born in August, 1661 A. D., 3rd Safar 1072 A. H., and married to Prince Fzid Bakhsh, the son of Sultán Murád Bakhsh, and died in 1704 A. D., 1116 A. H.

Mehrun-nisa, مہر النساء, daughter of Núr Jahán by Sher Afgan Khán. She was married to Shahriar, the youngest son of Jahángir.

Mian Mir, میان میر, vide Shaikh Mír of Láhor and Sháh Mír.

Minhaj us-Saraj Jurjani, منہاج السراج جورجانی, a native of Jurjan or Georgia, was an elegant poet and author of the "Tabkát Násiri," which he wrote in 1252 A. D., and dedicated to Násir-uddín Mahmúd king of Dohli who reigned from 1246 to 1266 A. D. He is also called Kázi Sadr Jahán Minháj-uddín Jurjání. Vide Abú 'Umar Minháj.

Minnat, منت, poetical name of Mír Kámar-uddín Minnat, a native of Dehli. Warren Hastings conferred on him the title of "Malik-ush-Shu'árá," or the king of poets at the recommendation of the Nawáb of Murshidábád. He visited the Dakhan and received 5,000 rupees for a Kasída or panegyric which he wrote in praise of the Nizam of Haidarábád. He died at Calcutta in 1793 A. D., 1208 A. H., and left 150,000 verses in Persian and Urdú. Among his compositions is a "Chamanistán" and a "Shakaristán."

Mir, میر, this word is an abbreviation of Amír, which in Arabic signifies, a chief, prince and commander. The Sayyads of India are also called Mir.

Mir, میر, the poetical designation of Mír Muhammad Taqí, a Hindústání poet who flourished in the time of the emperor Sháh 'Alam, and whose poetry is mostly Rekhta. He was a native of Akbarábád and nephew to Siráj-uddín 'Alí Khán 'Arzú. He is the author of six Diwáns and a Tazkira or biography of poets. He died at Lakhnau in the year 1810 A. D., 1225 A. H., vide Faiz, and Taqí (Mír).

Mir Akhund, میر اخوند, vide Kháwánd Sháh.

Mir 'Alam, میر عالم, title of Mír Abú'l Kásim, the prime-minister of the Nizám of Haidarábád. This nobleman for upwards of thirty years had taken a lead in the administration of affairs in the Dakhin. He died in the month of November, 1808 A. D., and was succeeded by Munir ul-Mulk.

Mir 'Ali, میر علی, surnamed Dámád, or the bridegroom (because he was married to a favourite sister of the great Sháh 'Abbás), was the teacher of a system of philosophy much more pure and sublime than had hitherto been known. His immortal scholar Sadra has, by his numerous works, proved himself superior to Aristotle in abstract science, though that great philosopher had been hitherto the master of his preceptor and all his predecessors in those branches of learning.

Mir Amman, میر امن, a Hindústání lyric poet, whose poetical name was Lutf, which see.

Miran, میرن, surname of Mír Sádik, the son of Nawáb Ja'far 'Alí Khán of Bengal, vide Mír Sádik.

Miran 'Adil Khan Faruki, میران عادل خان فاروقی, third king of Khándesh, succeeded his father Malik Nasir Khán in September, 1437 A. D. He reigned more than three years, expelled the Dakhanis from Khándesh in 1440 A. D., and was murdered in the city of Burhánpúr on Friday the 28th of April, 1441 A. D., 8th Zil-hijja, 844 A. H. He was buried at Táner by the side of his father, and succeeded by his son Mírán Mubárik Khán I.

Miran Ghani, میران غنی, commonly called 'Adil Khán Fárúqí I, succeeded his father Mírán Mubárik Khán in May, 1457 A. D., Rajab, 861 A. H. to the government of Khándesh, which province under his rule attained a degree of prosperity which it had never known under any of its former rulers. This prince added considerably to the fortifications of Asir, and constructed the strong outwork called Malaigaph; he also built the citadel of Burhánpúr, and raised many magnificent palaces in that town. He died after a reign of 48 lunar years on Friday the 8th September, 1503 A. D., 14th Rabi' I, 909 A. H., and was buried at his particular request near the palace of the Daulat Maidán in Burhánpúr. He was succeeded by his brother Dáúd Khán Fárúqí.

Miran Hussain Nizam Shah, میران حسین نظام شاه, ascended the throne of Ahmadnagar in the Dakhin after the murder of his father Murtaza Nizám Sháh in June 1588 A. D., Rajab, 996 A. H. He being of an impetuous and cruel disposition, began his reign by tyranny and oppression, and was deposed and murdered after a reign of ten months and three days on the 18th of March, 1589 A. D., 11th Jumáda I, 997 A. H., and his cousin Ismá'il Nizám Sháh, the son of his uncle prince Burhán Sháh (who was then at the court of the emperor Akbar at Dehli), was raised to the throne.

Miran Mubarik Khan Faruki I, میران مبارک خان فاروقی, succeeded his father Mirán 'Adil Khán Fárúki in the government of Khándesh in April, 1441 A. D. He reigned, without undertaking any foreign conquest, or drawing upon himself the hostility of his neighbours, for a period of nearly 17 lunar years. He died on the 17th May, 1467 A. D., 12th Rajab, 861 A. H., was buried at Tálur, and succeeded by his son Mirán Ghani, commonly called 'Adil Khán Fárúki I.

Miran Mubarik Khan Faruki II, میران مبارک خان فاروقی, succeeded his brother Mirán Muhammad Khán in the government of Khándesh in 1536 A. D., 943 A. H. He reigned 32 lunar years and died on the night of Wednesday the 24th of December, 1566 A. D., 6th Jumáda II, 974 A. H., and was succeeded by Mirán Muhammad Khán Fárúki II.

Miran Muhammad Khan Faruki I, میران محمد خان فاروقی, succeeded to the government of Khándesh after the death of his father 'Adil Khán II, in 1520 A. D., 926 A. H., and after the demise of Bahádur Sháh king of Gujrát and Málwá, who was murdered by the Portuguese at Diu in February, 1537 A. D., he (Muhammad Khán) being the son of Bahádur Sháh's sister, was proclaimed by his mother, in concert with the nobles, king of Gujrát and Málwá, and was formally crowned at Mándó with the title of Mirán Muhammad Sháh; but his reign in those provinces was of short duration, for he died suddenly on the 24th of April, 1537 A. D., 13th Zi-Ka'da, 943 A. H. His body was conveyed to Burhánpur, and interred in the vault of his father, 'Adil Khán II. His brother Mirán Mubárik Khán II succeeded him in the government of Khándesh, and Mahmúd Sháh (son of Latif Khán the brother of Bahádur Sháh) to the throne of Gujrát.

Miran Muhammad Khan Faruki II, میران محمد خان فاروقی ثانی, succeeded Mirán Mubárik Khán II in the government of Khándesh in December, 1566 A. D., and died after a reign of ten years in 1576 A. D., 984 A. H. He was succeeded by his brother Rájá 'Alí Khán.

Miran Shah, Mirza, میرزا میران شاه, the eldest surviving son of Amír Taimúr (Tamerlane) was born in the year 1367 A. D., 769 A. H. He had the government of 'Irák, 'Azurbeján, Dayárbikr and Syria during the lifetime of his father, and after his death he reigned 3 years 3 months and 7 days over those countries, when he was slain in a battle against Kara Yúsaf the Turkmán on the 20th of April, 1408 A. D., 24th Zi-Ka'da, 810 A. H., aged 41 lunar years 7 months and 10 days. He had several sons, viz., Abú Bakr Mirzá, 'Alí Mirzá, Umar Mirzá who succeeded him, Mirzá Khalíl, Sultán Muhammad Mirzá, Mirzá Ayjal and Mirzá Sayúrghamish.

Mir Bakir Damad, میرباقر داماد, he was called Dámád because he was the son-in-law of Sháh 'Abbás I, king of Persia. He is the author of the work entitled "Ufk ul-Mubín," and the marginal notes on the "Sharah Mukhtasar Usúl". He died in the year 1630 A. D., 1040 A. H., vide Muhammad Bakir Dámád.

Mir Buzurg, میربزرگ, author of a work on Súfyism called "Durr ul-Ma'ríat."

Mir Dard, میردرد, vide Dard (Mir).

Mir Haidar, میرحیدر, vide Haidar (Mir).

Mir Haidar Rafiki Mus'ammal, میرحیدر رفیقی معمای, the punster and poet, flourished in the time of Sháh Ismá'il Safwí II of Persia, and was living about the year 1577 A. D., 985 A. H., vide Haidar Mus'ammal, and Rafi-uddin Haidar Ráfa'i.

Mir Haji, میرحاجی, The convict Mir Hájí, the murderer of Captain Douglas and others during the mutiny at Dohli, was executed on Tuesday morning the 29th of December, 1868 A. D., in front of the Láhor Gate of the city of Dehli, facing the apartments which were the scene of the murders for which he suffered death.

He was brought from jail to the place of execution under a strong Police Guard; he mounted the scaffold with a firm step; while the rope was being adjusted he muttered in a low voice "Brotheron, remember your Kalma," and then repeated in the same low tone two or three times "La illah" &c., &c., soon after which the trap fell, and all was over, almost without a struggle. After hanging the usual time, the body was made over to the friends of the convict.

Mir Husaini, میرحسینی, author of the Zád ul-Musáfirin. Vide Husain bin-Hasan al-Husaini.

Mir Ja'far, میرجعفر, nawáb of Bengal, vide Ja'far 'Alí Khán.

Mir Jumla, میرجملة, title of Mir Muhammad Amin of Sháhristán in Persia, came to India in the time of Jahángír 1618 A. D., 1027 A. H., and served under him for several years. In the reign of Sháh Jahán, he was raised to the rank of 5000 with the title of Mir Jumla. He died on the 22nd of August, 1637 O. S., 10th Istábil II, 1047 A. H.

Mir Jumla, میرجملة, title of Mir Muhammad Saíd the prime-minister of 'Abdullah Kutb Sháh of Golkanda. He had formerly been a diamond merchant and had been known and respected throughout the Dakhin for his wealth and abilities long before he attained high station. His son, Muhammad Amin, a dissolute and violent young man, had drawn on himself the resentment of 'Abdullah Kutb Sháh, and had involved his father in a dispute with the court at Dehli. Mir Jumla in the year 1656 A. D., 1066 A. H., threw himself on the protection of the emperor Sháh Jahán, in whose service he remained; became the chosen counsellor of the prince Aurangzib, and afterwards one of the most useful instruments of his ambitious designs. On the accession of Aurangzib 'Alamgir, he was sent in pursuit of Sultán Shujáa' and appointed governor of Bengal. The title conferred on him by 'Alamgir, was Mu'azzam Khán, KhánKhánán Sipah Sálár. He held the rank of 7000. In the fourth year of the emperor 1662 A. D., he went on an expedition against the kingdom of Asám. He marched from Dacca in Bengal about the month of February, and entered Asám by Ghorághát; from thence he proceeded with very little opposition to the capital Ghar-gaon, which he took and plundered; but the rainy season setting in soon after, which inundated great part of the country, his supplies were cut off by the Asámians, and his troops becoming sickly, it was with great difficulty the army effected its retreat. The unfortunate general fell a victim to the climate a few days after his re-entering Bengal. He died at Khizarpúr in Kúch Behár on the 31st March, 1663 A. D., 2nd Ramazán, 1073 A. H. The history of this expedition was written by Shaháb-uddin Ahmad Tálásh in 1663 A. D., 1073 A. H.

Mir Jumla, میرجملة, title of 'Abdullah a nobleman and private favourite of the emperor Farrukh-siyar, was

promoted for some time to the Sābadāri of Bihār. In the first year of the emperor Muhammad Shāh, he was appointed to the rank of Sadr us-Sudūr, and died in the 15th year of his reign, about the year 1731 A. D., 1144 A. H.

Mir Khund, میرخواند, *vide* Khāwand Shāh.

Mir Mannu, میرمنو, *vide* Mo'in ul-Mulk.

Mir Masum, میرمعصوم بهکی, of Bihkar, was an officer of the rank of 1000 in the time of Akbar and Jahāngir, but an excellent poet. He is the author of a *Diwān*, and a *Masnawī* called "Ma'dan ul-Afkār," written in imitation of the "Makhzan ul-Asrār," and of a history of Sindh, called "Tārīkh Sindh." He died at Bihkar in 1696 A. D., 1015 A. H.

Mir Muhammad Khan Talpur, میرمحمد خان تالپور, one of the Ex-Amirs of Sind. He was lately one of the members of the Bombay Legislative Council. He died at Haidarabād (Sind) on the 17th of December, 1870 A. D. Much respected, his remains were followed to the family mausoleum by the Commissioner, the Judge, and the Collector of the district. He lies in the place originally intended for his late father, Mir Murād 'Ah, who preferred lying out in the open air, where the sun and moon could shed their light on his grave. He died in his 60th year. There now remain only three of the once numerous Talpur family at Haidarabād, all aged men at whose death in the course of time the once troublesome family will be extinct. The conquest of their territory and the overthrow of their power, furnish one of the most remarkable and interesting episodes in British Indian history.

Mir Muhammad, Munshi, میرمنشہ میرمحمد, author of a collection of Letters.

Mir Muhammad, Sayyad, سید میرمحمد, the great Mahdawi of Jaunpūr.

Mir Mu'izzi, میرمعزی, *vide* Amir Moizzi.

Mir Murtaza, میرمرتضی المدعو بعلام الهدی, surnamed Al-Ma'dū bi-ilm il-Huda. He died on the 25th September, 1044 A. D., 30th Safar, 436 A. H.

Mir Razi, میررضی, a poet who received a lakh of Rupees from a prince of Dehli for a Ghazal he composed.

Mir Sadik, میرصادق, commonly called Mirān, was the son of Mir Ja'far 'Alī Khān, nawāb of Bengal. He was killed by lightning when asleep in his tent on the night of the 2nd July 1760 A. D., 18th Zi-Ka'da, 1173 A. H. He had killed several women of his harem with his own hand. Being reproached by the British Resident with the murder of one of the women, he answered, "What, shall not I kill an old woman, who goes about in her litter to stir up people against my father?"

Mir Sharaef 'Allama, میرشرف علامہ, *vide* Sharif Jurjanī.

Mir Sayyad Jama Baf, میرسیدجامہ بانی, the weaver, was an excellent poet of Persia who came to India in 1562 A. D., 969 A. H. in the time of the emperor Akbar, and died in the year 1565 A. D., 973 A. H. His compositions mostly were Rubāis, consequently he is sometimes called Mir Rubā'ī.

Mir Taki, میرتاکي, *vide* Mir.

Mirza, میرزا, is an abbreviation of Amīrzāda, which in Persian signifies, the son of a prince or nobleman. It is

also written Mirzā, which has been adopted in this work. The descendants of Amīr Taimūr were all called Mirzās till Bābar Shāh, who assumed the honorable title of Bād-shāh, and the princes were called Sultāns and Salātīns.

Mirza, میرزا, *vide* Mirzā.

Mirza 'Ali Beg, میرزا علی بیگ, *vide* 'Alī Beg (Mirzā).

Mirza 'Ali, Nawab, نواب میرزا علی. He was executed at Dehli on Tuesday the 9th July 1844 A. D., for the murder of two dancing-girls in that city. The *Fatwā* was given by Maulānā Sadr-uddīn Khān Bahādur, Sadr us-Sudūr.

Mirza Haidar, میرزا حیدر, *vide* Haidar (Mirzā) also called Haidar Dughlāt.

Mirza Hasan, میرزا حسن, *vide* Hasan (Mirzā).

Mirza 'Isa, میرزا عیسی, and Mirzā Inayat-ullah, governors of Tatta in the time of the emperor Shāh Jahān, where they died. Their tombs are magnificent edifices built of yellow marble, beautifully carved, with flowers in bas-relief and surpassing all the buildings of the place. The inscription gives the year of 1648 A. D., 1058 A. H.

Mirza Jan, میرزا جان, whose poetical name was Jānī, was the father of Mirzā Jān Jānān.

Mirza Jangli, میرزا جنگلی, Nawāb Sa'adat 'Alī's second brother.

Mirza Jana, میرزا جانا, and Mirzā Ghāzi, two Wazīrs who lived in the reign of the emperor 'Alamgir. Their tombs are in Tatta, and the inscription shows the date to be 1683 A. D., 1095 A. H.

Mirza Khan, میرزا خان, author of the "Tuhfat ul-Hind," a work on Hindū music &c., composed under the patronage of 'Azim Shāh. It contains a minute account of Hindū literature in all, or most of its branches: he professes to have extracted his elaborate chapter on music, with the assistance of Pandits, from the Rāgarnava, or Sea of Passions, the Rāgdarpana or Mirror of Modes, &c.

Mirza Mehr Nasir, میرزا مهرنصیر, a physician in the service of Karīm Khān, king of Persia, and author of a *Masnawī*. Amongst the many poems which have celebrated the charms and delights of the Spring, his *Masnawī* holds the highest place. He flourished about the year 1770 A. D., 1184 A. H.

Mirza Muhammad, میرزا محمد, surnamed Bulbul, a celebrated lutanist of Persia. It is related by Sir William Jones, that an intelligent Persian repeated to him again and again, that he had more than once been present when Mirzā Muhammad was playing to a large company in a grove near Shirāz, where he distinctly saw the nightingales trying to vie with the musician, sometimes warbling on the trees, sometimes fluttering from branch to branch, as if they wished to approach the instrument whence the melody proceeded, and at length dropping on the ground in a kind of ecstasy, from which they were soon raised by a change of the mode.

Mirza Muhsin, میرزا محسن, brother of Nawāb Safdar Jang. His title was Nawāb Izzat-uddaula, which see.

Mirza Nasir, میرزا نصیر, the father of the maternal grandsire of Nawāb Shujā-uddaula. He came into Hindūstān in the beginning of the reign of the emperor Bahādur Shāh the son of 'Alamgir, by whom he was appointed to an office of trust at Patna about the year 1708

A. D., 1120 A. H., where he died and where his tomb yet remains. He had two sons, the second of whom, Muhammad Amin, on being apprised of the death of his father, left Persia, and about the year 1718 A. D. visited the court of the emperor Farrukh-siyar. He was appointed by this prince, governor of the fort of Agra; and soon rising to greater honours, he ultimately became the viceroy of Audh, by the title of Burhān ul-Mulk Sa'ādāt Khān.

Mirza Nasir, مرزا نصير, a poet who came to India from Mazindarān in the reign of the emperor Shāh 'Alam the blind. His son Malik Muhammad Khān received the title of Nawāb Samsām-uddaula Malik Muhammad Khān Diler Jang, from Nawāb Zulfikār-uddaula Najaf Khān and after some time died in Jaipūr in 1804 A. D., 1219 A. H.

Mirza Rustam, مرزا رستم, a prince of Kandahār, being driven to difficulties by his own brothers and the Uzbaks, came to the court of Akbar in 1593 A. D., 1001 A. H., and presented the king with the fort of Kandahār, for which the government of Multān was conferred on him, and he was ranked among the Amirs of the empire. He was the son of Mirzā Sulṭān Husain the grandson of Shāh Ismā'il king of Persia.

Misa'ab, مصعب, brother of 'Abdullāh ibn-Zuber on whose part he was governor of Basra in the time of the Khalīfs Marwān I, and his son 'Abdul Malik. He was killed in a battle fought against the troops of the latter, about the year 690 A. D., 71 A. H., and while 'Abdul Malik was at Kūfa during an entertainment, Misa'ab's head was presented to him; upon which one of the company took occasion to say, "I saw Husain's head in this same castle presented to 'Ubaid-ullah; 'Ubaid-ullah's to Ahnukhtār; Ahnukhtār's to Misa'ab; and now at last Misa'ab's to yourself." This observation so affected the Khalīf, that either to avert the ill omen, or from some other motive, he ordered the castle to be immediately demolished. Misa'ab had been 'Abdul Malik's intimate friend before he was Khalīf, but marrying afterwards Sakina the daughter of Husain, and 'Ayesha the daughter of Talha, by these marriages he was engaged in the interest of two families who were at mortal enmity with the house of Umayya.

Miskin, مسكين, the poetical name of several poets of India.

Miskin Shah, مسكين شاه, a spiritual teacher of the chiefs of Karnāl, in the Bulāghat districts, Southern Hindūstān, whose mausoleum stands a mile distant from the town of Karnāl. He is the author of a Diwān.

Mitti, متي, a person of the tribe of Indians called Kalāl, whose profession was to keep watch at the gate of the kings and noblemen of India, and to run before them in their retinue. Some of them were raised even to the rank of 1500. This man was employed by Nūr Jahān Begam, was well-educated and became a poet in the time of Jahāngir. He is the author of a Diwān.

Mohan Lal, Munshi, منشی موہن لال, the son of Pandit Budh Singh, the son of rājā Manī Rām, of Kashmīr descent. His father was a resident of Dehli. He was a student of the Dehli College and accompanied Lieutenant Burnes and Dr. J. G. Gerard in the capacity of a Persian Munshi to Persia in January, 1832, and wrote a Journal of his travels entitled "Journal of a Tour through the Panjāb, Afghānistān, Turkistān, Khurāsān and part of Persia," published at Calcutta in 1834.

Mohan Lal, موہن لال, a Hindū who adopted "Anis" for his poetical name. He is the author of a Tazkira called "Anis ul-Ahbab," compiled in 1783 A. D., 1197 A. H. He informs us that when 'Asaf-uddaula the nawāb of Audh saw the Tazkira of the contemporary poets of Hazin, he ordered him to compile a similar work on Indian poets.

Mohan Singh, موہن سنگہ, son of Rāo Kāran, murdered by one Muhammad Shāh about the year 1671 A. D., his women burned themselves alive with his corpse.

Moi'zzi, معزي, vide Amīr Moi'zzi.

Moi'zz-li-din allah Abi Tamim Ma'd, معزالدین

الله ابی تمیم معاد, the son of Ismā'il surnamed Al-Man-sūr. He was the 4th Khalīf of Barbary, and the first king of Egypt of the Fatimite dynasty who began to reign in the former country in 952 A. D., 30th Shawwāl 341 A. H. The greatest achievement performed by this Khalīf was his conquest of Egypt, and the removal of the Khilāfat from Kairwān to that country in 970 A. D., 361 A. H. He subdued all Africa and built the city Al-Kāhira in Egypt, commonly called Grand Cairo, and died after a reign of 24 years in 976 A. D., 19th Rabi' II, 365 A. H. Vide Muhammad Al-Muhtdi.

List of the kings of the Fatimite dynasty who reigned from 341 to 567 A. H. in Egypt.

	A. D.	A. H.
Moi'zz-li-din allah Abi Tamim Ma'd, reigned 24 years,	952	341
Al-'Aziz Billāh Abū Nasr Tarār, reigned 21 years,	976	365
Hākīm-bi-amr allah Abū Mansūr, reigned 25 years,	996	386
Tāhir-bi-āzāz-din allah Abū'l Hasan bin-Hākīm,	1020	411
Mustanasir Billāh Abū Tamim bin-Tāhir,	1036	427
Mustaa'li Billāh Abū'l Kāsim Ahmad bin-Mustanasir,	1094	487
Amar bi-ahkām allah Abū 'Alī Mansūr bin-Mustaa'li,	1100	495
Hāfiz-bi-din allah 'Abdul Majid bin-Muhammad bin-Mustazehr,	1130	524
Al-Zāfir-bi-'Abdullah Ismā'il bin-Hāfiz,	1147	542
Fāez-bi-nasr allah Isa bin-Zāfir,	1152	547
'Azid-bi-din allah bin-Yūsuf bin-Hāfiz in whose time Egypt was taken by Sālah-uddin (Azid died in 1173 A. D.),	1158	553

Moi'zz-uddin, معز الدین, title of the emperor Jahāndār Shāh.

Moi'zz-uddin, معز الدین, surname of Kaiḡubād the grandson of Sulṭān Ghayās-uddin Balban.

Moi'zz-uddin Husain Kart, Malik, معز الدین ملک, the seventh king of the dynasty of Kart or Kard. He succeeded his brother Malik Hāfiz in 1322 A. D., reigned over Hīrāt, Ghazni &c., about 38 years (some say only 12), and completely subdued the Sarbadāls. He died about the year 1370 A. D., 771 A. H., and was succeeded by his grandson Ghayās-uddin the son of 'Alī.

Moi'zz-uddin Muhammad Ghori, معز الدین محمد غوري, vide Shatāb-uddin Muhammad Ghori.

Moi'zz-uddin Muhammad, Mir, معز الدین محمد, he was so exquisite a calligrapher that a thousand

verses written by him sold for 10,000 dinárs. He was living about the year 1585 A. D., 993 A. H.

Moi'zz-uddaula, معز الدولة, the brother of 'Imád-uddaula 'Alí Bóya. He was nominated Wazir to the Khalíf Al-Rázi Billáh in 936 A. D., and held that office during the reigns of Al-Muttakí and Al-Mustakfí, the latter of whom he afterwards dethroned, and continued through life to exercise absolute authority over Al-Mutá, the son of the Khalíf Al-Muktadir, whom he elevated to the throne. He was the youngest of the three brothers. He governed 'Irak 21 years and 11 months and died at Baghdád on Monday the 1st of April, 967 A. D., 17th Rabi' II, 356 A. H. He was succeeded by his son 'Izz-uddaula Bakhtaiár, who was killed in battle in 968 A. D., 356 A. H., by Azd-uddaula, the son of Rukn-uddaula who succeeded him in the office of wazir to the Khalíf of Baghdád.

Momin, Mir, مير مومن استرابادي, of Astarábád, an author.

Momin, مومن, Hakim Muhammad Momin Khán, a physician and the best poet of his time in Dehli. He wrote Persian and Rekhta poetry, and has left a Diwán in Persian and several Masnavis. He fell from the roof of his house and broke his arm in 1852 A. D., 1268 A. H., and died after a few days.

Momin 'Ali, Shaikh, شيخ مومن علي, a poet whose poetical name was Maftún.

Mubid, موبد, the takhallus of Zinda Rám of Kashmir. He was a pupil of Mirzá 'Abdul Ghani Beg Kabúl, and is the author of a Diwán. He died in 1759 A. D., 1172 A. H.

Mubid Shah, موبد شاه, a Guebre who turned Musalmán and wrote a history of the religions in the time of the emperor Akbar, entitled "Dabistán." The intention of the author appears to have been to furnish to Akbar, a pretended historical basis of the religion which this emperor had invented, and which he was desirous to introduce. For this reason, the author commences with a very long chapter on the religion of the Mahábádians, which is a mere web of incoherent fables. Sir William Jones first mentioned this work. Gladwin published in the "New Asiatic Miscellany," its first chapter, together with an English translation. Leyden in the 9th volume of the Asiatic Researches, translated the chapter on the Illuminati, and the text of the whole work was published at Calcutta in 1809. The Oriental Translation Society also published the whole in English.

Mu'in-uddin, معين الدين, author of the "Ganj Su'ádat," dedicated to the emperor 'Alamgir.

Mu'in-uddin Ohishti, Khwaja, خواجة معين الدين چشتي, a celebrated Muhammadan saint whose tomb is at Ajmír. He was born at Sistán in 1142 A. D., 537 A. H., came to India and was residing at Ajmír when Pithaura, rájá of that place, was taken prisoner and put to death by Shahab-uddin Ghorí surnamed Moi'zz-uddin Muhammad Sám in 1192 A. D., 633 A. H. Mo'in-uddin died in 1236 A. D., aged 97 lunar years. The inside of the mausoleum is both magnificent and solemn, the floor is paved with pure marble, the walls nicely latticed, the ceiling beautifully white and smooth. In the centre stands the tomb, covered with very valuable brocade. At the head of the tomb is placed a large silver censer, from which the smoke of the burning incense diffuses its fragrance all over the place night and day.

Mu'in-uddin Isfarari, Maulana, مولانا معين الدين اسفاري, author of the "Tárikh Mubárik Sháhí."

Mu'in-uddin Jawini, Maulana, مولانا معين الدين جويني, a native of Jawin, and author of the "Nigáristán," (the gallery of pictures). A miscellaneous work upon moral subjects, in prose and verse, which he wrote in imitation of the Gulistán of Sa'dí. There is a beautiful copy of this book, says Sir Wm. Jones, in the Bodleian library at Oxford. He was a contemporary of Shaikh Sa'ad-uddin Hamawia who died in the year 1252 A. D., 650 A. H.

Mu'in-uddin Muhammad, معين الدين محمد هروي, of Hirát, an author of several works, among which are "Tárikh Músawi," a history of the Jews; describing their origin, sufferings in Egypt &c. The "Rauzat ul-Jannat," containing a minute description of the city of Hirát, dedicated to Sultán Husain Abú'l Ghází Bahádur in 1493 A. D., 900 A. H. The "Mir'áj ul-Nabúat," or the ascent of the prophet, detailing some of the grossest falsehoods that human invention ever suggested. Among many shocking circumstances of his journey to heaven, it is related that he saw the souls of his father and mother swimming in the liquid fire of hell; and being about to interpose for them, he was told that if he then interceded for unbelievers, his intercession for the faithful on the Day of Judgment would not be admitted: he therefore left them to their fate. This work was written in 1486 A. D., 891 A. H. He is also the author of the "Rauzat ul-Waezin."

Mu'in-uddin, معين الدين, commonly called Bhanbú, the son of Zálita Khán, which see.

Mu'in ul-Mulk Rustam Hind, معين الملك رستم هند, commonly called Mir Mannú, was the son of Ya'imád-uddaula Kamar-uddin Khán, Wazir. He was appointed governor of Láhore by the emperor Ahmad Sháh of Dehli after the battle of Sarhind against Ahmad Sháh Abdáli in which his father was killed in 1748 A. D., 1161 A. H. He died suddenly in the year 1754 A. D., 1167 A. H.

Mujid, موجد, the takhallus of a poet who is the author of a Diwán.

Munis, Haji, حاجي مونس, author of a Diwán which he completed in 1723 A. D., 1135 A. H.

Musa, Sayyad, سيد موسي. He fell in love with Mohaní a jeweller's daughter in the time of the emperor Akbar; an account of whom may be seen in the Tárikh Badáoní.

Musi bin-'Ukba, موسي بن عقبه, author of the work called "Kitáb Magházi." He died in 758 A. D., 141 A. H.

Musi Kazim, Imam, امام موسي كاظم, was the seventh Imám of the race of 'Alí, and succeeded his father Imám Jáfár Sádiq who was the sixth. He was born 745 A. D., 128 A. H., and died in the reign of the Khalíf Hárún al-Rashíd on the 1st September, 799 A. D., 25th Rajab, 183 A. H. He is buried at Baghdád on the west bank of the Tigris, opposite to the mausoleum of Abú Hanífa, which is on the east bank, and as one of his grandchildren, named Imám Muhammad Takí was buried afterwards in the same vault, they are called Kásimín. His mother's name was Hamida. It is said that he was imprisoned by Hárún al-Rashíd for ten years, and then poisoned.

Musi Raza, موسي رضا, vide 'Alí Músí Razá (Imám).

Muswi Khan, موسوی خان, an amir of high rank in the time of the emperor 'Alamgir. His proper name was Mirzá Mo'izz or Mo'izz-uddin Muhammad, a descendant of Imám Músi Razá. He was a good poet, and had at first assumed *Fitrát* for his poetical name, but afterwards changed it to Múswí, to which the title of Khán was added by the emperor. He died in the Dakhin in 1690 A. D., 1101 A. H., aged 51 years. *Vide* *Fitrát*. His jagir at Agra extended from the Kacheri ghát to the Dargah of Sayyad near the Rájghát. The ground contained nearly 300 bighas.

Mo'takid Khan, معتقد خان, son of Iftikhár Khán, an officer of the rank of 4000 in the time of the emperor Sháh Jahán. He died on the 17th of October, 1651 O. S., 12th Zi-Ka'da, 1061 A. H., at Jaunpúr, of which place he was then governor.

Mo'takid-uddaula, معتقد الدوله, the title of Mán Khán, the brother of Udham Báí, the mother of the emperor Ahmad Sháh of Dehli on whose accession to the throne in 1748 A. D., 1161 A. H., he was raised to the rank of 6,000 with the above title.

Mo'tamid Billah, معتمد بالله, *vide* Al-Mo'tamid Billáh.

Mo'tamid Khan, معتمد خان, a nobleman of the reign of the emperor Jahángir, who wrote the second part (the first part was written by Jahángir himself) of the "Ikbal-náma Jahángiri," a Memoir of that monarch from his accession to the throne in 1605 A. D., 1014 A. H. After the death of Mir Jumla 1637 A. D., 1047 A. H., he was appointed Mir Bakhshi by Sháh Jahán. He died 1639 A. D., 1049 A. H., *vide* Muhammad Hádí. There is an old Masjid still standing in the city of Agra supposed to be erected by him.

Mo'tamid Khan, معتمد خان, a nobleman, who lived in the time of the emperor 'Alamgir and built the Masjid of Gwalior in the year 1661 A. D., 1072 A. H., which is at the present time in perfect good order.

Mo'tamid-uddaula Bahadur Sardar Jang, معتمد الدوله بهادر سردار جنگ. He was Diwán to Salábat Jung of Haidarábád, and died in 1774 A. D., 1188 A. H.

Mo'tarazzi, معترزی, surname of Nasr bin-'Abdus Sa'íd, also named Burhán-uddin bin-'Abdul Mukárim. He was one of the most illustrious Arabian grammarians. He died 1213 A. D., 610 A. H.

Mo'tasim Billah, معتمد بالله, khalíf of Baghdád, *vide* Al-Mo'tasim Billáh.

Mo'tazid Billah, معتضد بالله, khalíf of Baghdád, *vide* Al-Mo'tazid Billáh.

Moti Begám, موتی بیگم, one of the wives of the emperor Sháh Jahán; who built a garden called Mótí Bág on the banks of the Jamna near the Rájghát at Agra; no traces of it are to be seen now, but the ground on which it was built is still called Mótí Bág, and some of its land is under cultivation.

Mu'ajiz, معجز, poetical title of Muhammad Nizám Khán, an Afghán who was an author and died at Dehli in 1749 A. D., 1162 A. H.

Mu'awia I, معاوية, the son of Abú Sufian, the son of Harb, and general of the khalífs 'Umar and 'Usmán.

After avenging his master's (Osman's) death, he seized his kingdom 644 A. D., and became the first khalíf of the race of Umayya or Ommiades. He took Rhodes and after destroying the Colossus, he attacked Sicily, and carried devastation to the gates of Constantinople. After besieging in vain the capital for seven years, he purchased peace by an annual tribute. During this seige, the Greek fire is said to have been invented. He died on the 7th of April, 680 A. D., New Moon of Rajab, 60 A. H., after having reigned from Hasan's resignation, 19 lunar years 3 months and 27 days, and was buried at Damascus his capital, which was made the residence of the khalífs as long as the house of Umayya continued on the throne. Mu'awia had embraced the Muhammadan religion at the same time with his father, which was in the year of the victory. Muhammad made him his secretary, and 'Umar gave him the lieutenancy of Syria, which he held during four years of that khalíf's life. 'Usmán continued him in that post during the whole space of his reign, which was about 12 years. Four years more he kept Syria in his own hands by force, whilst he held out against 'Alí. Taking altogether, therefore, he had held possession of Syria, either as governor or khalíf, for nearly 40 years. There are different reports about his age; some say 70 years and others 75. He was succeeded by his son Yazid I.

Khalífs of the house of Umayya who reigned at Damascus.

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| 1. Mu'awia I. | 9. Yazid II. |
| 2. Yazid I. | 10. Hashán. |
| 3. Mu'awia II. | 11. Walid, son of Yazid II. |
| 4. Marwán I. | 12. Yazid III. |
| 5. 'Abdul Malik. | 13. Ibrahim, son of Walid. |
| 6. Walid I. | 14. Marwán II, the last of the Ommaides. |
| 7. Suláiman. | |
| 8. 'Umar, son of 'Abdul Azíz. | |

Mu'awia II, معاوية, son of Yazid I, and the third khalíf of the race of Umayya. He succeeded his father in September, 683 A. D., 64 A. H., at Damascus, but being of a weakly constitution, and unable to bear the fatigues of government, resigned the crown six weeks after his inauguration, and died soon after without naming a successor. Therefore, as soon as he had made his abdication, the officers of the court proceeded to the election of a khalíf and their choice fell upon Marwán, the son of Hlakam. In the meantime 'Abdullah the son of Zuber had been declared khalíf in Arabia, 'Irák, Khurásán, Egypt, and a great part of Syria. *Vide* 'Umar al-Makúsí.

Muaz'zi, Amir, امیر مغری, a nobleman at the court of Sultán Maliksháh Saljúkí. He is the author of a Diwán in Persian. He was living at the time of the Sultán's death which happened in 1092 A. D., *vide* Amir Moizzí.

Mu'azzam Khan, معظم خان خانان, Khán Khánán entitled Mir Jumla, which see.

Mu'azzam, Khwaja, خواجه معظم, *vide* Khwaja Mu'azzam.

Mu'azzam, Muhammad, محمد معظم, *vide* Bahádur Sháh I.

Mubarik 'Ali Khan, نواب مبارک علی خان, Nawáb of Bengal, Behár and Urisa, placed on the masnad on the 23rd of December, 1824 A. D.

Mubarik Shah Khilji, مبارک شاه خلجی, surnamed Kutb-uddin, ascended the throne of Dehli (according to Firishtá) on the 22nd of March, 1317 A. D., 7th Muharram, 717 A. H. after the death of his father Sultán 'Alá-uddin Khiljí, and the murder of Káfúr a slave of the latter who had aspired to the throne and had raised Shaháb-uddin 'Umar Khán a boy of seven years of age,

the youngest son of the late Sultán to the throne. Amír Khusró, the celebrated Persian poet who had served three kings before, wrote a book in his name, for which he was remunerated by the king with an elephant load of silver-pieces. Mubárik Sháh reigned four years, and was murdered on the 4th April, 1321 A. D., 5th Rabi' I, 721 A. H., by his wazir, Malik Khusró, a favourite slave to whom he had confided all the powers of the State. This man ascended the throne with the title of Khusró Sháh, but was assassinated five months after by Gházi Khán Tughlak, governor of the Panjáb, who took the title of Ghayás-uddín Tughlak Sháh. The house of Khilji terminated with Mubárik Sháh.

Mubarik Shah, مبارک شاه, the son of Khizir Khán ascended the throne of Dehlí after the death of his father on the 22nd May, 1421 A. D., 19th Jumáda I, 824 A. H. He reigned 13 lunar years 3 months and 16 days, and was murdered on the 18th of April, 1434 A. D., 5th Ramazán, 837 A. H. in a masjid where he had gone to say his prayers, by Kázi 'Abdus Samad, Sadhāran Khattri and others, who raised Muhammad Sháh, his nephew, to the throne.

Mubarik Shah Sharki, مبارک شاه شرقی, whose former name was Malik Wásil or Karanfál, was the adopted son of Khwāja Juhán Sharqí whom he succeeded 1401 A. D., 803 A. H. to the government of Jaunpúr, and perceiving that the kingdom of Dehlí was thrown into disorder and anarchy, he, with the consent of the officers of his government, assumed the royal canopy, and caused coin to be struck in his name under the above title. He died after a short reign of 18 months in the year 1402 A. D., 804 A. H., and was succeeded by his younger brother Ibráhím Sháh Sharqí.

Mubarik, Shaikh, vide Shaikh Mubárik.

Mubarik-uddaula, مبارک الدوله, the youngest of the three sons of Mir Ja'far 'Alí Khán, Nawáb of Bengal. He succeeded his brother Saif-uddaula in March, 1770 A. D., on the same terms as his brother, viz., to receive a pension of sixteen lacs of rupees, and the business of Názim to be managed by deputy. He died at Murshidábád in September, 1793 A. D., and was succeeded by his son Názir ul-Mulk, Wazir-uddaula. Mubárik-uddaula is mentioned in Forster's Travels as the grandson of Mir Ja'far and son of Miran. Hamilton says Mubárik-uddaula died in 1796 A. D.

Mubarik-ullah, میرزا مبارک اله, a Persian poet.

Mubariz Khan, مبارز خان, a nobleman who, in the commencement of the reign of Muhammad Sháh of Dehlí, was governor of Haidarábád, and was killed in a battle which he fought at the instigation of the emperor against Nizám ul-Mulk on the 1st of October, 1724 O. S., 23rd Muharram, 1137 A. H., and his head sent to court with part of his spoils.

Mubariz ul-Mulk, مبارز الملک, a title of Nawáb Sarbaland Khán.

Mubtila, مبتلا, takhallus of Shaikh Ghulám Muhi-uddín Kureshí of Míráth. He is the author of several works. He was living in 1807 A. D., 1222 A. H.

Mudki Rao, مدکی رائو, vide Jhanko Rao Sendhía.

Mu'in Jawini, معین جوینی, vide Mo'in-uddín Jawini.

Mufid, Mulla, ملا مفید, vide Mullá Mufid.

Mufid, Shaikh, شيخ مفيد, vide Abú 'Abdullah Muhammad bin-Muhammad al-Na'mání.

Mufrid, مفرد, poetical name of Muhammad 'Alí Beg.

Mughal Beg, منگل بیگ, a nobleman of the reign of the emperor Akbar. He is the author of the work entitled "Samráat ul-Kuds," commonly called "Tazkira Mashá-ekh."

Mughira, مغيرة, vide Al-Mughira.

Mughis-uddin, قاضي مغيث الدين. He flourished in the reign of Sultán 'Alá-uddín Khilji.

Muhakkik Tusi, محقق طوسي, of Tús, author of the Mu'iyar ul-Ashár, a book on the art of poetry. He died in the year 1273 A. D., 672 A. H., vide Nasir-uddín Túsí.

Muhabbat Khan, نواب محبت خان, whose takhallus is Muhabbat, was also called Muhabbat-ulláh Khán, one of the sons of Háfiz Rahmat Khán. In composing Rekhta, he was a pupil of Mirzá Ja'far 'Alí Haasrat, and in Persian, a pupil of Makin. He resided at Lakhnau and received a handsome allowance from the British Government as well as from the nawáb 'Asaf-uddaula. He has written a Masnawí called "Asrár Muhabbat," containing the loves of "Sísí and Pání," at the request of Mr. Johnson who had the title of Mumtáz-uddaula, and is also the author of a Diván. According to a chronogram of Jurat, he died in 1807 A. D., 1222 A. H.

Muhammad, محمد, (or Mahomed) the Arabian prophet, author of the "Kurán," was born on Monday the 20th of April, 571 A. D., 10th Rabi' I, A. H. at Mecca in Arabia, and was of the tribe of Kuresh, the noblest of the country. Arab writers make him to be descended in a right line from Ishmael the son of Abraham; but do not pretend to any certainty in the remote part of his genealogy. He lost his father, 'Abdullah, before he was two years old, and his mother, 'Aminah, before he was six; but their attention was supplied by the care of his grandfather 'Abdul Mutalib, who at his death, which happened two years after, left him under the guardianship of his son Abú Talib with whom he continued till he was twenty-five, when he was placed in the service of a woman, named Khudyja, the widow of a rich merchant at Mecca, who sent merchandize into Syria. This woman fell in love with Muhammad, the driver of her camels, and married him. In his frequent journeys through Arabia, he had observed the various sects which divided the opinions of the eastern Christians, and he considered that nothing could so firmly secure to him the respect of the world as laying the foundation of a new religion. He, in his 40th year assumed the title of the Apostle of God, and gradually increased his fame and his followers by the aid of pretended visions. When he found himself exposed to danger at Mecca, he left the city, and retired to Madína, where his doctrines found a more friendly reception. This event which happened in the year 622 A. D., forms the celebrated era of the Muhammadans, called the hijra or hijr, which signifies Separation. At Madína the prophet erected his standard, and as for thirteen years before he had endeavoured to spread his doctrines by persuasion, he now propagated them by the sword. In the eleventh year of the Hijra the prophet fell sick, and after a confinement of thirteen days, he died on Monday the 8th of June, 632 A. D., 12th Rabi' I, 11 A. H., aged 63 lunar years. He was buried in the same place where he died, in the chamber of the most beloved of his wives 'Ayesha, the daughter of Abú Bakr, at Madína, where his remains

are still preserved. It is very remarkable that though Muhammad himself so often declared in the *Kurán* that he wrought no miracles, yet his followers have ascribed a great many to him. For instance, they affirm, that he caused water to flow from his fingers; that he split the moon in two; that the stones, trees, and beasts acknowledged him to be the true prophet sent from God, and saluted him as such; that he went one night from Mecca to Jerusalem, from whence he ascended up to heaven, where he saw and conversed with God, and came back again to Mecca before the next morning; with many more miracles equally incredible. Muhammad permitted by his law, four wives to each of his followers; but did not limit himself to that number; for he observed that a prophet, being peculiarly gifted and privileged, was not bound to restrict himself to the same laws as ordinary mortals. The authors who give him the smallest number of wives, own that he had fifteen, four of whom, however, never shared connubial rites. Their names and the year when they died, are as follow :

	A. D.	A. H.
1. Khudyja, the daughter of Khawlyd died 3 years before the Hijri era, aged 65,	619	..
2. Suda, daughter of Zama'a, died,	674	54
3. 'Ayesha, daughter of Abú Bakr, died aged 66,	677	57
4. Hafsa, daughter of 'Umar Khattáb, died,	665	45
5. Umm Salma, daughter of Abú Umayya, outlived all Muhammad's wives, and died,	679	59
6. Umm Habiba, daughter of Abú Sufyán, died,	664	44
7. Zainab, daughter of Jahaah, widow of Zaid, Muhammad's slave, died,	641	20
8. Zainab, daughter of Khuzyma, died 2 months after the above,	641	20
9. Maimúna, daughter of Harith, died,	671	51
10. Jawyria, daughter of Harith,	670/5	50/56
11. Safyá, daughter of Hai bin-Akhtab, died,	670	50
12. Maria Copti, or the Egyptian, of whom was born Ibráhim,	637	16

By Khudyja his first wife, he had six children, two sons and four daughters, *viz.*, Kasim and 'Abdullah who is also called Táhir; and Zainab, Rukia, Umm Kulsúm and Fátima; all of whom died before their father, excepting Fátima who was married to 'Alí, and survived her father six months.

Muhammad I, محمد اول, (or Mahomet I) Sultán of the Turks, was the son of Báyezid I (Bajazet) whom he succeeded in 1413 A. D., 816 A. H., after an interregnum of eleven years, during which time his brother Sulaimán had taken possession of Brusa. He was a brave and politic monarch, conquered Cappadocia, Servia, Wallachia, and other provinces, and was at peace with Manuel Palaeologos, emperor of Constantinople, to whom he restored some of his provinces, and died at Andrianople of a bloody-flux 1422 A. D., 825 A. H., aged 47 years. He was succeeded by his son Murád II (Amurath).

Muhammad II, محمد ثاني, (Mahomet II) emperor of the Turks, surnamed the Great, succeeded his father Murád II (Amurath) in February, 1451 A. D., Muharram, 855 A. H. His reign was begun with preparations for war; he besieged Constantinople, and conveyed over the land some of his galleies into the harbour, which the Greeks had shut up against the invaders. Constantinople was taken by him on Tuesday the 29th of May, 1453 A. D., 20th Jumáda I, 857 A. H., and in her fall poured forth her fugitive philosophers and learned men to revive

literature in the Western world. Muhammad by his victories, deserved the name of Great; and the appellation of Grand Seigneur, which he assumed, has descended to his successors. After subduing two empires, twelve tributary kingdoms and two hundred towns, he was preparing for the subjugation of Italy, when a colic proved fatal to him, and he died on Thursday the 3rd May, 1481 A. D., 3rd Rabi' I, 886 A. H., after a reign of 31 lunar years. His death was the cause of universal rejoicings over the Christian world, whose religion he had sworn to exterminate, for the tenets of Muhammad. He was of an exceeding courage and strength, of a sharp wit, and very fortunate; but withal, he was faithless and cruel: and in his time occasioned the death of 80,000 Christians of both sexes. His son Báyezid II succeeded him.

Muhammad III, محمد ثالث, emperor of the Turks, succeeded his father Murád III in January, 1595 A. D., Jumáda I, 1003 A. H. to the throne of Constantinople. He began his reign by ordering nineteen of his brothers to be strangled, and ten of his father's wives to be drowned, whom he supposed to be with child. He made war against Rodolphus II, emperor of Germany, and invaded Hungary with an army of 200,000 men, but his progress was checked by Maximilian the emperor's brother, who would have obtained a decisive victory, had not his troops abandoned themselves to pillage. Muhammad, obliged to retire from Hungary, buried himself in the indolence of his seraglio. He died of the plague, after a reign of 9 years in January, 1604 A. D., Shábán, 1012 A. H., aged 59 years, and was succeeded by his son Ahmad I.

Muhammad IV, محمد رابع, emperor of the Turks, was the son of Ibráhim, whom he succeeded on the throne of Constantinople in 1649 A. D., 1059 A. H. He pursued the war with the Venetians, and after reducing Candia, with the loss of 200,000 men, he invaded Poland. His arms proved victorious, but the disgrace was wiped off by the valour of Sobeski, king of Poland, who the next year routed his enemies at the battle of Choczim. He was deposed in 1687 A. D., 1098 A. H., and sent to prison where he died in 1691 A. D., 1102 A. H. He was succeeded by his brother Sulaimán II.

Muhammad Abd, محمد عبد, author of a Persian work on Jurisprudence called "*Asás ul-Islám*," the Foundation of Muhammadanism, and of one called "*Fikha Sunnatí wa-Jamáat*."

Muhammad 'Adil Shah, محمد عادل شاه, king of Bijápúr, succeeded his father Ibráhim 'Adil Sháh II, in the year 1626 A. D., 1036 A. H. As the armies of the emperor of Delhi were daily extending their conquests in the Dakhin, and he knew that should the country of Ahmadnagar be reduced, his own would become the object of attack, he assisted Nizám Sháh against the imperial arms; and more than once suffered for his conduct, being obliged to purchase peace by large contributions. In the year 1634 A. D., 1044 A. H. the armies of the emperor Sháh Jahán invaded the Dakhin on three quarters and laid waste the country of Bijápúr without mercy. After the reduction of Daulatábád and other forts, with most part of the kingdom of Nizám Sháh, Muhammad 'Adil Sháh agreed to pay a considerable tribute to the emperor. He was the last king of Bijápúr who struck coins in his own name. In the latter part of his reign, his vassal Sewájí, the son of Sháhú Bhósela, by stratagem and treachery obtained great power, and the foundation of the Bijápúr monarchy became weakened. He died in November, 1656 A. D., Muharram, 1067 A. H. and was succeeded by his son 'Alí 'Adil Sháh II. His tomb at Bijápúr called "*Gol Gumbaz*," has a dome which measures 130 feet in diameter which can be seen from 30

miles distance. A beautiful view is seen from the roof; the tomb being at the very end of the city, all the remarkable places present themselves to us, and the eye loses itself in the vast number of cupolas, domes, and minarets crowded together. Conspicuous among these are seen the fair proportions of the Rauza or tomb of Ibráhim 'Adil Sháh.

Muhammad Afzal, محمد افضل, author of the work named "Madnat ul-Aubia." It gives an account of the creation of the world, and a history of all the prophets prior to the birth of Muhammad.

Muhammad Afzal, Shaikh, شيخ محمد افضل, son of

Shaikh 'Abdur Rahím, a pírzada and native of Gházípur, who by the command of his murshid or spiritual guide, Mir Syýid Muhammad of Kálpí, fixed his residence at Allahábád where he held a school and passed the remainder of his life in teaching Arabic and Persian, and making proselytes. He is the author of several works; was born on the 28th October, 1628 O. S., 10th Rabi' I, 1038 A. H., and died aged 87 lunar years on Friday the 2nd of January, 1713 O. S., 15th Zil-hijja, 1124 A. H. His descendants are still at Allahábád. He used "Afzal" for his poetical name.

Muhammad Akbar, محمد اكبر, the emperor Akbar is sometimes so called.

Muhammad Akbar, محمد اكبر, the youngest son of the Emperor Aurangzib 'Alamgir. He rebelled against his father, went to Persia and died there in 1115 A. H.

Muhammad Akbar, محمد اكبر, son of Muhammad Gesú Daráz of Kulbarga. He is the author of a Persian work on Theology entitled "Akáed Akbari," containing the principles of the Muhammadan faith.

Muhammad 'Ala-uddin bin Shaikh 'Ali al-His-kafi, محمد علاء الدين بن شيخ على الحسكفي, author of the work on Jurisprudence called the Fatáwá Durr al-Mukhtár, which is a commentary on the Tanwír ul-Absár, containing a multitude of decisions.

Muhammad 'Ali Hazin, محمد على حزين, vide Hazin.

Muhammad 'Ali, محمد علي, author of an Inshá or collection of Letters.

Muhammad 'Ali Khan, محمد علي خان, eldest son of Faiz-ullah Khán the Rohela chief of Rámpúr. He succeeded his father in 1794 A. D.

Muhammad 'Ali Khan, محمد علي خان, Nawáb of the Carnatic, was the son of Anwar-uddin Khán. After his father's death he was confirmed to the government of the Carnatic by Nawáb Násir Jang in 1760 A. D., and placed on the musnad by the assistance of the English. He died aged 78 years, on the 13th October, 1795 A. D., and his son 'Umdat ul-Umrá succeeded him.

Muhammad 'Ali Khan, Rohela, محمد علي خان, he succeeded his father Faiz-ullah Khán in September, 1794 A. D. to his jágir of Rámpúr. Vide Faiz-ullah Khán.

Muhammad 'Ali Mahir, محمد علي ماهر, vide Máhir.

Muhammad 'Ali Khan, محمد علي خان, Nawáb of

Tonk, son of the Pindari chief Amír Khán, succeeded his father to the gaddí of Tonk in 1834, and was deposed in 1867 on account of the Lawa massacre. His state came under the immediate control of the Political Department in the end of 1870 when his son Ibráhim 'Alí Khán was installed as Nawáb of Tonk.

Muhammad 'Ali, Mir, مير محمد علي, of Burhánpur, author of the Mirat-us-Safá. —(See *All the Year Round*, Vol. XVIII, p. 157.)

Muhammad 'Ali, محمد علي, Viceroy of Egypt. Up-

wards of twelve centuries have passed since Egypt fell under the arms of the successful General of the Khalíf Omar; for a little over five centuries it remained in the possession of the successors of the conqueror; their power was put to an end by the Turkmen in 1171 A. D., and about eighty years afterwards the latter were in their turn expelled by the Mamlookes. The Mamlookes raised one of their own number to the throne, with the title of Sultán, and the dynasty lasted till 1617, when the last of the Mamlook Sultáns was put to death by the Turkish Sultán Salam, who appointed a Pasha to the government assisted by a council of twenty-four Mamlook beys or chiefs. This state of things lasted till 1798, when the French under Bonaparte landed in Egypt, and after destroying the Mamlookes, were themselves attacked and defeated by the British in 1801. After the departure of the British, the country fell into anarchy till it was restored by Muhammad 'Alí, who by the massacre of the remaining Mamlookes made himself master of the situation. The treaty of London in 1841 made the government of Egypt hereditary in the family of Muhammad 'Alí, and Ismá'il Pasha is his grandson. Egypt has now ceased to be a province of Turkey. Its ruler has had all the powers of an independent sovereign conceded to him by the Farmán which dates from the 8th of June, 1873 A. D. Muhammad was born in 1769, entered the Turkish army, and in 1799 was sent to Egypt at the head of a contingent to co-operate with the British against the French invaders. Here his fine military qualities rapidly developed themselves, and he at length became the Commander of the Albanian Corps d'armée in Egypt. He was soon after involved in disputes with the Mamlookes who had long practically ruled Egypt. They were at length entirely exterminated in 1820. He declared himself independent of the Porte in 1838, and died on the 2nd August, 1849 A. D. He was succeeded by his son or grandson Ismá'il Pasha.

Muhammad 'Ali Shah, محمد علي شاه, whose former title was Nawáb Nasir-uddaula, was the son of Sa'adat 'Alí Khán, Nawáb of Audh. He was placed on the throne of Lakhnau by the British, after the death of his nephew, Sulaimán Jáh Nasir-uddin Haidar, on the 8th of July, 1837 A. D., 4th Rabi' II, 1253 A. H., at the age of 70 years, and took the title of Abú'l Fatha Mo'in-uddin Sultán Zamán Muhammad 'Alí Sháh. He reigned exactly five lunar years, and died at Lakhnau on Tuesday the 17th May, 1842 A. D., 5th Rabi' II, 1258 A. H., when his son Suryya Jáh Amjad 'Alí Sháh succeeded him.

Muhammad al-Mahdi, محمد المهدي, the first khalíf or king of Barbary of the race of the Fatimites. He began to reign in 908 A. D., 296 A. H., and was supposed to be a descendant of Husain the son of 'Alí and Fátima, whence the race is called Fátimite. His descendants conquered Egypt. He died in 933 A. D., 321 A. H., and was succeeded by his son Káem Biamr-ullah, who died in 945 A. D., 334 A. H., and was succeeded by his son Mansúr Billáh in 952 A. D., 341 A. H. Vide Maizli-ud-din-Allah.

Muhammad Amin, محمد امين, son of Daulat Muhammad al-Husaini al-Balkhi, is the author of the work called "Anfa' ul-Akhbar," or Useful Chronicle; was in the service of Nawab Sipahdar Khan, who receives a long and laudatory notice at the close of the work. He concluded it in 1626 A. D., 1036 A. H., and styled it Anfa' ul-Akhbar, because the Hijri year 1036 A. H. in which it was completed, is represented by the letters composing those words. He resided chiefly at Ahmad-nagar.

Muhammad Amin, محمد امين, author of the work entitled "Asrar ul-Ma'ani," a collection of poems on the conquests of the emperor 'Alamgir, and a panegyric on several cities of the Dakhin, which previous to its being subdued by his arms, was esteemed the garden of India. He also wrote another work on Theology entitled "Haqiqat Ilm Ilahi."

Muhammad Amin Khan, محمد امين خان, son of Muhammad Sa'id Mir Jumla. He served under the emperors Shah Jahán and 'Alamgir, and was raised to the rank of 6000. He died on the 6th May, 1682 O. S., 8th Jumada I, 1093 A. H. at Ahmadabad Gujrat.

Muhammad Amin Khan, محمد امين خان, entitled Ya'tmad-uddaula, was the son of Mir Bahá-uddin, the brother of Nizám ul-Mulk 'Asaf Jah, and came to India in the reign of 'Alamgir under whom he served for several years. He was the chief counsellor of the emperor Muhammad Shah, and was appointed Wazir with the above title after the death of Sayyad Husain 'Ali Khan and the imprisonment of his brother Sayyad 'Abdullah Khan in 1720 A. D., 1133 A. H., but he had scarcely entered on his office, when he was taken ill and died suddenly on the 17th of January, 1721 O. S., 29th Rabi' I, 1133 A. H. After his death the office of prime-minister was only filled by a temporary substitute, being ultimately designed for Nizám ul-Mulk 'Asaf Jah, who was then in the Dakhin.

Muhammad Amin Razi, محمد امين رازي, vide Amin Ahmad, author of the Haft Aklim.

Muhammad Amir Khan, محمد اميرخان, of Aghrah, author of the "Maulud Nadiri" containing the history and miracles of 'Abdul Kadir Gilani in Urdu, written in 1847 A. D., 1263 A. H., vide Muhammad Kásim.

Muhammad Ansar, محمد انصار, author of the work called "Malfuzat Shaikh Ahmad Maghrabi" or the Memoirs of Shaikh Ahmad Khattú, a very celebrated Súfi of Gujrat, whose tomb is at Ahmadabad, and still held in veneration. It was written in 1445 A. D., 849 A. H.

Muhammad 'Arif, Mirza, محمد عارف, a poet who was contemporary with Nasir 'Ali.

Muhammad Aslam, Kazi, محمد اسلم, who lived in the time of Shalydan.

Muhammad, Atabak, محمد اتابك, vide Atabak Muhammad.

Muhammad 'Azim, محمد اعظم, an historian who wrote a history of Kashmir in continuation of one written by Haidar Malik. It is amusing to observe, says Mr. H. M. Elliot, the extravagant praises which this orthodox historian confers upon 'Alamgir, whom he infinitely prefers to the noble and enlightened Akbar of whom he complains that he "treated all his subjects alike!" not

favouring the Muhammadans above the Hindús. Was ever a nobler tribute paid to a ruler?

Muhammad Bakhtyar Khilji, محمد بختيار خلجي, was appointed governor of Bengal by Sultan Kutb-uddin Eybak about the year 1203 A. D., 600 A. H. He made Lakhnauti the seat of his government.

	A.D.	A.H.
Muhammad Bakhtyar Khilji, began	1203	600
Muhammad Sherán Azz-uddin, slain in battle with the infidels,	1205	602
'Ali Murdán 'Alá-uddin Khilji slain,	1208	605
Husám-uddin Ghausi slain,	1212	609
Násir-uddin bin-Shams-uddin,	1227	624
Mahmúd bin-Shams-uddin, became Sultan of Hindústán,	1229	627
Tughán Khán, governor under Sultána Rizia,	1237	634
Tiji or Taji,	1243	641
Taimúr Khán Kirán,	1244	642
Saif-uddin,	1246	644
Ikhtiar-uddin Malik Uzbek,	1253	651
Jalál-uddin Khání,	1257	656
Táj-uddin Arsalán,	1258	657
Muhammad Tatar Khán,	1260	659
Moi'zz-uddin Tughral,	1277	676
Násir-uddin Baghrá Khán, son of Ghuyas-uddin Balban, considered-1st sovereign of Bengal,	1282	681
Kadar Khán, viceroy of Muhammad Shah I, Tughlak,	1325	725
Fakhr-uddin Sikandar, assumes independence,	1340	741
'Alá-uddin Mubárik,	1342	743
Shams-uddin Muhammad Shah Iliás Bhargara,	1343	744
Sikandar Shah bin-Shams-uddin,	1359	760
Ghayás-uddin 'Azim Shah bin-Sikandar Shah, Saif-uddin Sultan us-Salatin bin-Ghayás-uddin,	1374	776
Shams-uddin bin-Sultan us-Salatin,	1384	785
Kansa, a Hindú,	1386	787
Jalál-uddin Muhammad Shah (Chitmal bin-Kansa),	1392	794
Ahmad Shah bin-Jalál-uddin,	1409	812
Násir Shah (descendant of Shams-uddin Iliás),	1427	830
Bárbak Shah bin-Násir Shah began,	1457	862
Yúsaf Shah bin-Bárbak Shah,	1474	879
Sikandar Shah,	1482	887
Fathu Shah,	1482	887
Shahzada Sultan, an eunuch,	1491	896
Firóz Shah Habshi,	1492	897
Mahmúd Shah bin-Firóz Shah,	1494	899
Muzaffar Shah Habshi,	1495	900
'Alá-uddin Husain Shah bin-Sayyad Ashraf, Nasrat Shah bin-'Alá-uddin Husain,	1498	903
Mahmúd Shah bin-'Alá-uddin Husain, defeated by,	1534	940
Farid-uddin Sher Shah,	1537	944
Humayún held court at Gaur also called Jannatabad,	1538	945
Sher Shah, again,	1539	946
Muhammad Khán,	1546	952
Khizir Khán Bahádur Shah bin-Muhammad Khán,	1555	962
Jalál-uddin bin-Muhammad Khán,	1561	968
Sulaimán Kirání,	1564	971
Báyazid bin-Sulaimán,	1573	981
Daúd Khán bin-Sulaimán, defeated by Akbar's forces under Munaim Khán,	1573	981

Muhammad Azim Khan, محمد اعظم خان, ex-amir of Kabúl, vide Azim Khán.

Muhammad Baki, Khwaja, محمد باقي, a Muhammadan saint who died on the 20th October, 1603

A. D., 25th Jumáda II, 1012 A. H., and is buried at Dohli close to the Qadam Rasúl. Nizám-uddin Ahmad has mentioned him in his work called *Karámát ul-Aulia*.

Muhammad Bakhsh, محمد بخش, whose poetical name is Mahjúr, is the author of a work in Urdú called *Nauratan* or the nine jewels containing numerous stories which he completed in the first year of Nawáb Ghazi-uddin Haidar of Lakhnau or 1230 A. H. He is also the author of two other works of the same description one called "*Gulshan Naubahár*" and the other "*Chár Chaman*."

Muhammad Bakir, محمد باقر مجلسي, surnamed Maj-

lisi (or the Ornament of Assemblies) the son of Muhammad Taki, was Shaikh ul-Islám or high priest of the city of Isfahan, and one of the most celebrated Shia lawyers and learned scholar that Persia ever produced in general literature, law and theology. Such was the esteem in which he was held, that Sháh Sulaimán pressed upon him the hand of his daughter, which, strange to say, he declined. One alone of this celebrated man's works, called "*Hakk ul-Yakin*" which he dedicated to Sháh Husain, extends to fourteen folio volumes. It contains a body of the theology of the Shias, and quotes and refutes the arguments opposed to the opinions advanced, illustrating the whole with evidences of the truth of the Shia doctrines and with numerous traditions. Besides this, he wrote on many other subjects. One of his works treating exclusively of Hadis, is called "*Bahr ul-Anwár*." He died 1698 A. D., 1110 A. H., aged 72 years.

Muhammad Bakir Damád, میر محمد باقر داماد,

His father Sayyad Mahmúd was styled Dámád, because he was the son-in-law of Shaikh 'Alí 'Amilí. He was a native of Astrábád in Persia. Muhammad Bakir his son was also styled Dámád, because he married the daughter of Sháh 'Abbás I, king of Persia. He resided for many years in Isfahan, and is the author of several compilations, one of which is called *Utkil Mubun*. He died 1630 A. D., 1040 A. H., vide *Mír Bakir Dámád*.

Muhammad Bakir, امام محمد باقر, the son of Imám Zain-ul-'Abidin, was the fifth Imám of the race of 'Alí. He was born on the 17th of December, 676 A. D., 3rd Safar, 57 A. H., and died in the month of May or June, 731 A. D., Rabi' I, 113 A. H. His corpse was carried to Madína and interred at the Bakia cemetery, in the vault wherein was deposited the bodies of his father and his father's uncle; it is placed under the same dome which covers the tomb of 'Abbás. Some authors have given the day of his death to be 28th January, 733 A. D., which corresponds with the 7th Zil-hijja, 114 A. H.

Muhammad Beg Khan, محمد بیگ خان, vide Hájí Muhammad Beg Khán.

Muhammad bin-'Abdul 'Aziz, محمد بن عبد العزيز, surnamed Wajúdí, author of the work in Turkí called "*Sháhíd wa-Ma'ní*." He died in the year 1612 A. D., 1021 A. H.

Muhammad bin-'Abdur Rahman, محمد بن عبد الرحمن, surnamed bin-'Alí Laila, was a very celebrated Musalmán doctor, and Kázi of the city of Kúfa, where he was born in 693 A. D., 74 A. H., and died in the year 766 A. D., 148 A. H.

Muhammad bin-'Abu Bakr, محمد بن ابوبكر, i. e., the son of 'Abú Bakr the first khalif after Muhammad. He was made governor of Egypt by the khalif 'Alí, but was taken prisoner soon after in a battle fought against Amrú ibn-ul-'As the deputy of Muáwiz I, who

killed him, and, inclosing his dead body in the skin of an ass, burned it to ashes in 657 A. D., 38 A. H.

Muhammad bin-Ahmad, محمد بن احمد هروي,

of Hírá, author of the "*Tarjuma Fatúh 'Arabí*," containing the conquests of the Arabian Tribes and the domestic quarrels of the Muhammadans, commencing from the Khiláfat of 'Abú Bakr 632 A. D., 11 A. H., and continued till the murder of Husain at the battle of Karbala in 680 A. D., 61 A. H. This work is translated from the Arabic, and was written in 1199 A. D., 595 A. H.

Muhammad bin-'Alí, محمد بن علي,

Arabic work entitled "*Abnáí ul-Janán*," containing the Life of Muhammad and Memoirs of his companions.

Muhammad bin-'Amru at-Tamimi, محمد بن عمرو التميمي,

author of a biographical work on the lives of eminent Shias.

Muhammad bin-Isa Tirmizi, محمد بن عيسى ترمذي,

author of the work called "*Jáma' Tirmizi*." It is also called "*Sunan Tirmizi*" and likewise "*Al-'Ilal*." He was a pupil of al-Bukhári, and died in 892 A. D., 279 A. H.

Muhammad bin-Is, محمد بن عيس,

author of the "*Kisála Almu'ajjam fee Asha'ár al-'Ajam*."

Muhammad bin-Husain, محمد بن حسين,

author of an Arabic work on Jurisprudence called "*Badáya-ul-Hidáya*," and of another in Arabic and Persian entitled "*Hayát ul-Fawád*." He died 1686 A. D., 1098 A. H.

Muhammad bin-Ibrahim Sadr Shirazi Kázi ul-

Kuzat, محمد بن ابراهيم صدرشیرازی قاضی القضاة, who is also called Mullá Sadr, is the author of the marginal notes on the "*Ullhyát*."

Muhammad bin-Idris, امام محمد بن ادریس,

the founder of the third orthodox sect, who is said to have been the first that reduced the Science of Jurisprudence into a regular system, and made a discriminating collection of Traditions. He died 819 A. D., 204 A. H.

Muhammad bin-Is-hak-un-Nadim, محمد بن اسحاق الندیم,

commonly called Abú Ya'kúb al Warraḡ, author of the "*Kitáb ul-Fehrist*," the most ancient record of Arabian literature, written 987 A. D., 377 A. H. This work, though mentioned by Hájí Khalfá, had hitherto escaped the industry of European explorers, but a portion of it (four books) has been found in the Royal Library of Paris, and the remainder in Herr von Hammer-Purgstall's collection. By a passage in the *Fehrist*, that learned gentleman has found that the *Thousand and One Nights* (Arabian Nights) had a Persian origin. In the eighth book, the author says that the first who composed tales and apologues were the kings of the first dynasty of the Persians; then those of the Arsacides the third of the four ancient dynasties of Persia: these tales were augmented and amplified by the Sassanides. The Arabs, he then proceeds to say, translated them into their tongue, composing others like them. The first book of this kind was the *Hazár Afsána*, or Thousand Tales, the subject of which the writer explains, mentioning Shahrzáda and Dináráda as the two females who practice the *ruse* upon the king. "It is said," continues the author, "that this book was composed by Humáe, the daughter of Bahman." The truth is, that the first who

had these tales told him at night, was Alexander the Great, in order that he might keep awake, and be upon his guard. The kings who came after him made use, for the same purpose, of the Thousand Tales, which fill up a thousand nights, and two hundred conversations beside, in the light of the moon, which were related in a number of nights. *Asiatic Journal*, Vol. XXXI, p. 237.

Muhammad bin-Isma'il, محمد بن اسمعيل, *vide* Muhammad Isma'il and Al-Bakharī.

Muhammad bin-Jarir Tabari, محمد بن جرير طبري, author of several works. He died in 941 A. D., 330 A. H.

Muhammad bin-Yakub al-Kulini, محمد بن يعقوب القليني, author of the Arabic work called *Kāfi* which is of high authority among the sect of the Shia.

Muhammad bin-Ḳāsim, محمد بن قاسم, was a cousin of the khalif Walid I, and son-in-law of Hajjāj bin-Yūsuf Suḳaffi. He by the command of the khalif in the year 711 A. D., 92 A. H., marched with a large army to Sindh and having defeated and killed the rājā of that country took possession of it on Thursday the 23rd June, 712 A. D., 10th Ramaḡān, 93 A. H. From amongst the prisoners captured in the fort of Alor, two daughters of the rājā were sent to Damascus, and the khalif sent them to his harem, consigning them to the care of his people until their grief should be assuaged. After two months, they were brought to the presence of the khalif; when they raised the veils from their faces, the khalif was smitten with their beauty, and asked their names; one was called *Girpāldoo*, the other *Sūrajdoe*. The khalif ordered one to his own bed; she said, "O my Lord, I am not fit for the king's service, we have both for three days been with Bin-Ḳāsim, who after dishonouring us, sent us here." The king was highly incensed, and directed that his servants should seize Bin-Ḳāsim, sew him up in a cow-hide, and send him to Syria. When Bin-Ḳāsim received this order, he directed the messengers to do as they were directed. They obeyed the order, covered Bin-Ḳāsim with a raw cow-hide: after enduring the torture for three days he died. They then put his body into a box, and conveyed it to the khalif who opening it in the presence of the two women, said, "Behold how absolute is my power, and how I treat such servants as Bin-Ḳāsim." The women replied, "Oh king, just men ought not to be precipitate in great affairs, or be too hasty to act, either upon the representation of friends or foes." The khalif asked their meaning, they said, "We made this accusation against Bin-Ḳāsim because of the hatred we bore him, seeing that he slew our father, and through him we lost all our property and possessions, and became exiles from our own country; but Bin-Ḳāsim was like a father and brother to us, he looked not on us for any bad purpose, but when our object was revenge for the blood of our father, we accused him of this treachery: this end attained, do with us as you will." The khalif on hearing this, suffered great remorse: he ordered the two women to be tied to horses, and dragged to death, and they buried Bin-Ḳāsim in the burial place at Damascus. See *Journal Asiatic Society*, Vol. VII, Part I, pp. 306-307.

Muhammad bin-Ḳawam-uddin, محمد بن قوام الدين, author of a Persian Dictionary called "*Bahr-ul-Fazāel*," the sea of excellence.

Muhammad bin-Khawand, محمد بن خاوند, *vide* Khāwand Shāh.

Muhammad bin-Mahmud, محمد بن محمود الاسترشعي,

commonly called *Al-Isturūshī*, author of the "*Fusūl al-Isturūshī*," a work principally restricted to decision, respecting mercantile transactions. He died in 1227 A. D., 625 A. H.

Muhammad bin-Musa, محمد بن موسي, of Khwārizm, author of a work on Algebra called "*Aljabr wal-Mukābila*." This work was translated into English by Frederic Rosen.

Muhammad bin-Murtaza, محمد بن مرتضى محسن, surnamed *Muhsan*, author of a Shia law-book called the "*Mufatih*" on which a commentary was written by his nephew, who was of the same name, but surnamed *Hādī*.

Muhammad bin-Tahir, II, محمد بن طاهر ثاني, succeeded his father in the government of Khurāsān and was the last of the race of Tāhirians. He was taken prisoner in a battle by Ya'kūb bin-Lais about the year 874 A. D., 260 A. H., who took possession of Khurāsān. Thus ended the race of the Tāhirians in Khurāsān who governed that province for upwards of 54 lunar years.

Muhammad bin-Tunish al-Bukhari, البخاري, محمد بن تنيش, author of the work called "*'Abdullah-nāma*," containing the history of the Uzbek Tartars originally from Dasht Kapehāk, on the northern shores of the Caspian Sea. In 1494 A. D., they invaded Transoxania under Shāh Beg Khān; and having driven out the descendants of Tuimūr, retained possession of that country. The prince whose memoirs are the chief subject of this work, was 'Abdullah Khān; he was a contemporary of the renowned Akbar emperor of Hindūstān, with whom he kept up constant correspondence and interchange of ambassadors, and died 1595 A. D., 1005 A. H. This book was dedicated to Nizām-uddin Kōkal-tash.

Muhammad bin-Ya'kub, محمد بن يعقوب, author of the work called *Ḳāmūs*, *vide* Fīrozabādī.

Muhammad bin-Ya'kub al-Kalini ar-Razi, محمد بن يعقوب الكليني, who is called the *Raīs ul-Muhaddisīn*, or chief of the traditionists, is the author of the "*Jāma' ul-Kāfi*," which is reckoned one of the books of the *Ḳuṭub Arba'*. It is of vast extent, comprising no less than thirty books; and its author is said to have been employed twenty years in its composition. He also wrote several other works of less note and died at Baghdād in 939 A. D., 328 A. H.

Muhammad bin-Yusaf, محمد بن يوسف هروي, a physician of Hirāt and author of an Arabic Dictionary, called "*Bahr-ul-Jawāhir*," or the Sea of Jewels, said to be an Encyclopædia or Dictionary of Arts and Sciences.

Muhammad bin-Yusaf, محمد بن يوسف هروي, of Hirāt, author of the "*Tārīkh Hind*." This work no doubt (says Mr. H. M. Elliot) is the same as "*Risāla Ajāeb wa-Gharāib-i-Hindūstān*," since the author of that treatise also bears the name of Muhammad Yūsaf Hirwī. This author appears to have been contemporary with, and to have conversed with Khwāja Hasan of Dehlī who was a disciple of Nizām-uddin Aulia who died in 1325 A. D.

Muhammad Bukhari, Sayyad, محمد بخاري سيد, father of Sayyad Ahmad Jalāl Bukharī. He had many disciples in the time of Shāh Jahān. Close by the western gate of the Rauza of Tajganj is his shrine. He died in the year 1046 A. H.

Muhammad Damishki, محمد دمشقي, name of an illustrious Persian poet, who lived in the time of Fázil the son of Abia the Barmaki or Barmecide.

Muhammad Ghayas-uddin, محمد غياث الدين, the son of Jalál-uddin, the son of Sharaf-uddin, author of the Persian Dictionary, entitled "Ghayás ul-Lughát," which he completed after fourteen years' labour in the year 1826 A. D., 1242 A. H., also of the "Miftáh ul-Kunúz," "Sharah Shikandar-námá," "Nuskha Bagh o-Bahár," and several poems and Kusidas &c. He was an inhabitant of Mustafábád, commonly called Rámpúr in the Pergunnah of Sháhábád, Lucknau.

Muhammad Gesu Daraz, سيد محمد گيسودراز, of Kulbarga in Daulatabád, a famous Muhammadan saint, who was a disciple of Shaikh Nasir-uddin Chiragh, Delhi. He was born at Delhi on the 30th of July, 1321 A. D., 4th Rajab, 721 A. H. His proper name is Sudr-uddin Muhammad Husaini, but he was commonly called Muhammad Geisú Daráz, on account of his having long ringlets. He lived at Kulbarga in the reign of the Bahmani Sultáns, and had the address to engage Prince Ahmad Sháh, to become his disciple, and build him a fine house and a superb convent. When this prince ascended the throne, in 1422 A. D., 825 A. H., the credit of the saint became so great, that from the lord to the artificer, all made it their glory to follow his instructions; so that his tomb became a place of pilgrimage to all sects. He died in the Dakhin in the beginning of the reign of Ahmad Sháh in 1422 A. D., and is buried at Hasanábád, commonly called Kulbarga. His tomb is a magnificent edifice covered with a dome, in the middle of an extensive court. During the reigns of the Dakhin Sultáns, great sums of money were occasionally offered to his descendants who resided near the saint, in vows and presents, and many villages were assigned by the kings to defray the expenses of the tomb. He is said to be the author of several works, among which are the "Adáb ul-Murid," the "Wajud ul-'Ashikin;" containing the whole duty of a Súfi disciple, &c., and also of a book of Fables in Persian entitled "Asmár ul-Asrár." His son named Muhammad Akbar, is the author of the "Akáid Akbari," containing the principles of the Muhammadan faith.

Muhammad Ghazzali, محمد غزالي, vide Ghazzálí.

Muhammad Ghorí, محمد غوري, vide Shaháb-uddin Ghorí.

Muhammad Ghaus Jilani, Hazrat Shaikh, جيلاني, حضرت شيخ محمد غوث, a celebrated Muhammadan saint whose tomb is at Uchcha of the Gilánis in Multán, and round whose shrine this town was built and after whom it was named. He was a descendant of Shaikh 'Abdul Kádír Jiláni Baghdádi, and came to Uchcha about the year 1394 A. D. The Dáúdputras have continued to be his murid or disciples, and the murid of his successors from the time of their first leaving Shikárpúr.

Muhammad Ghaus, Shaikh, شيخ محمد غوث گواليري, of Gwáliar, his proper name is Hají Hamid-uddin, styled Ghaus-ul-'Alam, one of the greatest saints of India, who is said to have resided for twelve years in the practice of asceticism in the jangal which lies at the foot of the Chunar hills, consuming the leaves and fruits of the forest as his sole food; and so celebrated was he for the fulfilment of his blessings and predictions, that even powerful kings used to come and visit him and pay their respects. He afterwards went to Gwáliar, where he engaged himself in the pursuits of his holy calling and in making

proselytes; and managed to content himself with the proceeds of a jágir, which yielded a crore of tangas. He was the murshid or master of Shaikh Wajih-uddin 'Alw of Gujrát, and died on the 14th September, 1563 O. S., 14th Muharram, 970 A. H. The chronogram of the year of his death is "Shaikh Auliabúd," i. e., Shaikh was a saint. He is the author of several works, among which are the "Jawáhir ul-Khamsa," and another entitled "Gulzár Abrár" containing the memoirs of all the Súfi Shaikhs of India with their places of burial and many other particulars. His brother Shaikh Phúl who served under the emperor Humáyún, was killed at Ágrah 1537 A. D., 945 A. H., by the adherents of Mirzá Handál who had rebelled against his brother. His tomb is on a hill near the fort of Bayána. They were the descendants of Khwája Farid-uddin Muhammad 'Attár in the seventh generation. Their grandfather's name was Mo'in-uddin Kattál, whose tomb is in Jaunpúr, and father's name Kiyam-uddin. He lies buried in Zahúrábád commonly called Kunbra, in Ghazipúr. A small work entitled "Munákib Ghausia" containing the adventures of Muhammad Ghaus, was written by Sayyad Fazl-ullah in the year 911 Hijrí, 24 years before the death of the saint.

Muhammad Ghaus Khan, محمد غوث خان, vide Siráj-uddaula Muhammad Ghaus Khán.

Muhammad Ghaus Zarrin, محمد غوث زرین, of Bijnaur. He lived in the time of Nawáb 'Asafuddaula of Lucknau and is the author of a Chahár Darwesh in Persian.

Muhammad Hadi, محمد هادي, a nobleman of the Court of the emperor Jahángir, who wrote the last part of the "Tuzak Jahángiri," during the last four years of that emperor's reign; Jahángir wrote the first part up to the 17th year of his reign, and the second part was written by Mahmud Khán.

Muhammad Hakim, Mirza, ميرزا محمد حكيم, son of the emperor Humáyún and half-brother of Akbar, was born at Kábul on the 18th of April, 1554 A. D., 15th Jumáda I, 961 A. H. In the reign of his brother, the emperor Akbar, he had the government of Kábul, of which he remained during his life in undisturbed possession. He had twice invaded the Panjáb; once in 1566 A. D., 974 A. H., and the second time in February, 1581 A. D., Muharram, 989 A. H., when the emperor found it necessary to proceed himself with an army, and Mirza Muhammad Hakim was obliged to retreat before him. He died at Kábul in the 30th year of the emperor Akbar, on the 26th of July, 1585 O. S., 16th Amardád Ilahí corresponding with 16th Sha'bán, 993 A. H., aged 32 lunar years. After his death Rájá Bhagwán Dás and his son Mán Singh were sent to Kábul by the emperor to take charge of that province. His mother's name was Máh Chúchak Begam.

Muhammad Hanif, محمد حنيف, also called Muhammad bin-'Alí, was the third son of 'Alí, and because he was not descended from his wife Fatima as Hasan and Husain were, is not reckoned amongst the Imáms, notwithstanding there were many who after Husain's death secretly acknowledged him to be the lawful khalif or Imám. He died in the year 700 A. D., 81 A. H.

Muhammad Hasan Burhan, محمد حسن برهان, author of the Persian Dictionary called "Burhán Káta," dedicated to 'Abdullah Kutb Sháh of Haidarabád and Golkandá, 1651 A. D., 1061 A. H.

Muhammad Hasan, محمد حسن هالوي, of Dehlí who flourished about the year 1604 A. D., 1013 A. H., is the author of a Maanawí or poem containing the praises of the prophet, of his chaste wives and of great saints.

Muhammad Hashim, محمد هاشم, *vide* Kháfi Khán.

Muhammad Husain, محمد حسين, author of a Persian work on Theology called "Akáed Husain."

Muhammad Husain Khan, محمد حسين خان, the present nawáb of Kalpi, his title is 'Azim ul-Mulk.

Muhammad Husain Mirza, محمد حسن مرزا, *vide* Ibrahim Husain Mirzá.

Muhammad Husain, Shaikh, شيخ محمد حسين, whose poetical name is Shuhrah, was an excellent poet and a physician. He was a native of Arabia, but completed his studies at Shiráz and came to India where he was employed by the prince 'Azim Sháh as a physician. In the reign of Farrukh-siyar the title of Hakim-ul-Mumálik was conferred on him. He went on a pilgrimage to Mecca in the time of the emperor Muhammad Sháh, and after his return to India, he died in the month of April, 1737 A. D., Zil-hijja, 1149 A. H., at Dehli. He is the author of a Diwán consisting of 5000 verses.

Muhammad Ibn-Alahmar, محمد ابن الاحمر, or more properly Ibn al-Ahmar, one of the Moorish kings of Granada in Spain and founder of the Alhambra, a celebrated fortress or palace which was regarded by the Moors of Granada as a miracle of art, and had a tradition that the king who founded it dealt in magic, or at least was deeply versed in alchemy, by means of which, he procured the immense sums of gold expended in its erection. The name of this monarch, as inscribed on the walls of some of the apartments of the Alhambra, was Abú 'Abdullah, but is commonly known in Moorish history as Muhammad Ibn-Alahmar. He was born in Arjona, in 1195 A. D., 591 A. H. of the noble family of the Bani Nasar; when he arrived at manly years, he was appointed Alcaide or governor of Arjona and Jaen, and gained great popularity by his benignity and justice. Some years afterwards, on the death of Ibn-Húdi, when the Moorish power of Spain was broken into factions, many places declared for Muhammad Ibn-Alahmar; he seized upon the occasion, made a circuit through the country, and was everywhere received with acclamation. It was in the year 1238 A. D., that he entered Granada amidst the enthusiastic shouts of the multitude. He was proclaimed king with every demonstration of joy, and soon became the head of the Moslems in Spain, being the first of the illustrious line of Bani Nasar that had sat upon the throne. He caused the mines of gold and silver, and other metals found in the mountainous regions of his dominions, to be diligently worked, and was the first king of Granada who struck money of gold and silver with his name, taking great care that it should be skilfully executed. It was about this time, towards the middle of the 13th century, that he commenced the splendid palace of the Alhambra. He retained his faculties and vigour to an advanced age. In his 79th year, he took the field on horseback, accompanied by the flower of his chivalry, to resist an invasion of his territories, but was suddenly struck with illness, and in a few hours he died vomiting blood, and in violent convulsions. *Vide* Yúsaf Abú'l Háji.

Muhammad ibn-Husam, محمد ابن حسن, *vide* Ibn-Husám.

Muhammad ibn-Jurir ut-Tabari, محمد ابن جرير الطبري, the son of Jurir, an Arabian author, who died about the year 942 A. D., 330 A. H.

Muhammad ibn-Zikaria al-Razi, محمد ابن زكريا الرازي. See Rázi.

Muhammad Ibn-Is-hak, محمد ابن اسحاق, the earliest biographer of Muhammad the Arabian prophet. He died about the year 151 A. H., fifteen years after the overthrow of the Ummiada dynasty.

Muhammad 'Imad, محمد عماد, who flourished about the year 1371 A. D., 773 A. H., is the author of the following admired poems: "Misbáh ul-Hidáyet," "Múnis ul-Abrár," "Masnawi Kattiat," and "Muhabbat-náma," *vide* 'Imád Faḡh.

Muhammad, 'I m a m, محمد امام, *vide* 'Imám Muhammad.

Muhammad Is-hak, محمد اسحاق, author of the work called "Siar ul-Nabí wa-'Asár Sahába."

Muhammad Isma'il Bukhari, محمد اسماعيل بخاري, who is also called Abi 'Abdullah bin-Isma'il al-Bukhári, is the author of the "Sahih ul-Bukhári," a book held in the highest estimation, and considered, both in spiritual and temporal matters, as next in authority to the Kurán. It contains 9,880 traditions, selected from 167,000; recording not only all the revelations, inspirations, actions, and sayings, of Muhammad, but also explaining many of the difficult passages of the Kurán. It relates besides many miracles and anecdotes of the ancient prophets, and other inspired persons. He was born in the year 810 A. D., 194 A. H., and died in the month of June, 870 A. D., Rajab, 256 A. H. He is commonly called Al-Bukhári, which see.

Muhammad Isma'il, Moulwi, محمد مولوی, author of the "Sirát ul-Mustakim" or "The True Path," containing an account of the peculiar tenets held by the followers of Sayyid Ahmad the modern Muhammadan zealot and reformer, with whose name we have recently become familiar. This work is one of the most important of several treatises which have been composed by that sect. The main object of the author in composing it, was, in the first instance probably to shew his own learning; in the next, to justify the claims of Sayyid Ahmad, (of whom he was a constant and confidential adherent,) as a devotee, gifted with a surpassing degree of religious capacity and illumination. It makes reference especially, in its explanations and allusions, to the peculiar divisions which prevail in India, among those who aspire to the honors of religious initiation. These are generally numbered as the followers of one or other, of three venerated Pirs, each of whom has given a name to a distinct school or sect; the first, the "Tarika-i-Kádiria," which traces its origin to 'Abdul Kádir Jiláni. Another, the "Tarika-i-Chishtia," so called from its founder Khwája Mo'in-uddín Chishti, whose tomb is at Ajmer; the third, the "Tarika-i-Nakshbandia," derived from a Khwája Bahá-uddin Nakshband, a native of Bukhára. It was one of the peculiar pretensions of Sayyid Ahmad, that he held himself privileged to be the founder of a school of his own, to which he gave the name of the "Tarika-i-Muhammadia." His book was written some time about the year 1822 A. D., and it is to be remarked, as a new feature in the history of efforts for the propagation of Muhammadanism, or for the reform of its corruptions, how extensively the emissaries of this sect have availed themselves of the press to disseminate their tenets. The "Sirát ul-Mustakim," the "Takwiat ul-Mán," the "Hidáet ul-Mominin," and a little tract attached to it, named the "Múzih ul-Kabir wa'l Bidaat," and two other tracts, entitled the "Nasihat ul-Muslimin," and "Tambih ul-Gháfilin," have all been printed at private presses in Calcutta or at Hughli. See Sayyid Ahmad.

Muhammad Jani, محمد جاني, author of the work

called "Asar Ahmadi," a minute history of Muhammad and the twelve Imáms, with various anecdotes respecting them.

Muhammad Jogi, Mirza, محمد جوكي, son of Sháh-

rukh Mirzá, the son of Amír Taimúr. He died 1444 A. D., 848 A. H., two years before his father, aged 43 lunar years.

Muhammad Karim, محمد كريم, the son of prince

Azín-ush-Shán, the son of the emperor Bahádur Sháh. He was murdered by order of the emperor Jahándár Sháh his uncle, in April 1712 A. D., 1124 A. H.

Muhammad Kasim, محمد قاسم, the original name of

the celebrated historian, Firishta.

Muhammad Kasim, محمد قاسم, *vide* Ná'u-uddín Kabbácha.

Muhammad Kasim, محمد قاسم, son of Háji Muham-

mad Surúr Kashím, and author of the "Fahang Surúr," a dictionary of the Persian language, dedicated to Shah 'Abbás Bahádur Khan, king of Persia, 1599 A. D., 1008 A. H. *Fide* Surúr.

Muhammad Kasim Khan Badakhshani, محمد

قاسم خان موجي, whose poetical name was Maui,

was an officer in the service of the emperors Humáyún and Akbar. He died in 1571 A. D., 979 A. H., at Atrich, and is the author of an "Yúsaf Zákhi," containing the loves of Joseph and Potiphar's wife. *Fide* Maui.

Muhammad Kasim, Mir, مير محمد قاسم, author of

the "Ibrat-náma," which he wrote after the invasion of Nádir Sháh, about the year 1739 A. D., 1152 A. H.

Muhammad Kasim, Sayyad, سيد محمد قاسم,

of Danápúr, author of the work entitled "Aijáz Ghausiá" in Urdú, which he composed in the year 1855 A. D., 1271 A. H., containing the history and miracles of the celebrated saint of Baghdád, 'Abdul Kádír Giláni.

Muhammad Kazim, Mirza, مرزا محمد كاظم, the son

and successor of Mirzá Muhammad Amín, private Munshí or Secretary to 'Alamgir, and author of the history called "'Alamgir-náma." It is a history of the first ten years of the reign of the emperor 'Alamgir to whom it was dedicated in the 32nd year of his reign, 1689 A. D., 1100 A. H. When it was presented to him, he forbade its being continued; and prohibited all other historians or authors from relating the events of his life, preferring (says his panegyrist) the cultivation of inward piety to the ostentatious display of his actions. This monarch, whose reign is admired by the Muhammadans, and detested by the Hindus, after having imprisoned his father, mounted the throne of Delhi in 1658 A. D., 1068 A. H. At this period the glory of the house of Bábar may be said to have arrived at its zenith. The empire extended from the north-west mountains of Kábul to the southern limits of Chittagong; and the kings of Golkonda and Bijápúr paid tribute. He is also the author of a "Sháh-náma," a "Roz-náma," or Journal, and another work entitled "Akhbár Hasania."

Muhammad Khalil-ullah Khan, محمد خليل الله خان,

surnamed Ashk, is the author of a history of Amír Hamzá, uncle of Muhammad, which he professes to have

drawn from a compilation made by order of Sháh Mahmúd, the Ghaznavide; and observes, "What renders this present history at all times interesting is that it informs us of the customs of various nations, and that it instructs us in the art of doing battle, and of taking towns and kingdoms. Accordingly Mahmúd, to avoid the necessity of counsel from any one, had portions of it read to him as a daily observance."

Muhammad Khan Bangash, Nawab, محمد خان

بنگش, styled Ghazanfar Jang, a Rohela chief of the tribe

of Bangash. He founded the city of Farrukhabád in the name of his patron the emperor Farrukh-siyar. In the reign of Muhammad Sháh 1730 A. D., 1143 A. H. he was appointed governor of Málwa, but unable to cope with the Marhattis on account of their repeated incursions, he was removed in 1732 A. D., 1145 A. H., and appointed governor of Allahábád. Muhammad Khán having planned the reduction of the Bundelas of whom rájá Chaturál was chief, entered that country in 1733 A. D., 1146 A. H. with an army, and took several places; but as he was but little acquainted with the roads, Chaturál, with the assistance of Peshwá Bápi Ráo, surrounded him suddenly with an army. The nawáb, unable to combat a superior force, took refuge in the fortress of Jutgarh, where he was closely blockaded by the enemy for some time, when his son Kám Jang having collected an army of the Afgháns, marched to Jutgarh and escorted his father in safety to Allahábád. The imperial ministers, making a pretence of Muhammad Khán's ill-success, removed him from the Subadárí. He died in the month of June, 1743 A. D., Jumáda I, 1156 A. H., and was succeeded in his jagír by his son Kám Jang, commonly called Kám Khán.

The following is a list of the Nawabs of Farrukhabád.

Muhammad Khán, Bangash.

Kám Jang, son of ditto.

Ahmad Khán, brother of Kám Jang.

Muzaffar Jang, son of Ahmad Khán.

Tafazzul Husam Khán.

Muhammad Khan, Mir, مير محمد خان, commonly

called Khán Kalán, was the eldest brother of Shams-uddín Muhammad Anka Khán. He served under the emperors Humáyún and Akbar, and was made governor of the Panjáb by the latter, which office he held for several years, and died 1575 A. D., 983 A. H. He was an excellent poet, and has left a Diwán in Persian, and another in the Turkish language. He was a native of Ghazní, and therefore chose for his poetical name "Ghaznawí." There is a work on Súfism entitled "Burhán ul-Imán," either written by him or some other Muhammad Khán.

Muhammad Khan Shaibani, محمد خان شيباني,

vide Sháhi Beg Khán Uzbek.

Muhammad Khan, Sultan, سلطان محمد خان,

also called Muhammad Káán and Khán Shahid, was the oldest son of Sultán Ghayás-uddín Balban, king of Delhi, who had appointed him viceroys of all the frontier provinces, viz., Multán, Láhor, Debalpúr and other districts. This prince was blest with a bright and comprehensive genius, taking great delight in learning and the company of learned men. He, with his own hand, made a choice collection of the beauties of poetry, selected from the most famous in that art. The work consisted of 20,000 couplets, and was esteemed the criterion of taste. Among the learned men in the prince's court, Amír Khusró and Khwája Hasan bore the first rank in genius and in his esteem. The throne of Persia was at this time filled by Arghún Khán, the son of Abka Khán, and grandson of Halákú Khán. Timur Khán Changezi who was then an Amír of mighty renown in the empire of the race of

Changez Khán, and governed Hirát, Kandahár and other districts; invaded Hindústán with 20,000 chosen horse. Having ravaged all the villages about Debalpúr and Láhor, he turned towards Multán. The prince Muhammad Sultán hearing of his designs, hastened to the banks of the river of Láhor, where both armies drew up in order of battle, and engaged with great fury. The prince, unfortunately, received a fatal arrow in his breast, by which he fell to the ground, and in a few minutes expired. Very few of the unfortunate Muhammad's party escaped from this conflict. Among the fortunate few, was Amír Khusro, the poet, who relates this event at large, in his book called "Khizir Kháñi." This event took place on Friday, the 9th of March, 1285 A. D., 30th Zil-hijja, 683 A. H.

Muhammad Khan Talpur, محمد خان تالپور, *vide* Mir Muhammad Khán Tálpúr.

Muhammad Khuda Banda, Sultan, محمد خدا بنده, surnamed Sultán Sikandar Sháh, was the eldest son of Sháh Tahmásp I; was born in the year 1531 A. D., 938 A. H., and succeeded to the throne of Persia on the death of his brother Sháh Ismá'il II, in November, 1577 A. D., 985 A. H. The fortunes of this monarch, who from a natural weakness in his eyes, was incapable of rule, had been for many years upheld by the character of his eldest son, Hamza Mirzá, and his power terminated at the death of that prince, who fell under the blow of an assassin in his own private apartments on the 24th November, 1586 A. D., 22nd Zil-hijja, 994 A. H. The chiefs of Khurásán immediately proclaimed 'Abbás, the king's second son, as king of Persia, and in the year 1588 A. D., 996 A. H., marched with him to Kázwin, the capital of the empire, which they took possession of without opposition, and the unfortunate Muhammad was deserted by every inhabitant of Kázwin and by his own army.

Muhammad Khuda Banda, Sultan, محمد خدا بنده, surnamed Aljáílú, a descendant of Changez Khán, succeeded his brother Sultán Gházán Khán, the son of Arghún Khán to the throne of Persia in May, 1304 A. D., Shawwál, 703 A. H. He is said to have been a just prince, and was the first monarch of Persia who proclaimed himself of the sect of 'Alí. He gave a public proof of his attachment to this sect, by causing the names of the twelve Imáms to be engraven on all the money which he coined. He built the celebrated city of Sultánia in 'Azurbeján or Media, which he made the capital of his dominions, and where he afterwards was buried. The dome over his tomb is fifty-one feet in diameter, and is covered with glazed tiles. He died on the 17th December, 1316 A. D., 1st Shawwál, 716 A. H., after a reign of 13 lunar years, and was succeeded by his son Sultán Abú Sa'íd Bahádur Khán.

Muhammad Khusro Khan, محمد خسرو خان, author of a Medical work called "Makhzan ul-Adwia."

Muhammad Quli Khan, محمد قلی خان, governor of Allahábád, was the son of Mirzá Muhsin, the brother of Nawáb Safdar Jang of Audh. In the year 1759 A. D., 1172 A. H., he, under the royal standard of the prince 'Alí Gohar (afterwards Sháh 'Alau) who had procured from his father, 'Alamgir II, grants of Bengal, Behár and Urysa, marched towards Patna, where, on his arrival, the place was besieged and the siege was carried on for some days with briskness; but he was obliged to raise the siege and retreat on receiving intelligence that Shujáa'-uddaula (who was his first cousin and the son of Safdar Jang), had treacherously seized Allahábád and possessed himself of that province. On his arrival at Allahábád in 1761 A. D., 1174 A. H., he was seized and imprisoned, and

ultimately put to death in the fort of Jalálábád by order of Shujáa'-uddaula, he being jealous of his ambitious views in assisting the prince in the invasion of Bengal, and regarding Allahábád as his right, it having been given only in deputation by his father, Safdar Jang, to Muhammad Quli Khán, who had refused to surrender it to the son.

Muhammad Quli Qutb Shah, محمد قلی قطب شاه, *vide* Quli Qutb Sháh II.

Muhammad Quli Salim, محمد قلی سلیم, *vide* Salim.

Muhammad Kuresh, Mirza, محمد قریش میرزا, the second son of Bahádur Sháh. His title of succession to the throne of Dehli, was acknowledged by the British Government, in 1856 with this condition that on the king's death he would receive the title of Sháhzada.

Muhammad Qutb Shah, محمد قطب شاه, the fifth Sultán of the Qutbsháhi dynasty of Golkanda, and nephew or brother of Muhammad Quli Qutb Sháh, whom he succeeded in January, 1612 A. D., Zi-Ka'da, 1020 A. H. He was living in 1620 A. D., 1029 A. H. After his death, 'Abdullah Qutb Sháh was raised to the throne of Golkanda.

Muhammad Lad, محمد لاد, author of the Dictionary called "Muwyyad ul-Fuzlá."

Muhammad Lari, Mulla, محمد لاری, author of a work which goes after his name, *viz.*, "Tálib Mulla Muhammad Lari."

Muhammad Maghrabi, Maulana, مولانا محمد مغربی, *vide* Maghrabi.

Muhammad Makahul, محمد مکهول, *vide* Muhammad (Sultán).

Muhammad Ma'sum, محمد معصوم, the son of Shaikh Ahmad-Sarhindí, was born in the year 1598 A. D., 1007 A. H., and died in 1668 A. D., 1079 A. H. aged 72 lunar years.

Muhammad Ma'sum Nami, Amir, امیر محمد نامی of Bakkar, was one of the nobles of the court of Akbar. He wrote five Masnawís or Poems, containing 10,000 verses; one is in the metro of "Haft Paikar," one in the measure of the "Sikandar-náma," one called "Pari Núrát," is in the measure of "Laili and Majnún," one called "Husn wa-Náz," is in the metro of "Yúsaf Zalekhá," and one in the measure of the "Makhzan ul-Asrár." He also wrote two Diwáns of Ghazals and two Sáki-námas. He once paid a visit to Sháh 'Abbás, king of Persia, accompanied with no less than one thousand followers.

Muhammad Mir, Sayyad, میر محمد. His proper name is Kamál-uddin Haider. He was a native of Lakhnan, and translated the History of Rasselas from English into Urdú for the Agra School Book Society, in the year 1839 A. D.

Muhammad Mirza, محمد مرزا, son of Miránsháh and grandson of Amir Taimúr, was a pious prince, and not being ambitious, he remained with his brother Mirzá Khalil-ulláh, ruler of Samarkand; and when that country was taken by Mirzá Sháhrukh his uncle, and made over to his own son Mirzá Ulagh Beg in 1408 A. D., 811 A. H.,

he passed the remainder of his life with the latter and died about the year 1441 A. D., 845 A. H., recommending his son Mirzá Abú Sa'íd to him.

Muhammad Muhsin of Kashan, Mulla, ملا محمد محسن كاشاني, author of the "Tafsir Sáfi."

Muhammad Muhsin, محمد محسن, the rebel Tahsíl-dár of Páiláni who joined the mutineers in the year 1857 A. D., and was, together with 'Imdád 'Alí the rebel Deputy Collector, hanged at Banda on the 21th April, 1858 A. D.

Muhammad Mukim, محمد مقیم, *vide* Nizám-uddín Ahmád Khwája.

Muhammad Muzaffar, محمد مظفر, surnamed Mubáriz-uddín, was the founder of the dynasty of Muzaffarians in Fars. He held a high station at the court of Sultán Abú Sa'íd Khán, king of Persia; but after his death, which happened in 1335 A. D., when trouble and confusion began to reign on all sides, he retired to Yazd and took possession of that country. In the year 1353 A. D., 754 A. H., he took Shíráz from Sháh Shaikh Abú Is-hák, and having seized him after some time, put him to death, and became master of Fars. His son Sháh Shujáa' rebelled against him in 1359 A. D., 760 A. H., deprived him of his sight and ascended the throne at Shíráz. Muhammad Muzaffar died in the year 1364 A. D., 765 A. H. This dynasty governed Fars 77 years, during which, seven princes enjoyed power, *viz.*:

1. Mubáriz-uddín Muhammad Muzaffar or Muzaffar-uddín.
2. Sháh Shujáa', son of ditto.
3. Sháh Mahmúd, his brother.
4. Sultán Ahmád.
5. Sháh Mansúr, son of Muzaffar, in whose time Shíráz was taken by Amír Taimúr.
6. Sháh Ahia.
7. Sháh Zain-ul 'Abidin, the son of Sháh Shujáa'.

The last two reigned only a few months. *Vide* Muzaffar.

Muhammad Nasir, محمد نظير, *vide* Khwája Násir.

Muhammad Nasir Ahmad, محمد نظير احمد, Deputy Collector of Settlements in Jalín, author of the work named "Mirat ul-Úrús" or the "Bride's Mirror," an admirable tale of domestic life among the Muhammadans of India, for which a reward of 1000 Rupees was conferred on him by the Lieutenant-Governor in 1870 A. D.

Muhammad Ufi, محمد عوفي, who flourished in the 16th century of the Christian era, is the author of a biography, called "Tazkira Muhammad Ufi."

Muhammad Ufi, محمد عوفي, author of a Tazkira or biography called "Labáb ul-Albáb," and of another work entitled "Jáma' ul-Hikáyát." The latter he compiled in 1228 A. D., 625 A. H. He was a native of Marv which, under the Saljúk princes, was the capital of Persia. *Vide* Núr-uddín Muhammad Ufi.

Muhammad Parizada, محمد پريزاده, an author whose work is continually studied throughout the Othmánli empire, not only by all the ministers and statesmen of the Porte but likewise by the Greek princes and dragomans.

Muhammad Rafi-uddín Muhaddis, محمد رفيع الدين محدث, *vide* Rafi-uddín.

Muhammad Raza Waez, محمد رفيع واعظ, a celebrated preacher at Isfahán, was a contemporary of Mirzá Sáeb and Táhir Wahíd. He is the author of a Diwán in Persian, as also of a poem containing the battle of Sháh 'Abbás with Elam Khán, ruler of Túrán, and one called "Abwáb ul-Janán," a religious book.

Muhammad Raza Khan, محمد رضا خان, he was selected for the office of chief minister by the English, after the death of Jafar 'Alí Khán, Nawáb of Bengal, to the young Nawáb Najm-uddaula, the son of the late Nawáb in 1765 A. D.

Muhammad Raza, محمد رضا, author of the Arabic work on Theology, called, "Ashrakát Alwín" Heavenly Illuminations, and of another on Jurisprudence entitled "Intikhab ul-Ahkám."

Muhammad Saki, محمد ساقی, *vide* Mustafá Khán

Muhammad Sadr-uddín, محمد صدر الدين, surnamed Abú'l Ma'álí, *which see*.

Muhammad Salah Kambu, محمد صالح كمبو, author of the "Amal Sálah."

Muhammad Salah, Shaikh, شيخ محمد صالح, Kambuh, brother to Shaikh Ináyet-ullah, is the author of the book called "Behar Chamán."

Muhammad Salah, Mir, مير محمد صالح, lived in the time of the emperors Jahángír and Sháh Jahán about the year 1628 A. D., 1037 A. H. His poetical name was Kashfí, *which see*.

Muhammad Salah, Mirza, مرزا محمد صالح, *vide* Sipahdár Khán.

Muhammad Salah, Mirza, مرزا محمد صالح, author of the "Latáef Khayáh," or the Beauties of Imagination. It contains extracts from all the poets of any celebrity, with memoirs of the authors; and ought to have been named the Beauties of Poetry; being of the nature of the English compilation of Select Extracts. It was commenced by the author in 1731 A. D., 1144—1155 A. H., and finished by Ja'far Nasir in 1742 A. D.

Muhammad Salah, Shaikh, شيخ محمد صالح, author of the "Bahár Sakhun" and the "Tárfikh Sháhjahánf", also of a poem called "Arám Jan" which he completed in 1646 A. D., 1056 A. H.

Muhammad Sarbadal, محمد سربدال, was the chief of a kind of vagabonds called Sarbadáls, who had made themselves master of the city of Sabzwár and of some others in Khurásán. This personage was also called Sayyid Muhammad, and although he was head of a gang of highwaymen or robbers, yet he was much esteemed for his probity.

Muhammad Shafia, محمد شفيع دهلوي, of Dehlí, author of the work called "Mirát ul-Wáridát," or Mirror of Occurrences, a compendious history of the Mughal empire, from the death of Akbar to the invasion of Nádir Sháh. He undertook this work at the request of a nobleman in the reign of Muhammad Sháh.

Muhammad Shah, محمد شاه, the son of prince Faríd-uddín, the son of Khizir Khán, king of Dehlí. Ho was

placed on the throne after the assassination of his uncle Mubárik Sháh in April, 1434 A. D., Ramazán 837 A. H. He reigned 12 lunar years and died on the 20th of January, 1446 A. D., 22nd Shawwál 849 A. H. He was succeeded by his son Sultán 'Alá-uddin.

Muhammad Shah, محمد شاه, the son of Ahmad Sháh, succeeded his father to the throne of Gujrát in July, 1443 A. D., Rabí' I, 847 A. H. He reigned eight lunar years, 9 months and 4 days, and was poisoned by his wife on the 12th February, 1451 A. D., 10th Muharram, 856 A. H. He was succeeded by his son Kutb Sháh also called Kutb-uddin.

Muhammad Shah, محمد شاه, the son of Hoshang Sháh, ascended the throne of Málwá after the death of his father on the 17th July, 1434 A. D., 9th Zil-hijja, 837 A. H. He reigned about nine months and was poisoned by Muhammad Khán (the son of Malik Mughis his prime minister) who ascended the throne under the title of Mahmúd Sháh Khiljí in May, 1435 A. D.

Muhammad Shah, محمد شاه, emperor of Dehlí, surnamed Roshan Akhtar or the Brilliant Star, was the son of the prince Juhán Sháh one of the three brothers who perished in disputing the crown with their eldest brother Jahándár Sháh, the son of Bahádúr Sháh. He was born on Friday the 7th of August, 1702 O. S., 24th Rabí' I, 1114 A. H., and crowned by the two Sayyads after the death of Rafi-uddaula, on the 29th September, 1719 A. D., 25th Zi-Kada, 1131 A. H. On his accession it was determined that the names of his two predecessors, viz., Rafi-uddarját and Rafi-uddaula who reigned about three months each, should be struck out of the list of kings, and that his reign should commence from the death of the emperor Farrukh-siyar. Muhammad Sháh reigned 30 lunar years, 6 months and 10 days, and died one month after the battle of Sarhind which his son fought against Ahmad Sháh Abdálí. His death took place on Thursday the 16th of April, 1748 A. D., 27th Rabí' II, 1161 A. H. at the age of 47 lunar years, 1 month and 3 days. He was buried in the court before the mausoleum of Nizám-uddin Aulia at Dehlí, and was succeeded by his son Ahmad Sháh. This emperor may be termed the last of the race of Amír Taimúr who reigned in Dehlí and enjoyed any power. The few princes of that sovereign's family who were raised to the throne after Muhammad Sháh were mere pageants, whom the nobles of the court elevated or cast down as it suited the purposes of their ambitions.

Muhammad Shah 'Adil or 'Adli, محمد شاه عادل, an Afghán of the tribe of Súr, whose original name was Mubárik Khán, was the son of Nizám Khán Súr, the brother of Sher Sháh, and brother-in-law of Salím Sháh after whose death in 1554 A. D., 961 A. H., having murdered his son Fíroz, a boy of twelve years of age who had been raised to the throne, he assumed royal dignity with the title of Muhammad Sháh 'Adil. He was illiterate, hated men of learning and kept company with illiterate persons like himself, whom he raised to the highest dignities in the State; among whom, one Himú, a Bania or Indian shopkeeper, whom his predecessor Salím Sháh had made superintendent of the markets, was intrusted with the whole administration of affairs. This naturally created him enemies among the Afghán chiefs, who having conspired against his life, revolted from his authority. Ibrahim Khán Súr, who had the king's sister for his wife, soon after raised a considerable army, and, getting possession of the city of Dehlí, ascended the throne in 1556 A. D., 962 A. H., and assumed the ensigns of royalty. Muhammad Sháh, finding himself betrayed, fled to Chunát, and contented himself with the government of the eastern provinces. He was slain

in a battle fought at Munger with Bahádúr Sháh, king of Bengal, 1556 A. D., 963 A. H. The period of his reign at Dehlí was only eleven months.

Muhammad Shah Bahmani I, محمد شاه بهمني اول,

the second king of the Bahmaní dynasty, was the son of Sultán 'Alá-uddin Hasan Kángoah Bahmaní, whom he succeeded to the throne of the Dakhin in February, 1358 A. D., 19th Zi-Kada, 776 A. H. He reigned 17 lunar years and died on the 21st of March, 1375 A. D. His son Mujáhid Sháh succeeded him.

Muhammad Shah Bahmani II, محمد شاه بهمني ثاني,

the thirteenth Sultán of the Bahmaní dynasty, was the son of Humáyún Sháh the Cruel. He succeeded his brother Nizám Sháh to the throne of the Dakhin in July, 1463 A. D. in his ninth year; and the affairs of government were conducted, as in the reign of his late brother, by Khwája Jahán and Khwája Mahmúd Gáwán, under the direction of the queen mother. The former was murdered after some time, and the title of Khwája Jahán was conferred on Mahmúd Gáwán, adding the duties of Wakil-us-Saltanat to his other functions. Muhammad Sháh reigned nearly 20 lunar years, and died a year after he had caused his minister Mahmúd Gáwán to be put to death, i. e., on the 24th March, 1482 A. D., 1st Safar, 887 A. H. His son Mahmúd Sháh II succeeded him. The year of Muhammad Sháh's death is comprised in a Persian verse, the translation of which runs thus:

Sultán Muhammad Sháh, ruler of kings,
When suddenly summoned to yield up his breath,
Abandoned the Dakhin, and all worldly things,
And "*the ruin of the Dakhin*," recorded his death.

Muhammad Shah Sharki, محمد شاه شرقي, succeeded

to the throne of Jaunpúr after the death of his father Mahmúd Sháh Sharkí, in 1452 A. D., 856 A. H., and was killed after five months in a battle which he fought against his brother Husain Sháh Sharkí, who succeeded him.

Muhammad Shahid, محمد شهيد, whose garden is still

to be seen on the left bank of the Jamna at Agrah where the swimmers of Agrah assemble after bathing in the Jamna in the rainy season.

Muhammad Shah, Sayyad, سيد محمد شاه, son of Sayyad Walí of Pandúa, author of a collection of documents containing Forms of Letters, Parwanas, instruments or Contracts of Law, &c., &c., entitled "*Jáma' ul-Dastúr*," written about the year 1800 A. D.

Muhammad Shah Tughlak I, محمد شاه تغلق,

whose former name was Malik Fakhr-uddin Júnán, succeeded his father Ghayás-uddin Tughlak Sháh on the throne of Dehlí in February, 1325 A. D., 725 A. H. He took the fort of Nagarkót in 1337 A. D. and built several royal buildings and places in Dehlí. It was in his reign that 'Alá-uddin Hasan Kángoah raised the standard of royalty in the Dakhin, 1347 A. D., 748 A. H., whose his descendants reigned for several generations. Muhammad Sháh died at Thatta on the banks of the river Sindh on the 20th of March, 1361 A. D., 21st Muharram, 762 A. H., after a reign of nearly 27 lunar years. He was succeeded by his cousin Sultán Fíroz Sháh Bárbak, the son of Sipah Salár Rajab.

Muhammad Shah Tughlak II, محمد شاه تغلق ثاني,

surnamed Násir-uddin, was the son of Fíroz Sháh Tughlak. He was born on the 3rd June, 1353 A. D., 3rd Jumáda I, 754 A. H. He ascended the throne

of Dehli in the lifetime of his father in the year 1387 A. D., but was soon after deposed and expelled by the chiefs. He remained at Nagarkôt till the reign of Abû Bakr Shâh, when he proceeded towards Dehli with a large army, and after some repulses proving victorious, ascended the throne in August, 1390 A. D., 792 A. H. He is the founder of a fortress in Jalesur which he called Muhammadâbâd. He reigned 3 years and 7 months, and died on the 19th February, 1394 A. D., 17th Rabi' II, 796 A. H., and his body was deposited at Dehli in the same vault with that of his father. He was succeeded by his son Humâyûn, who, on ascending the throne, assumed the name of 'Alâ-uddîn Sikandar Shâh, but died suddenly after a short reign of 45 days, and his brother Sultân Mahmûd succeeded him.

Muhammad Shah, محمد شاه, king of Persia, was the son of 'Abbâs Mirzâ, and grandson of Fâtma Abû Shâh, whom he succeeded to the throne of Persia in 1834 A. D., and died in 1847 A. D.

Muhammad Sharif Hakkani, محمد شريف حقاني, author of a poem called "Aynak-e-Dil," which he completed in 1685 A. D., 1096 A. H.

Muhammad Shah, محمد شاه, present ruler of Badakhshân. He was placed in his present position by Amîr Sher 'Alî of Kâbul to whom he is bound to pay tribute, the amount of which in 1870 A. D., was £8100, and 500 horses. His predecessor was the intimate friend of 'Abdul Rahmân Khân, the pretender to the Afghan throne, who was opposed by Sher 'Alî in 1868 A. D.

Muhammad Sharif, Khwaja, خواجه محمد شريف, a nephew of Maulânâ Umâidî. He was wazir to Shâh Tahmasp Safwî I, and governor of Yezd, Abarkôh and afterwards of Isfahân for several years, and died in 1538 A. D., 945 A. H.

Muhammad, Sharif, Mir, مير محمد شريف, author of a Masnawî or poem containing felicitations on the accession to the throne of Lakhmau, of Ghâzi-uddin Haider, completed in 1814 A. D., 1229 A. H.

Muhammad Shirin Maulana, مولانا محمد شيرين, commonly called Maulânâ Maghrabî, which see.

Muhammad Shaikh, شيخ محمد, author of the works called "Jâmi Jahân-nâmâ," and the "Nafs Rahmânî," containing meditation on the unity of God, and rules for solitary devotion, *vide* Shaikh Muhammad.

Muhammad Sufi, Maulana, مولانا محمد سوفي, author of the work called "Maikhâna wa-Butkhâna," or the wine shop and idol house. He was a native of Mâzindarân, and was residing in 1725 A. D., 1038 A. H. at Ahmadsâbâd in Gujrât, and afterwards for some time in Kâshmir.

Muhammad, Sultan, سلطان محمد, the last king of the ancient race of the sovereigns of Badakhshân, taken prisoner in battle by Sultân Abû Sa'îd, a descendant of Amîr Taimûr, and slain together with all his children and relations in 1466 A. D., 871 A. H.

Muhammad, Sultan, سلطان محمد, who was afterwards surnamed Makahûl or the Blind, was the second son of Sultân Mahmûd of Ghazni. He succeeded his father in 1030 A. D. in the absence of his elder brother Masa'ûd, who after five months deprived him of his sight and placed him in close confinement, where he remained

till he was again reinstated by the army in 1038 A. D., and his brother Masa'ûd deposed. He reigned at Lâhor for two years, after which he was defeated and put to death by Sultân Maudûd the son of Masa'ûd 1044 A. D.

Muhammad, Sultan, سلطان محمد, was the second son of Sultân Malikshâh Saljûkî, after whose death he ruled over Azarbejan, but when his eldest brother Barkayrâk died in 1104 A. D., 498 A. H., he seized Baghdâd also and assumed the title of Sultân. This prince died at Isfahân 1118 A. D., Zil-hijja. 511 A. H., and was succeeded by his son Mahmûd, who, however, was soon reduced by his uncle, Sultân Sanjar, to the condition of a dependent. Mahmûd died 1131 A. D., 15th Shawwâl, 525 A. H., aged 27 years at Hamdan after a reign of 14 years.

Muhammad, Sultan, سلطان محمد, surnamed Kutb-uddin, succeeded his father 'Alâ-uddîn Takash as Sultân of Khwârizm in 1200 A. D., 596 A. H. He was defeated by the celebrated conqueror Chingiz Khân, his country pillaged, and almost all his family made prisoners in 1218 A. D., 615 A. H. He died of a broken heart in March, 1221 A. D., Zil-hijja. 617 A. H. His son Jalâl-uddin for a long time bore up against the torrent that had overwhelmed his father, but was at last subdued. He was slain in 1230 A. D., 627 A. H. *Vide* Takash.

Muhammad, Sultan, سلطان محمد, son of Bâisanghar Mirzâ. *Vide* Bâbar (Sultân) and Sultân Muhammad.

Muhammad, Sultan Mirza, محمد سلطان مرزا, or Sultân Mirzâ, the son of Awais Mirzâ, the son of Bâikara, the son of Mansûr, a prince of the house of Amîr Taimûr. He accompanied the emperor Bâbar Shâh to India, and after his death rebelled against his son the emperor Humâyûn, and though subdued and pardoned, his five sons, *viz.*, Muhammad Husain Mirzâ, Ibrâhîm Husain Mirzâ, Masa'ûd Husain Mirzâ, Ulagh Mirzâ, and Shâh Mirzâ, and three of his nephews took advantage of the general disturbance which took place in 1566 A. D., 974 A. H., and revolted at Sambhal, the government of which had been assigned to their father. At first they were overpowered without an effort and were confined in the fort of Sambhal by order of the emperor Akbar, but when that monarch marched in the year 1567 A. D., 975 A. H. for the purpose of subduing Mâlwa; they made their escape to Gujrât and sought an asylum with Chingiz Khân, governor of Baroach, where they sowed the seeds of future troubles, which only ended with the subjugation of the kingdoms by Akbar in 1572 A. D., 980 A. H., *vide* Ibrâhîm Husain Mirzâ. Muhammad Sultân Mirzâ was, on account of his sons' rebellion, confined in the fort of Bayâna about the year 1567 A. D. where he died some years after.

Muhammad Sultan, محمد سلطان, the eldest son of Jahângîr Mirzâ. After his father's death, he was named by his grandfather, heir of all his dominions, but died before him in 1404 A. D., 805 A. H.

Muhammad Tahir Nasirabadi, محمد طاهر نصيرابادي, author of a biography called "Tazkira Muhammad Tâhir." He lived in the reign of 'Abbâs Shâh I of Persia.

Muhammad Tahir, محمد طاهر, *vide* Inâyet Khân.

Muhammad Taki, Imam, امام محمد تقي, also called Muhammad al Jawâd, was the ninth Imâm of the race of 'Alî, and the son of Imâm 'Alî Mûsî Razâ who was the eighth. He was born in the year 811 A. D., 195 A. H.,

and is said to have been poisoned in 835 A. D., 220 A. H. He is buried at Baghdád near the tomb of his grandfather Imám Músi Kásim, the son of Ja'far Sádik. His wife's name was Umm ul-Faál, the daughter of the khalif Má-mún.

Muhammad Taki, Mir, میر محمد تقی, *vide* 'Taḳī (Mír).

Muhammad Tughlak Shah, محمد تغلق شاه, *vide* Muhammad Sháh Tughlak.

Muhammad Wala, محمد والا, author of the work called "Najm ul-Hidáet," containing much good advice, written according to the Súfi faith.

Muhammad Walah, Sayyad, سيد محمد والہ, author of the "Risála Dastúr ul-Nazm," or the art of writing poetry, with specimens of the various measures.

Muhammad Yar Khan, محمد یار خان, the son of Aitmad Khán, nobleman of the time of the emperor 'Alamgir.

Muhammad Yusaf, محمد یوسف, a native of Kábul, who came to India and was employed in the service of the emperor Akbar. He was a good poet and died in the year 1562 A. D., 970 A. H.

Muhammad Yusaf 'Ali Khan Bahadur, محمد یوسف علی خان, the present loyal nawáb of Rámpúr (1859—1872) who succeeded Muhammad Saíd Khán in 1855.

Muhammad Zahid, Mir, میر محمد زاہد, son of Muhammad Aslam, an author who flourished in the reign of Sháh Jahán and 'Alamgir, and died in the year 1690 A. D., 1101 A. H.

Muhammad Zaman, محمد زمان, a celebrated punster and poet of Persia, who came to India in the reign of Akbar, but after a few years returned to his native country where he died some years before or after 1600 A. D.

Muhammad Zaman, محمد زمان, *vide* Kásim Khán, Subádár of Kábul.

Muhip Narayan, مهيب ناراین, rájá of Banáres, he was living in 1789 A. D., nephew of Rájá Cheyt Singh and grandson of Rájá Balwunt Singh. The Rájá's daughter was wife of Babú Dirghajai Singh, from whom the present Mahárájá is descended.

Muhi, محی, takhallus of a poet who flourished about the year 1592 A. D., 1001 A. H., and is the author of a Diwán.

Muhit, محیط, *vide* Rámjas Munshi.

Muhi-uddin, محی الدین, author of a heroic poem called "Tarikh Najib-náma," in praise of Najib Khán, styled Najib-uddaula, an Afghán chief who distinguished himself during the reign of the unfortunate 'Alamgir II, emperor of Delhi.

Muhi-uddin bin-Arabi, Shaikh, شیخ محی الدین, ابن عربی, a celebrated learned Muhammadan of Persia, who was born in 1166 A. D., 561 A. H., died in 1239

A. D., 637 A. H., and is buried at Damascus. He is the author of a work in Arabic called "Fatúhát Makkia," *vide* Ibn-Arabí.

Muhi-uddin Abdul Kadir bin-Abi ul-Wafa محی الدین عبدالقادر بن ابی الوافه, *vide* 'Abdul Kádir bin 'Abdul-Wafá Misri.

Muhi-uddin Tusi, Shaikh, محی الدین طوسی, a native of Tús, and author of the work called "Kanz ul-'Ashiqín," a treatise on divine love; abridged from the "Kimiá-e-Sa'ádat." He was a co-temporary of 'Umar Mirzá, and was living in 1408 A. D., 811 A. H.

Muhi-uddin, محی الدین, author of the work called "Irshád Yáfu'í."

Muhib, محب, poetical name of Sayyad Ghulám Nabí of Bilgrám who was slain in a battle which took place between Nawáb Saifdar Jung and Ahmad Khán, Nawáb of Furrukhábad on the 5th February, 1752 A. D., 29th Safar, 1165 A. H.

Muhib, محب, poetical name of Shaikh Walí-ullah of Delhi, who was a pupil of Sauda, and is the author of a Diwán.

Muhib-uddin Said Hasan al-Yaghawi, سيد محب الدین حسین, surnamed Guz, an author who died in 1132 A. D., 526 A. H.

Muhib-ullah, Kazi, قاضی محب الله, who, in the reign of 'Alamgir, was appointed Kázi of Lakhnau and afterwards of Haidarábád in the Dakkhin. On the accession of Bahádur Sháh to the throne of Delhi, 1707 A. D., 1119 A. H., he was honoured with the Sadárat of all India. He is the author of several works, among which are the "Kitáb Sallam," and "Muslim."

Muhindar Singh, Maharaja, مهیندر سنگه مہاراجہ, Rájá of Bhadawar (1870).

Muhib-ullah, Shaikh, شیخ محب الله, a pirzáda of Allahábád who died there in the year 1648 A. D., 1058 A. H. He is the author of a work called "Ibádat ul Khawás" on Ethics.

Muhsin 'Ali Khan, Sayyad, محسن علی خان شاید, the son of Sayyad Sháh Husain, the son of Sayyad Arab Sháh, was an excellent poet, and is the author of a Diwán and a biography of Urdú poets called "Sarápá Sakhun."

Muhsin Fani, محسن فانی, an excellent poet and author, whose proper name was Shaikh Muhammad Muhsin and poetical title Fání. He held the appointment of Sadárat of the province of Allahábád for several years in the time of the emperor Sháh Jahán; and when that monarch conquered Balkh in 1646 A. D., 1056 A. H., amongst the spoil which fell into the hands of the emperor belonging to Nazar Muhammad Khán, the ruler of that province, was a Diwán composed by Muhsin Fání which he had sent as a present to that ruler with verses in his praise; this annoyed the emperor, and Muhsin was forthwith dismissed from his office. He received, however, a small pension and passed the remainder of his life at Kashmir where he died in 1670 A. D., 1081 A. H. His Diwán contains about 7,000 verses.

Muhtadi Billah, مهتدی بالله, *vide* Al-Muhtadí.

Muhtashim 'Ali Khan, محتشم علی خان, *vide* Hashmat.

Muhtashim, Maulana, مولانا محتشم, a poet of Kashan and master of Fakhri bin-Maulana Sultan Muhammad Amiri of Hirat. He wrote three Diwāns, viz., "Sabāya," "Jalāliya," and "Shabābiya," besides a Diwān of Kasidas in praise of the Imāms and princes consisting of about 8,000 verses, and a Risāla of Mu'mmas or enigmas and chronograms. There is a Kasida quoted on the accession of Shāh Ismā'īl Safwī to the throne of Persia, of 66 misras, each of which contains a chronogram for the year 1576 A. D., 984 A. H.

Mui'zzi, معزي, vide Moi'zzi.

Mui'zz-li-din-allah, معز الدين الله, vide Moi'zz-li-din-allah.

Mui'zz-uddin, معز الدين, vide Moi'zz-uddin.

Mui'zz-uddaula, معز الدولة, vide Moi'zz-uddaula.

Mujaddid Alif Sani, مجدد الف ثاني, vide Ahmad Sarhundi (Shaikh).

Mujahid Shah Bahmani, مجاهد شاه بهمني, succeeded his father Muhammad Shāh I Bahmanī on the throne of the Dakhin in March, 1375 A. D., 776 A. H. He was murdered after a reign of three years on the night of the 14th of April, 1378 A. D., 17th Zul-hijja, 779 A. H., by his uncle Dāūd Khān who ascended the throne by the title of Dāūd Shāh.

Mujib, شاع مجيب, or Shāh Mujīb, author of a history of the loves of Joseph and Potiphar's wife called "Yūsuf wa-Zulekha," in Urdu verse composed in 1824 A. D., 1240 A. H.

Mujir, مجير بيلقاني, poetical name of 'Abdul Mukārim Mujir-uddin of Bilkān, a town in Azarbejān. He was a pupil of Khākānī, and is the author of a Diwān. He died in 1198 A. D., 594 A. H. He flourished in the time of Kizal Arsalān, and was a co-temporary of Zahir-uddin Fāryābī.

Mujir-uddin Bilkani, مجير الدين بيلقاني, vide Mujir.

Mujrim, مجرم, poetical name of Rahmat-ullah, who is the author of an Urdu Diwān.

Mujrim, مجرم, poetical title of Ghulām Husain of Patna, the father of Ishkī, whose proper name was Shaikh Muhammad Wajih.

Mukallil bin-Sulaiman, مكالل بن سليمان, author of a Commentary on the Qurān. He died in the year 723 A. D., 105 A. H.

Mukanna, مقنع, vide Al-Makna or Mukanna.

Mukarrab Khan, مقرب خان, vide Mas'hi (Mulla).

Mukarram Khan, Nawab, نواب مكرم خان, governor of Multān in the time of 'Alamgīr.

Mukim Khan, مقیم خان, held the rank of 700 in the time of the emperor Akbar, and was raised to a high rank in the time of Jahāngīr. He had a home at Agrah on the banks of the Jamna at a place still called Mukim Khān ka Ghāt.

Mukhlis, مخلص, the poetical name of Rāe 'Anand Rāe, a Khattari, who was the father-in-law of Tansukh Rāe, and

a pupil of Mirzā Bedil. He died in the fourth year of Ahmad Shāh's reign 1751 A. D., 1164 A. H. His works contain 60,000 verses. He is also called Mukhlis Hindī, to distinguish him from Mukhlis Kāshī.

Mukhlis, مخلص, the poetical appellation of Mukhlis 'Alī Khān, commonly called Mīr Bākir. He was Nawāb Nawāzish Khān, Shāhānat Jang's sister's son, and is the author of a Diwān in Urdu.

Mukhlis Kashi, مخلص کاشي, a poet of Persia.

Mukhtar bin-Mahmud bin-Muhammad az-Zahidi Abu ar-Rija al-Ghazmini, مختار بن محمود, surnamed Najm-uddin, is the author of "Kuniat al-Munadī," a collection of decisions of considerable authority. He died 1259 A. D., 658 A. H.

Mukhtari, مختاری, a Persian poet.

Mukhtar-uddaula, مختار الدولة, vide Murtazā Khān.

Muktadi Billah, مقتدى بالله, vide Al-Muktadī.

Muktadir Billah, مقتدر بالله, vide Al-Muktadir.

Muktafi Billah, مكتفي, vide Al-Muktafi.

Mulhim, ملهم, a poet who flourished about the year 1706 A. D., 1118 A. H., and is the author of a Diwān.

Mulla Ahmad, ملا احمد, vide Ahmad (Mulla).

Mulla 'Ali al-Hafiz al-Kastamumi, ملا علي الحافظ, author of the Commentary on the Hadīs al-Arba' of Shaikh Ismā'īl Haḥḥī.

Mulla 'Ali Kusanji, ملا علي قوسنجي, who also wrote a Hāshia or marginal notes on the Kashshaf, besides the one written by Tuftāzānī. He died about the year 1405 A. D., 808 A. H.

Mulla Husain Waez, ملا حسين وايز, vide Husain Waez (Maulāna).

Mulla Furati, ملا قراتي, author of the work entitled the "Karak Sawāl" containing forty questions with the answers of Muhammad, according to tradition.

Mulla 'Imad, ملا عماد, author of a work on Sūfism in Persian, called "Hāshia Mullā 'Imād."

Mulla Firoz, ملا فيروز, a Pārsī priest. The Pārsis of Bombay entertain the most liberal feelings in favour of science and literature: they possess great wealth, and commercial relation with every part of Asia. The mission sent by them some years ago to Persia at their own expense of Kans, the father of Mullā Fīroz, the Editor of the *Dasatir*, for the purpose of making inquiries relative to the remnant of the Pārsis in that country; the discovery by Kans while on that mission of a copy of the *Dasatir* in the Pahlawī language, and the English translation of that curious work, published by Mulla Fīroz at Bombay in 1818 shew the spirit and perseverance with which the Pārsis of Bombay have instituted inquiries connected with the history of their country, vide *Transactions, Royal Asiatic Society*, Vol. III, Appendix, p. iv.

Mulla Jami Lahouri Namdar Khani, ملا جامي, whose poetical name is Bekhud,

was very well skilled in composing chronograms, and has left a thick *Diwán* of *Ghasals*, &c. He died in 1675 A. D., 1086 A. H.

Mulla Jiwan, ملا جیون امینہری, of Amāthī, whose proper name was Shaikh Ahmad, was the tutor of the emperor 'Alamgir. He is the author of the Commentary on the *Kurán* called "*Tafsir Ahmadi*." He is also called Mulla Jíán Jaunpuri, and is said to have died 1718 A. D., 1130 A. H.

Mulla Kasim, ملا قاسم مشہدی, of Mashhad, author of an *Insha*, or Collection of Letters.

Mulla Khusro, ملا خسرو, author of a law treatise, entitled "*Ghurar ul-Ahkám*," and a Commentary on the same work called the "*Durar al-Iukkám*." Mulla Khusro, who is one of the most renowned of the Turkish jurists, completed his work in 1478 A. D., 883 A. H. and died in 1480 A. D., 885 A. H.

Mulla Malik Kummí, ملا ملک قمی, *vide* Malik Kummí.

Mulla Mir, ملا میر, he lived in the time of the emperor Akbar. In 1566 A. D., 974 A. H., he constructed a well at Agra, and Asbrat Khán Mir Munshi wrote the chronogram of the year of its construction. It is a subtractive one.

Mulla Mufid Balkhi, ملا مفید بلخی, a native of Balkh, was an excellent poet. He came to India and died at Multán in the time of the emperor 'Alamgir, 1674 A. D., 1085 A. H. He is the author of a *Diwán*. A subtractive chronogram on his death written by Sarkhush.

Mulla Muhsin, ملا محسن, *vide* Faiz.

Mulla Mukimai, ملا مقیمای, an author who lived in the time of Sháh Jahán.

Mulla Shah, ملا شاہ, a native of Badakhshán, was a learned and pious Muslimán. He was a disciple of Mián Sháh Mir of Láhór and Murshid or spiritual guide of the unfortunate prince Dará Shikóh, the eldest son of the emperor Sháh Jahán, who highly respected him and visited him on his tour to Kashmír, where he (Mulla Sháh) had built a place for his residence. He died at Kashmír in the commencement of the reign of the emperor 'Alamgir, about the year 1660 A. D., 1070 A. H.

Mulla Sharif, ملا شریف, author of a *Diwán*, on the loves of "*Shírín* and *Khusro*," dedicated to Sultán Kulí Kutb Sháh of Golkonda in 1515 A. D., 921 A. H.

Mulla Sheri, ملا شیري, *vide* Sherí (Mulla).

Mulla Shikebi, ملا شکیبی, an excellent poet who served under 'Abdul Rahím Khán, KhánKhánán, and was living in 1592 A. D., 1000 A. H.

Mullazada, ملا زادہ, of Patna, author of an Urdú translation of the novel called "*Bahár Dánish*," which he named "*Izhár Dánish*."

Mullazada, ملازادہ, author of the marginal notes on the "*Mukhtasir Ma'áni wa-Bayán*."

Multan, بادشاہان ملتان, kings of, *vide* Yúsaf (Shaikh).

Mumtaz, ممتاز, the poetical name of two poets. One of whom is named Maulwí Ihsán-ulláh.

Mumtaz Mahal, ممتاز محل, the favorite wife of the emperor Sháh Jahán, for whom he built the celebrated edifice at Agra called the *Táj*, *vide* Arjumand Bano Begum.

Mumtaz Shikoh, ممتاز شکوه, second son of the emperor Sháh Jahán.

Mumtaz-uddaula, Nawab, ممتاز الدولہ نواب, the grandson of Muhammad 'Alí Sháh, king of Audh. He was living in 1868 A. D. The nawáb, during the disorders consequent on the Mutiny at Lakhnau, declared his opinions by entering into a contract to give his daughter in marriage to the nominee of the rebels, Birjis Kadr. For this conduct he was adjudged to suffer the loss of his pension, Rs. 700 per mensem.

Munai'm, منعم, poetical name of Núr ul-Hak, Kázi of Bareilly, who was an excellent Persian poet, and has written upwards of 300,000 verses; among his compositions is a commentary on the *Kurán* in verse, and Arabic and Persian *Kasidas*, several *Masnavis*, and three Persian *Diwáns*. He was living at Delhi in 1786 A. D., 1200 A. H.

Munai'm Khan, KhanKhanan, منعم خان خانان, a nobleman who was raised to the high dignity of prime minister by the emperor Akbar, after the dismissal of Bairám Khán, KhánKhánán in 1560 A. D., 967 A. H.; was appointed governor of Jaunpúr after the death of Khán Zamán, where he built that famous bridge on the river Gánti in the year 1567 A. D., 975 A. H. He was latterly appointed governor of Bengal after the defeat of Dáúd Sháh, king of that country in 1575 A. D., 983 A. H. From the period of Muhammad Bakhtyar Khilji to that of Sher Sháh the city of Gaur, which is also called Lakhnauti, had been the capital of Bengal, after which, owing to its insalubrity, it had been abandoned for Khawáspúr Tanda. Munai'm Khán, however, admiring the spot, gave orders for its repairs, and made it his residence; but he soon fell a victim to its unhealthy climate, and died there on the 12th October the same year, 9th Rajab, 983 A. H.

Munai'm Khan, منعم خان, the son of Sultán Beg Barlas, a nobleman who had been the emperor Bahádúr Sháh's principal officer at Kábul, was, on the accession of that emperor to the throne of Delhi, appointed his wazir with the title of KhánKhánán. He died some time before that monarch's death about the year 1711 A. D., 1123 A. H. He is the author of the work called "*Ihámát Munai'm*."

Munai'm, Shaikh, شیخ منعم, a poet who served under prince Sultán Shujáá, governor of Bengal, and was present in the battle fought by that prince against his brother the emperor 'Alamgir in December, 1658 A. D., after which he was never heard of. For his poetical name, he used his own in his compositions.

Munir Lahouri, Mulla, ملا منیر لاہوری, a poet of Láhór, was the son of Mulla 'Abdul Majid of Multán. He formerly took the words "*Sakhun Sanj*" for his poetical title, but afterwards used "*Munir*" in his compositions. His proper name was Abú'l Barkát. He died at Agra on Saturday the 31st August, 1644 A. D., 7th Rajab, 1054 A. H., and left about 80,000 verses and an *Inshá* which goes after his name, *viz.*, "*Insháe Munir*."

Munna Jan, منا جان, *vide* Nasir-uddin Haidar.

Munni Begam, منشی بگم, a concubine of Mir Jāfir, Nawab of Bengal. After Mir Jāfir's death and the death of his two sons Najm-uddaula and Saif-uddaula, she was appointed guardian to Mubārīk-uddaula, the infant son of the late Nawab, by Warren Hastings, in preference to others whose claims were more forcible. The guardianship was taken away from the Begam in 1776 A. D. She was the mother of Najm-uddaula, died 1779 A. D., 1st Sha'bān 1193 A. H.

Munshi, منشی, takhallus of Jaswant Rāo Munshī. He is the author of a Diwān, and was living in 1712 A. D., 1121 A. H.

Munshi, منشی, poetical title of Munshī Mūlchānd, a Kayasth and native of Delhi. He was a pupil of the poet Nisā, and is the author of some fragments of the Shah-nāmā in Urdu. He died about the year 1822 A. D.

Munsif, منصف, poetical title of Fazil Khān, who is the author of a Diwān, and was living in 1701 A. D., 1116 A. H.

Murad I, Sultan, مراد اول سلطان, whom our English authors call Amurath I, and who is also called Murād Khān Ghuzi and Khwāwma, a kum was the third Sultan of the race of Osman al-Othman. He succeeded his father Arslan (Orkhan) on the Turkish throne in 1359 A. D., 760 A. H. and was known for his cruelty towards his son, and those who espoused his cause. He advanced into Europe and made Adrianople his capital in 1360 A. D. He was a great warrior and obtained 37 victories, in the last of which he perished 1389 A. D., 791 A. H., aged 71, by the hand of a soldier. He (or is some say his father) was the first who established the formidable force of the Janissaries. His son Bayezid I, succeeded him.

Murad II, Sultan, مراد ثانی سلطان, succeeded his father Muhammad I as Ottoman emperor, in 1422 A. D., 825 A. H., and was the first Turk who used cannon in the field of battle. In 1443 A. D., 847 A. H., he resigned the crown in favour of his son Muhammad II, but finding him incapable to hold the reins of government, he abandoned his retirement and defeated the famous Sikinda Beg (Scanderbeg) and routed the Hungarians. According to Gibbon, he died on the 2nd February, 1451 A. D., Zil-hijja, 854 A. H., and was succeeded by his son Muhammad II, who afterwards took Constantinople.

Murad III, Sultan, مراد ثالث سلطان, succeeded his father Sulim II to the throne of Constantinople in December, 1574 A. D., Shaaban, 982 A. H., and to rid himself of all competitors, he, at his first coming to the crown, caused his five brothers to be strangled in his presence. This act of cruelty so affected his mother that she destroyed herself. He took from the disagreeing Persians, Armenia, Media, and the city of Tauris, and the fort (Janno from the Hungarians. He died on the 18th January, 1595 A. D., Jumāda I, 1003 A. H., aged 50 lunar years. At the time of his death such a sudden and terrible tempest arose, that many thought the world would then be dissolved. He was succeeded by his son Muhammad III. Sulṭān Murād is the author of the work called "Fatḥāt-us-Siyām."

Murad IV, Sultan, مراد رابع سلطان, son of Ahmad I, emperor of Constantinople, succeeded his uncle Mustafa I, who was deposed the second time in 1623 A. D., 1032 A. H. He took Baghdād in 1637 A. D., 30,000 of whose inhabitants he put to the sword, though he had promised them protection. He died on the 8th February, 1640 A. D., 1049 A. H., aged 18, of excessive intoxication, and was succeeded by his brother Ibrahim.

Murad Rakat, Sultan, son of the emperor Shah Jahān, and governor of Gujrat, Thatta seized and imprisoned in the fort orders of his brother the emperor 'Alamgir, after the first battle he fought against his brother Dara Shikoh, and was subsequently murdered, 1662 A. D., 1072 A. H., at Gwāliar and buried within the fort.

Murad Mirza, مرزا مراد, also called Sulṭān Murād and Shāh Murād, was the second son of the emperor Akbar. His mother's name was Salima Sultāna Begam. He was born on Thursday the 8th Juno, 1570 A. D., 978 A. H., in the house of the venerable Shaikh Salim Chishti at Sikri. The Hindūs, on account of his being born in the mountainous country of Sikri, used to call him Puhāri. After this prince's birth, the emperor, considering the village of Sikri a propitious spot, two of his sons having been born there, ordered the foundation of a city to be laid, which, after the conquest of Gujrat, he called Fathapur. This prince was sent by his father to conquer the Dakhin in 1595 A. D., 1001 A. H., where he fell sick and died on the 1st of May, 1599 A. D., 15th Shawwāl, 1007 A. H. He was at first buried at Shāhpūr, but afterwards his corpse was removed to Delhi and laid by the side of Humayun the prince's grandfather.

Murassa' Rakam, مرصع رقم, title of the author of the "Nātuz Murassa" Nid Tāhm.

Murauwat, مروت, poetical name of Sighr 'Alī, a poet, who is the author of a story in Urdu called "Tilasmāt Ishk," composed in 1792 A. D., 1207 A. H.

Murshid Khan, مرشد خان, a poet, who flourished in the time of Jahāngir, and is the author of a Diwān.

Murshid Quli Khan, مرشد قلی خان, a nobleman of the time of the emperor Shāh Jahān, who was Faujdār of Muthurā, and was killed there in 1638 A. D., 1048 A. H.

Murshid Quli Khan, مرشد قلی خان, nawāb of Bengal, eide Jantar Khān.

Murshid Quli Khan, مرشد قلی خان, Rustam Jang, son-in-law of Shujā-uddaula, governor of Bengal, by whom he was appointed governor of Katak. Being defeated by Mahābat Jang, Nawāb of Bengal, he fled to the Dakhin in the year 1739 A. D. where he died. He was a good poet, and his poetical name was Sarshār.

Murtaza Khan, مرثضی خان, a Sayyad, who on the accession of Nawāb 'Asaf-uddaula to the masnad of Lakhnau, was appointed by him his nāib or deputy, with the title of Mukhtar-uddaula, but Basant 'Alī Khān, an old khwāja sarā (eunuch) of the nawāb's father, being offended at the influence he had over the nawāb, resolved to remove him, and for this purpose having invited him to an entertainment, murdered him, and was himself slain the same day by order of the nawāb. This circumstance took place in the month of March, 1776 A. D., Šafar, 1190 A. H.

Murtaza Khan, مرثضی خان, a relative of Dost 'Alī, the Nawāb of Arkat, under whom the atrocious seizure of Trichinopoly was perpetrated by Chanda Sahib. The nawāb was succeeded by his son Saifdar 'Alī, who after overcoming the effects of poison prepared for him by Murtaza Khān, fell by the poignard of a Pathān assassin hired for the work by the same person. A storm was raised which he had not the courage to encounter, and

disguising himself in female attire, he escaped from Arkat to his own fort of Vellore. Two years afterwards, the youthful son and successor of Safdar 'Alí met the fate of his father, and common report attributed to Murtaza Khán a principal share in the contrivance of this murder also. Such was the man to whom the patronage of Dupleix, who was at that time grievously at a loss for money, was extended, for Murtaza Khán had the reputation of being extremely rich, and was selected by Dupleix for a now Nawáb of Arkat. He was solemnly installed in his new dignity, but finding that his presence was indispensable at Vellore, he returned thither after some time in 1762 A. D.

Murtaza Khan Anju, مرتضى خان انجو, a nobleman of the reign of the emperor Sháh Juhán. At the time of his death which took place 1629 A. D., 1038 A. H., he was governor of Thatta.

Murtaza Khan, مرتضى خان, *vide* Shaikh Farid, and Farid Bukhári.

Murtaza, Mir, مير مرتضى, surnamed "Al-Madau bil-ilm ul-Ifada." He died in September, 1046 A. D., 549 A. H.

Murtaza Nizam Shah I, مرتضى نظام شاه, ascended the throne of Ahmadnagar in the Dakhin after the death of his father Husain Nizam Sháh I, in 1565 A. D., 972 A. H., and as he was then in his minority, his mother Khunza Sultána became for six years chief manager of affairs, after which the Sultán took the affairs under his own management. He reigned about 24 lunar years, and becoming mad, his son Mirán Husain Nizam Sháh shut him up in a warm bathing-room, and shutting fast the doors and windows to exclude all air, lighted a great fire under the bath, so that the Sultán was speedily suffocated by the steam and heat. This circumstance took place about the 15th January, 1589 A. D., 8th Rabi' I, 997 A. H. But according to the work of Jama ul-Hind, he was poisoned by his son on the 5th June, 1588 A. D., corresponding with 18th Rajab, 996 A. H.

Murtaza Nizam Shah II, مرتضى نظام شاه, a nominal prince and a descendant of the Nizam Sháhí kings of Ahmadnagar, who was raised to the throne by Malik Ambar, the Abyssinian and others after the capture of Bahádur Nizam Sháh in 1600 A. D., 1009 A. H. He was put to death about the year 1628 A. D., 1038 A. H., by Fatha Khán, the son of Malik Ambar, who placed his son Husain, an infant of ten years on the throne. Husain was afterwards confined for life by the emperor Sháh Juhán in the fortress of Gwáliar. *Vide* Fatha Khán.

Musahib, Mirza, مرزا صاحب, a poet who flourished after the poet Sáeb whom he imitates, and was probably living in 1745 A. D., 1168 A. H.

Musannifak, مصنفك, surname of Mulla 'Alá-uddín 'Alí bin-Muhammad, an Arabian author, who died 1470 A. D., 875 A. H.

Musibat, مصيبت, poetical name of Sháh Ghulám Kutb-uddín, eldest brother of Sháh Muhammad Afzal of Allahábád. He went on a pilgrimage to Mecca and died there in 1773 A. D., 1187 A. H.

Mushfaki, مشفقي, a poet who was born at Bukhárá in the year 1538 A. D., 945 A. H., and composed a Diwán which he completed in 1575 A. D., 983 A. H.

Mushtak, مشتاق, the poetical name of Mir Said 'Alí of Isfahan who was alive in the year 1760 A. D., 1174 A. H.

Mushtak, مشتاق, poetical title of Mushták Husain of Aghra. He is the author of a Diwán, and since he was a pupil of Bahádur Sháh the ex-king of Dohli, in every one of his Ghazals he has mentioned in the last verse the poetical name of the king, *viz.*, Zafar.

Mushtak, مشتاق, poetical appellation of Muhammad Kuli Khán of Patna, a son of Hashim Kuli Khán. He was a pupil of Muhammad Roshan Joshish, and Darogha of the household of Nawáb Zain-uddín Ahmad Khán Haibat Jang. He died in 1801 A. D., 1216 A. H.

Mushtaki, مشتاقى, *vide* Rizk-ulláh (Shaikh).

Muslim bin-Amr, مسلم بن عمر, the father of Qutaiba. He was slain in battle along with Misaa'b ibn-Zuber, about the year 690 A. D., 71 A. H.

Muslim bin-Hajjaj Naishapuri, مسلم بن حجاج نیشاپوری, or Kashmiri, author of the "Sahih Muslim," a succinct collection of Traditions, and of the "Masnad Kabir." He died in the year 875 A. D., 261 A. H. The Sahih Muslim is considered as almost of equal authority with the Sahih ul-Bukhári, and indeed by some, especially by the African doctors, is preferred to that work. The two collections are constantly quoted together under the name of the Sahihain or two Sahihis. Muslim is said to have composed his work from 300,000 traditions. *Vide* 'Abdullah Abú Muslim.

Muslim ibn-'Ukba, مسلم بن عقبه, was made governor of Medina by Yazid, the son of Mu'awia I, 682 A. D., 63 A. H., to chastise the insolence of the inhabitants of that place, who had rebelled against him, which done, he marched directly with his army towards Mecca, but died by the way in September, 683 A. D., Muharram, 64 A. H.

Muslim ibn-Okail, مسلم ابن عقیل, nephew of 'Alí and cousin of Imám Husain whom he wished to assist against Yazid, the son of Mu'awia, but was beheaded along with Hâris on the 8th September, 680 A. D., 8th Zil-hijja, 60 A. H., and their heads sent as a present to Yazid by 'Obaid-ulláh ibn-Zayád. This event took place a few days before the death of Imám Husain.

Mustaa'sam Billah, مستعصم بالله, the 37th or last khalif of the house of 'Abbás, *vide* Al-Mustaa'sam.

Musta'in Billah, مستعین بالله, *vide* Al-Musta'in Billáh.

Mustafa, مصطفى, a title of Muhammad.

Mustafa I, Sultan, سلطان مصطفى, succeeded his brother Ahmad I (Achmet) as emperor of Turkey or Constantinople in 1617 A. D., Zi-Ka'du, 1025 A. H., which was a novelty never before heard of in this kingdom, it being the Grand Seignor's policy to strangle all the younger brothers; however, this Mustafa was preserved, either because Ahmad, being once a younger brother, took pity on him, or because he had no issue of his own body, and so was not permitted to kill him. It is said that Ahmad once intended to have shot him, but at the instant he was seized with such a pain in his arm and shoulder, that he cried out "Muhammad will not let him die." He carried himself but insolently and cruelly, and was deposed and sent to prison in 1618 A. D., 1027 A. H., when 'Usmán, his nephew, was raised to the throne. 'Usmán was murdered in 1621 A. D., 1030 A. H., and Mustafa again restored, and ultimately strangled by his Janisaris in 1623 A. D., 1032 A. H. He was succeeded by Murád IV.

Mustafa II, Sultan, سلطان مصطفى, son of Muhammad IV succeeded Ahmad II in 1696 A. D., 1106 A. H. as emperor of Constantinople. He was an able warrior, and after defeating the Imperialists at Temswar, he attacked the Venetians, Poles and Russians. He retired to Adrianople, where he forgot himself in lascivious pleasures, till a revolt of his subjects compelled him to descend from his throne in 1703 A. D., 1115 A. H. He died of melancholy six months after. He was succeeded by his brother Ahmad III.

Mustafa III, Sultan, سلطان مصطفى, son of Ahmad III, succeeded his nephew Usman III as emperor of Constantinople in 1707 A. D., 1171 A. H. He spent his time in his sanglio, and left the government to his favorites. He died on the 21st January, 1774 A. D., 1187 A. H., and was succeeded by his brother Ahmad IV, also called 'Abdul Hamid.

Mustafa IV, Sultan, سلطان مصطفى, son of Ahmad IV, succeeded Salim III on the 29th of May, 1807 A. D., 1222 A. H., as emperor of Constantinople. He reigned one year, and was deposed and slain in 1808 A. D., 1223 A. H., when Mahmud II was raised to the throne.

Mustafa bin-Muhammad Sa'id, مصطفى, author of the Persian Commentary on the Kurán, entitled "Aksúm 'Ayat Kurán."

Mustai'd Khan, مستعد خان, surnamed Muhammad Sáki, was employed as Munshi or secretary to 'Ináyat-ullah Khán, wazir of Bahádur Sháh, and is the author of the "Máisir-i-'Alangír," the history of the emperor 'Alangír. He had been a constant follower of the court for forty years, and an eye-witness of many of the transactions he records. He undertook the work by desire of his patron, and finished it in 1710 A. D., 1122 A. H. being only three years after the decease of 'Alangír.

Mustajab Khan, مستجاب خان, one of the sons of Háfiz Rahmat Khán, and author of the work called "Gulistán-i-Rahmat" being a history of his father. He died in February, 1833 A. D., 2nd Shawwál, 1248 A. H., aged 74 lunar years.

Mustakfi Billah, مستكفي بالله, vide Al-Mustakfi Billáh.

Mustanjad Billah, مستنجد بالله, vide Al-Mustanjid.

Mustanasar Billah, مستنصر بالله, vide Al-Mustanasar.

Mustarashid Billah, مسترشد بالله, vide Al-Mustarshid.

Mustazi Billah, مستضي بالله, vide Al-Mustazi.

Mustazahar Billah, مستظهر بالله, vide Al-Mustazhir.

Musailima, مسيلمه, commonly called Kazzáb or the Liar,

was an impostor who arose in the time of Muhammad in one of the provinces of Arabia, named Ilajar. As success in any project seldom fails to draw in imitators, Muhammad having raised himself to such a degree of power and reputation, by acting the prophet, induced others to imagine they might arrive at the same height by the same means. His most considerable competitors in the prophetic office was Musailima and Al-Aswad. Musailima pretended to be joined in commission with Muhammad, and published revelations in imitation of the Kurán. He sent Muhammad a letter, offering to go halves with him, in these words: "From Musailima, the apostle of God, to Muhammad, the apostle of God. Now, let the earth be half mine and half thine." But Muhammad believing

himself too well established to need a partner, wrote him this answer: "From Muhammad the apostle of God, to Musailima the liar. The earth is God's; he giveth the same for inheritance unto such of his servants as he pleaseth; and the happy issue shall attend those who fear him." During the few months which Muhammad lived after the setting up of this new imposture, Musailima grew very formidable; Abú Bakr, Muhammad's successor, in the second year of his reign and the 12th of Híjri, (633 A. D., 12 A. H.) sent an army against him under the command of Khálifa, the son of Walid, who defeated and slew him in battle. Al-Aswad set up for himself the very year that Muhammad died; but a party, sent by Muhammad, broke into his house by night, and cut off his head. They received the appellation of "The two Liars."

Mutia' Billah, مطيع بالله, khalifa of Baghdád, vide Al-Mutia' Billáh.

Mutjahi, منجلي, poetical name of Sayyad Kutb-uddín.

Mutnabbi, متنبی, or Al-Mutnabbi, surname of Abú Tyyeb

Ahmad bin-Husain, one of the most celebrated of the Arabian poets, born at Kúfa in 915 A. D., 303 A. H. He had acquired an extensive knowledge of pure Arabic, drawn from the best sources, and this he has handed down in his poetical compositions. He flourished about the year 950 A. D., 339 A. H.; his father was a water-carrier in Kúfa. His principal patron was Saif-uddaula, prince of Damascus, of the family of Hamdan. The surname of "Al-Mutnabbi," (the pretended prophet) was given him because he had set up for a prophet in the flat country near Sawáma, where he was followed by a great multitude of the Banú Kalab and other tribes; but Lúlu, governor of Emessa, having marched against him took him prisoner and dispersed his partizans. He kept Mutnabbi in confinement for a long period, and having at length brought him back to the Muslim faith, he set him at liberty. He was attacked by a chief of the tribe of Asad, at the head of a troop of partizans: a combat took place in which he was killed with his son Al-Muhassad and his slave Muflik. This event happened in the month of September, 965 A. D., 354 A. H.

Muttaki Billah, متقي بالله, a khalif of Baghdád, vide Al-Muttaki.

Mutalibi, مطلبی, surname of Muhammad bin-Idris al-Sháfi'i, who was one of the four Imáms, or chief of the four orthodox sects amongst the Musalmáns.

Mutwakhil Ali Allah, متوكل على الله, a khalif of Baghdád, vide Al-Mutwakkil.

Muwyad al-Hulla, (Shaikh), شيوخ مريد الحلى, vide Abú'l Kásim of Hulla.

Muwyad-uddaula, مريد الدولة, son of Rukn-uddaula, the son of Alí Bóya the Bóyate. He succeeded to a part of his father's dominions in Persia in September 976 A. D., Muharram 366 A. H. He was taken captive and imprisoned by Hisám-uddaula at Jurjan in January 984 A. D., Sha'bán, 373 A. H., and his brother Fikhr-uddaula Abú'l Husan Alí got possession of the empire.

Muwyad-uddaula, مريد الدولة, the son of Nizám ul-Mulk, the celebrated wazir of Sultán Alp Arsalán and his son Maliksháh. He served as minister to Barkayarak, the son of the latter for some time, and when dismissed by that monarch, he joined his brother Muhammad in an attack upon Barkayarak; but was taken, and put to death by that prince.

Muzaffar or Muzaffarian, مظفر و مظفریان, a dynasty

of petty rulers of Fars or Persia. From the period at which the fortunes of the family of Ilalákú began to decline, i. e., after the death of Sultán Abú Sa'íd in 1335 A. D. till the conquest of Persia by Amír Taimúr, the province of Fars was governed by a dynasty of petty rulers, who took the name of Muzaffar from their founder, Mubáriz-uddín Muhammad whose title was Al-Muzaffar, or the Victorious, which title he received on his victory over Abú Ishák, the governor of Shiráz in 1353 A. D., 764 A. H. The capital of this family was Shiráz, which is said to have attained its great prosperity under their rule. *Vide* Muhammad Muzaffar.

Muzaffar, مظفر, the poetical name of a person who flourished about the year 1690 A. D., 1102 A. H. The name of his Murshid or spiritual guide was Ali Amjad, in whose praise he has written some Ghazals.

Muzaffar Husain Mirza, مظفر حسين مرزا, was the son of Sultán Husain Mirzá, ruler of Khurásán, after whose death in May 1506 A. D., 911 A. H. he conjointly with his brother Badí-uzzamán Mirzá, ascended the throne of Hirát; but they did not enjoy it long, for Sháhí Beg Khán, the Uzbek, defeated them in May 1507 A. D., Muharram 913 A. H. and took possession of the country. Muzaffar Husain Mirzá, who had gone to Astarábad, died there the same year.

Muzaffar Husain Mirza, مظفر حسين مرزا, of the royal Safwí race of Persia, was the son of Sultán Husain Mirzá, the son of Bahrán Mirzá, the son of Sháh Ismá'íl Safwí. He left his jagír of Kandahár, and proceeded to India; and on his arrival at the court of the emperor Akbar in August 1595 A. D. was appointed an amir of 6000. The Sarkár of Sambhal was assigned to him in jagír, and Kandahár (which was made over to the emperor,) to Sháh Beg Kábuli. About the year 1609 A. D. Mirzá Khurram (afterwards Sháh Jahán) was married to a daughter of Muzaffar Husain who received the title of Kandahári Begum.

Muzaffar Husain Mirza, مظفر حسين مرزا, was the son of Ibráhím Husain Mirzá and Gulrukh Begum. He was married to Khánam Sultán, the daughter of the emperor Akbar in 1593 A. D., and was living in 1600 A. D.

Muzaffar Jang, مظفر جنگ, also called Muzaffar Husain Khán, Nawáb of Farrukhabád, whose original name was Dilor Himmat Khán. He succeeded his father Ahmad Khán Bangash in the month of November, 1771 A. D., Sha'bán, 1185 A. H., and received the above title from the emperor Sháh 'Alam, who was then proceeding to Dehli from Allahábád. He ceded his territory to the English on receipt of a pension of 108,000 rupees on the 4th June, 1802 A. D. After his death, his grandson Tahirzad Husain Khán succeeded him.

Muzaffar Jang, مظفر جنگ, whose original name was Hidáet Muhín-uddín, was the favourite grandson of the celebrated Nizám ul-Mulk, the Subadár of Haidarábád. He was the son of that nobleman's daughter, and on his death, he collected an army and gave out that his grandsire had in his will not only appointed him to inherit the greatest part of his treasures, but had likewise nominated him to succeed to the government of the southern provinces. Násir Jang, his uncle, who had taken possession of his father's wealth, was enabled to keep his father's army in pay; and this was so numerous, that the forces which Muzaffar Jang had collected were not sufficient to oppose him with any probability of success. Muzaffar Jang subsequently went to Arkát (Arcot) where he defeated and killed Anwar-uddín Khán, the nawáb of that place, by the assistance of the French

in a battle fought on the 23rd of July, 1749 A. D., and was acknowledged the lawful Subadár of the Dakhin. He was, however, after some months obliged to surrender himself to Násir Jang, who kept him in close confinement; but after the murder of Násir Jang in December, 1750 A. D., 17th Muharram, 1164 A. H., he was again raised to the masnad by the assistance of the French. His reign was, however, of short duration, for he was not long after assassinated by the same persons who had raised him to power. His death took place on the 3rd of February, 1751 A. D., 17th Rabi' I, 1164 A. H., when Salabat Jang, the third son of the old Nizám, was placed on the masnad by the French.

Muzaffar Kawami, مولانا مظفر قوامي, *vide* Kawámi.

Muzaffar Khan, Nawab, نواب مظفر خان, was the younger brother of Amír ul-Umrá Khán Daurán Abdus Samad Khán, by whose interest he was appointed governor of Ajmeer in the reign of Farrukh-siyar, and was ordered to march with a numerous army against the Marhatta chief Malhár Rao Holkar, who had invaded the territories of the Maharájá Jaising Sawái of Amber (now called Jaipur). Muzaffar Khán was slain along with his brother in the battle which took place between the emperor Muhammad Sháh and Nádir Sháh in the month of February, 1739 A. D., Zi-Ka'da, 1151 A. H.

Muzaffar Khan, مظفر خان, a nobleman who was appointed governor of Agrah by the emperor Jahángir in the year 1621 A. D., 1030 A. H. He built the mosque in the city of Agrah, called "Kálin or Kalí Masjid," in the year 1631 A. D., 1041 A. H. which is still standing but in a ruinous state.

Muzaffar Khan Tirbati, مظفر خان تربتي, a nobleman who was appointed governor of Bengal by the emperor Akbar in 1579 A. D., 987 A. H. In his time Bábh Khán Káshshál rebelled against the emperor, took Gaur, slew Muzaffar Khán at Tanda in April, 1580 A. D., Rabi' I, 988 A. H., and became independent for some time.

Muzaffar, Maulana, مولانا مظفر, a celebrated poet of Hirát in Khurásán, who lived in the time of Sultán Ghayás-uddín Kart, and Sháh Shujáa' of Shiráz.

Muzaffar Shah I, مظفر شاه, whose original name was Muzaffar Khán, was the first king of Gujrát. He was born at Dehli on the 30th June, 1342 A. D., 25th Muharram, 743 A. H. His family had been elevated from menial stations in the household of the kings of Dehli. He was, however, appointed governor of Gujrát in 1391 A. D., 794 A. H. by Sultán Muhammad Tughlak II, king of Dehli, in the room of Farhat ul-Mulk who had rebelled against the king; a battle took place in which the latter lost his life. In the year 1396 A. D., 799 A. H. Muzaffar Khán caused himself to be proclaimed king under the title of Muzaffar Sháh, and directed coin to be struck in his name. He died after a reign of nearly 20 years, on the 27th July, 1411 A. D., 6th Rabi' II, 814 A. H., in the 71st year of his age, and was succeeded by his grandson Ahmad Sháh the son of Tátár Khán.

Kings of Gujrát.

1. Muzaffar Sháh I.
2. Ahmad Sháh I, his grandson, the son of Tátár Khán.
3. Muhammad Sháh, surnamed Karím, the merciful.
4. Kutb Sháh.
5. Dáúd Sháh, his uncle, deposed in favour of
6. Mahmúd Sháh I, surnamed Baikara, who made two expeditions to the Dakhin.
7. Muzaffar Sháh II.

8. Sikandar Sháh, assassinated.
9. Mahmúd Sháh II, displaced by Bahádúr and confined.
10. Bahádúr Sháh who was murdered by the Portuguese.
11. Mirán Muhammad Sháh Farúki of Málwá.
12. Mahmúd II, released from prison.
13. Ahmad Sháh II, a spurious heir, set up by the minister.
14. Muzaffar Sháh III, a supposititious son of Mahmúd, and the last king in whose time Gujrát was taken by Akbar.

Muzaffar Shah II, مظفر شاه, was born on Thursday the 10th April, 1470 A. D., 20th Shabán, 875 A. H., and succeeded his father Sulṭán Mahmúd Sháh I, Baikara on the throne of Gujrát, in the 41st year of his age, in November, 1511 A. D., Shabán, 917 A. H. He reigned nearly 15 years, and died on Saturday the 17th of February, 1526 A. D., 3rd Jumáda I, 932 A. H., aged 56 lunar years. He was buried at Sarkíh. His son Sikandar Sháh succeeded him.

Muzaffar Shah III, مظفر شاه, a supposititious son of Mahmúd Sháh III, named Nathú, was raised to the throne of Gujrát by Ya'múd Khán, the prime minister, after the death of Ahmad Sháh II in 1561 A. D., 968 A. H. In the year 1572 A. D., 980 A. H., the emperor Akbar was invited by Ya'múd Khán to occupy Gujrát as in former times; upon which Akbar advanced on the capital of that kingdom which he took possession of on the 20th of November of the same year 14th Rajab, 980 A. H., and re-united it to Dehli as a province of Hindústán. Muzaffar Sháh, who had abdicated his throne in favour of Akbar, was sent to Agra in the first instance, but was subsequently remanded into close confinement, from which he not only made his escape but flying into Gujrát, collected a respectable force, attacked the viceroy Kutb-uddin Khán, and slew him in action; and after an imprisonment of nearly nine years, re-ascended the throne of Gujrát. His reign was, however, of short duration; for in the year 1583 A. D., 991 A. H., Akbar having deputed Mirzá Khán KhánKhánán, the son of Bairán Khán to re-take Gujrát, Muzaffar Khán was defeated in a pitched battle and fled to Júnagadh; and as he was pursued by Khán 'Azim, he cut his throat with a razor. His head was then cut off and sent to court. His downfall terminated the dynasty of the Muhammadan kings of Gujrát; ever since which period that kingdom has been considered as a province of Dehli.

Muzaffar Shah Purbi, مظفر شاه پوربي, whose former name was Siddi Badar, was an Abyssinian slave; he murdered his sovereign Mahmúd Sháh, and ascended the throne of Bengal in 1495 A. D., 900 A. H. He reigned three years, and was killed in a battle fought with his minister Sayyad Sharif, who succeeded him with the title of 'Ala-uddin II, in 1498 A. D., 904 A. H.

Muzaffar-uddin, مظفرالدين, *vide* Sunṭar.

Muzaffar-uddin, مظفرالدين, *vide* Muhammad Muzaffar.

Muzaffar-uddin Zangi, مظفرالدين زنگي, *vide* Sunṭar.

N.

Nabi-Effendi, نبي افندي, a Turkish poet, well acquainted with the classic writers of Greece and Rome. He flourished in the 17th century. *Lempriere's Universal Biography.*

Nadim Gilani, نادم گيلاني, an author who came to India, and was a cotemporary of Nazirí of Naishápúr.

Nadir, نادر, poetical title of Mirzá Kalb Husain, Deputy Collector of Etáwah. *Vide* Kalb Husain.

Nadira Begam, نادره بيگم, daughter of Sulṭán Parwez, the son of the emperor Jahángir. She was married to prince Dárá Shikoh, the eldest son of the emperor Sháh Jahán, on the 23rd January, 1634 A. D., by whom she had two sons, *viz.* Sulaimán Shikoh and Sipéhr Shikoh. She died through fatigue in May, 1659 A. D., Ramazán, 1069 A. H. at Dáwar, the country of Malik Jíwan, where her husband had fled along with her after his defeat at Ajmeer. She was buried in the Khanqa of Mian Mir at Lahor.

Nadir Shah, نادر شاه, also called Nádír Kulí Khán, and

Tahmasp Kulí Khán, the greatest warrior Persia has ever produced. He was the son of a shepherd, born in the province of Khurásán, 1687 A. D., but by selling some of his father's sheep, he collected a number of desperate followers who shared his dangers and the booty gained in plundering caravans. By degrees he saw himself at the head of 6,000 brave adherents, and his assistance was solicited by Sháh Tahmasp II, king of Persia, whose throne was usurped by Ashraf, the chief of the Afgháns. With impetuous valour, Nádír attacked and routed the enemy, and then seated his master on the throne of his ancestors at Isfahán 1730 A. D. He then pursued the flying Afgháns to Kandahár, and on his return, taking advantage of the odium created by an unfavourable treaty made by Sháh Tahmasp with the Turks during his absence, he deposed the king; and his son, an infant of six months he proclaimed Sháh, by the name of 'Abbás III. This event took place on the 16th August, 1732 A. D., 1145 A. H. In his name, Nádír assumed to himself the sovereign power, and after having recovered all that had been taken from Persia, he concluded a peace with the Ottoman Porte in 1736 A. D. On the death of the young Sháh 'Abbás the same year, he signified his intention of resigning his honours; but the nobles, excited by his private intrigues, invested him with the sovereign power. The historian of Nádír is careful in informing us, that the crown of Persia was placed upon the head of the conqueror exactly at 20 minutes past 8 in the morning of the 26th February, 1736 A. D., Shawwál, 1148 A. H. Nádír, now elevated to the height of his ambition, wisely saw that war was the only support of his greatness, and therefore with a numerous army he marched against India in 1739. The Mughal empire was rapidly conquered, 200,000 men were put to the sword, and a booty of one hundred and forty-five millions, in which was the imperial throne set with diamonds of an immense value, called the Peacock Throne, was brought away by him from Dehli. He latterly became capricious, proud and tyrannical, and was guilty of such cruelty, that the nobles conspired against him and assassinated him on the night of Sunday the 10th May, 1747 A. D., 10th Jumáda I, 1160 A. H., after he had reigned 20 years over one of the most extensive and powerful empires of the world. He was buried at Mashhad nine days after his death. His nephew and murderer 'Alí Kulí Khán who took the title of 'Alí Sháh or 'Adil Sháh, succeeded him. On his accession, he put to death thirteen of the sons and grandsons of Nádír; the only descendant of the conqueror that was spared, was his grandson, Sháhrukh, the son of Raza Kulí, who was 14 years of age. 'Adil Sháh was soon after deprived of sight and imprisoned. After him Ibráhím his brother reigned for some time in 1748 A. D., Sháhrukh in 1749 A. D., Sulaimán in 1750 A. D., Ismá'il bin-Sayyad Mustafa from 1750 to 1759 A. D., and after him Karim Khán Zand and 'Aká Muhammad Khán Kájár, which see.

Nafis bin-'Iwaz, نفيس بن عوى, author of the Arabic work, called "Hall-i-Mújiz ul-*Ḳānún*." He was a contemporary of Mirzā Ulugh Beg.

Naftuya, نفطويه, or Niftúya, was called so, because an offensive smell like naphtha issued from his body. He was an author, and died in 912 A. D., 300 A. H. His proper name is Abú 'Abdullah Ibráhim.

Naila, نيله, the mother of Fíroz Sháh and the daughter of Rájá Mal Bhattí.

Naishapuri, نیشاپوری, or Naisábúrí, an Arabian author, who took his poetical name from Naishápúr his birth-place; he is called by European writers Nisaburiensis. He has collected in a little book the grave and witty sayings of Muhammad and his successors, and some of the kings of Persia.

Naiyar and Rakhshan, رکشن یا نیار, are the poetical titles of Nawáb Ziyá-uddín Ahmad Khán, the son of Nawáb Ahmad Bakhsh Khán of Firozpur and Láhor.

Najabat Khan KhanKhanan, Nawab, نواب, نجابت خان خانان, a nobleman of the reign of the emperor 'Alamgir, by whom he was much respected. His proper name was Mirzā Shujáa, he was the son of Mirzā Sháhrukh, and the grandson of Mirzā Sulaimán of Badakhshán. He was born on the 25th November, 1603 A. D., and died on the 13th December, 1664 A. D., 4th Jumáda I, 1075 A. H. at Ujjain. He held the rank of 5000 at the time of his death.

Najabat, Mir, میر نجابت, author of a poem called "Gulkushtí," on the art of wrestling, a Sharah of which has been written by Siráj-uddín 'Alí Khán 'Arzú; and another by Munshí Ratan Singh of Lakhnau. *Vide* Naját (Mir).

Najaf Khan, نجف خان, styled Amír ul-Umrá Zulfikar-uddaula, was born in Persia of a family said to be related to the Safwí sovereigns of that empire, and in his infancy was, with many of his relations, a prisoner to the usurper Nádír Sháh, who kept all the personages, any way allied to the throne, in confinement for his own security. At the request of Mirzā Muhsin Khán, the brother of Nawáb Saifdar Jang, who was sent on an embassy to Nádír Sháh by Muhammad Sháh the emperor, after his invasion of Hindústán, Najaf Khán and a sister much older than himself were released. This lady married her deliverer, and Najaf Khán accompanied her and her husband to Dehli. He was treated with parental affection by Mirzā Muhsin, and at his death attached himself to Muhammad Kulí Khán his son, the governor of Allahábád, who was shortly after seized and put to death by his first cousin Nawáb Shujá-uddaula the son of Saifdar Jang. Najaf Khán upon this event, retired with a few followers into Bengal, and offered his services to the Nawáb Mir Kásim 'Alí Khán, then at war with the English, who gave him great encouragement. When Kásim 'Alí took refuge with Shujá-uddaula, Najaf Khán not choosing to trust himself in the power of the latter, repaired to Bundelkhand, and served Gumán Singh, one of the chiefs of that country. Upon the flight of Shujá-uddaula, after the battle of Buxar, he offered his services to the English, representing himself as the rightful lord of the province of Allahábád, was received with respectful welcome, and even put in possession of a part of it; but when peace was concluded with the Nawab Wazir, the English discovering the falsehood of his claim, set it aside, and rewarded his attachment with a pension of two lakhs of

rupees and strong recommendations to the emperor Sháh 'Alam. The recompense was greater than his services to the English, as he had kept up a correspondence with Shujá-uddaula, whom he would have joined, had he been successful in the battle of Kórá. From Allahábád he accompanied the emperor Sháh 'Alam to Dehli in 1771 A. D., and having reduced the city of Agra from the Játs, he was appointed Amír-ul-'Umrá with the title of Zulfikar-uddaula. The Rájás of Jaipur and several other Hindú princes were his tributaries. He died on the 22nd of April, 1782 A. D., 1169 A. H., in the 49th year of his age.

Najashi, نجاشي, *vide* 'Abú'l Husain Ahmad.

Najat, Mir, میر نجات اصفهانی, of Isfahán, whose proper name was Mir 'Abdul Al, is the author of a Diwán. He was a cotemporary of Táhir Wahíd who wrote a Preface to that work. He is also, it seems, the author of another poem on the art of wrestling called "Gulkushtí." Some of the authors call him Mir Najábat. *Vide* Najábat (Mir).

Naji, ناجي, poetical name of Muhammad Shákir, who lived in the reign of the emperor Muhammad Sháh, and was cotemporary with the poets Walí, Hátim, Mazmún, and 'Abdú.

Najib Khan, نجیب خان, *vide* Najib-uddaula.

Najib-uddin Farsi, نجیب الدین فارسی, a poet of Persia who died about the year 1231 A. D., 628 A. H., and left a Diwán.

Najib-uddaula, نجیب الدوله, the title of Najib Khán, a Rohela chief, and nephew of Bashárat Khán. He came into Rohelkhand during the administration of 'Alí Muhammad Khán. He was at first appointed to the charge of a very small party, not consisting of more than twelve horse and foot. But his courage and activity soon brought him to the notice of his patron, who entrusted him with a respectable military command, and procured for him in marriage the daughter of Dúndó Khán the Rohela chief. He subsequently espoused the imperial cause, and was honourably received at Dehli by the wazir Gházi-uddín Khán, and being soon after promoted to the command of the army, he attacked Saifdar Jang, who had avowedly announced his hostile disposition to the court, and compelled him to cross the Ganges 1753 A. D., 1167 A. H. On the successful conclusion of this campaign, in which he was wounded, he received from the emperor Ahmad Shah the title of Najib-uddaula. He was created Amír-ul-'Umrá to the emperor 'Alamgir II, by Ahmad Sháh Abdálí on the return to Kandahár in 1757 A. D., 1170 A. H., but was soon after that conqueror's departure, deprived of his office by the wazir Gházi-uddín Khán, who conferred it on Ahmad Sháh Bangash the Nawáb of Farrukhabád as a return for his services. Najib-uddaula was present in the famous battle fought by Ahmad Sháh Abdálí with the Marhattas in January, 1761 A. D., and on his departure to Kandahár, was again restored to his former situation of Amír-ul-'Umrá, and was entrusted with the care of the city of Dehli and protection of the royal family. He governed Dehli and the few districts yet in possession of the royal family with moderation and justice till his death which took place in October, 1770 A. D., Rajab, 1184 A. H., when he was succeeded in his dominions by his son Zábíta Khán who continued to protect the royal family; the emperor Sháh 'Alam residing at Allahábád with the English. Najib-uddaula was buried at Najibábád a city founded by him.

Najib-un-Nisa Begam, نجيب النساء بيگم, the sister of the emperor Akbar, and the wife of Khwāja Hasan Nakhshbandi.

Najm Sani, نجم ثاني, a famous wazir of Shāh Ismā'īl Safwī I, whose proper name was Mirzā Yār Ahmad. He was taken prisoner in a battle fought against the Uzbaks, and put to death on the 12th of November, 1512 A. D., 3rd Rāmūzān, 918 A. H., by order of 'Abdullah Khān Uzbek, king of Tūrān.

Najm-uddin 'Abu Hafṣ 'Umar bin-Muhammad, نجم الدين ابو حفص عمر بن محمد, *vide* Nasafi.

Najm-uddin 'Abu'l Hasan 'Ali bin-Daud, نجم الدين ابو الحسن علي بن داود, commonly called Kahkharī, from Kahkhar, a place in Chaldea, situated near Basra, where he was born in 1172 A. D., 568 A. H. He was a descendant of Zuhir bin-Awām, and a famous jurisconsult, and a good grammarian. He led a very retired and austere life, and was one of the most celebrated professors of the Hanifian sect, in the college named Ruknia, in the city of Damascus, where he died in 1271 A. D., 645 A. H., aged 77 lunar years.

Najm-uddin 'Abru, Shah, شاه نجم الدين ابرو, a poet of Delhi, who flourished in the reign of the emperor Shāh 'Alam.

Najm-uddin Fahdani, حافظ نجم الدين فهداني, or Kahdani (Hāfīz), author of an Arabic work entitled "Itahāf ul-Wasā bi-Akhhār ul-Ḳurā."

Najm-uddin Kubra, Shaikh, شيخ نجم الدين كبرى, a celebrated pious Musalmān, who was slain at Khwārizm at the time when the troops of Chāngēz Khān, the Tartar, invaded that kingdom in 1221 A. D., 618 A. H.

Najm-uddin Muhammad 'Umar-al-Samarkandi, نجم الدين محمد عمر السمرقندي, author of a Medical work in Arabic called "Asbāb wa 'Alāmat."

Najm-uddin Razi, نجم الدين رازی معروف به يداله, commonly called "Idullah" or the hand of God.

Najm-uddaula, نجم الدوله, whose proper name is Mīr Phūlwāri, was the eldest son of Mīr Ja'far 'Alī Khān, Nawāb of Bengal, Behār, and Uṛissa. He succeeded his father in February, 1765 A. D., Sha'bān, 1178 A. H., and the same year the East India Company received from the emperor Shāh 'Alam the appointment of Dīwān of the three provinces of Bengal. Najm-uddaula died of the small-pox, after a reign of one year and four months, on the 3rd May, 1766 A. D., 22nd Ṣi-Ḳa'da, 1179 A. H., and was succeeded by his brother Saif-uddaula.

Naki, Imam, نقی امام, *vide* 'Alī Naki (Imām).

Naki Kamara, نقی کمره, a poet who died in 1622 A. D., 1031 A. H., and left a Dīwān.

Nakib Khan, نقيب خان, the grandson of Yahia bin-'Abdul-Latif, which see.

Nakhshabi, نقشبای, poetical name of a person, who is the author of the "Tāṭī-nāma" or Tales of a Parrot. When he flourished or when he died is not known.

Na'man, Mir, میر نعمان, a poet who died at Agra on the 4th of March, 1618 A. D., 18th Ṣafar, 1058 A. H., and was buried there.

Na'mat 'Ali Khan, نعمت علي خان, author of a work called "Shāh-nāma," containing an account of the Muhammadan kings of India.

Na'mat Khan, نعمت خان عالي, whose poetical name is

'Alī, and who afterwards received the title of Dānishmand Khān, was Comptroller of the Kitchen to the emperor 'Alauddīn, and a constant attendant on his person. He is the author of a number of excellent poems; one of which is called "Husn wa-Ishq," but that held in the greatest estimation is a satire on the conquest of Golkonda by 'Alauddīn, 1687 A. D., in which the author lashes not only the generals, but even the emperor himself, whose conduct in destroying the Muhammadan kings of Bījāpūr and Golkonda, while the Marhāṭṭas and other Hindū chiefs had exalted the standard of defiance, was much disapproved of by many of the zealous Musalmāns. The officers and soldiers were also much disgusted by incessant wars in the Dakhīn, and the very great hardships they suffered during his campaigns in that country. This book goes by the name of the author, "Na'mat Khān 'Alī," and has no other name. It is sometimes called "Wakāya Na'mat Khān 'Alī." He also compiled a very excellent book on Oriental Cookery. The whole of his work is called "Khawān Na'mat," or the Table of Delicacies. He died in the reign of the emperor Bahādūr Shāh, 1708 A. D., 1120 A. H. *vide* Dānishmand Khān.

Na'mat-ullah, سيد نعمت الله نازونی, a Sayyad of

Nārnaul and a pious Musalmān who is said to have performed miracles. He had reared a hawk by whose aid he procured his subsistence for several years. He afterwards proceeded to Akbarnagar commonly called Rājmaḥāl in Bengal, where the prince Sulṭān Shujā'a, the son of the emperor Shāh Jahān then governor of that province, with several of his 'Umra, became his disciples. He died in the year 1666 A. D., 1077 A. H., at a place called Firozpūr, east of Rājmaḥāl where he had received a jāgīr from the prince. He was a saint and a poet.

Na'mat-ullah, Khwaja, خواجه نعمت الله, author of the history of the Afghāns or early Abdālīs, an account of which is given in the Journal of the Asiatic Society of Bengal, Vol. XIV, p. 445. It is called "Tārikh Afghānī," translated by Bernhard Dorn, Ph. D. &c.

Na'mat-ullah Wali, Sayyad Shah Nur-uddin, سيد شاه نور الله نعمت الله ولي, a descendant of Imām

Mūsī Kāzim. He was a learned and pious Musalmān, and an excellent poet. He is said to have performed miracles; was the disciple of Shaikh 'Abdullah Yāfā'i, but followed the tenets of Imām Shāfi'i. He is the author of nearly 500 books and pamphlets. He died in the time of Shāhrukh Mirzā the son of Amīr Taimūr, 1424 or 1431 A. D., 827 A. H., aged 75 years, and is buried at Māhān, a village of Kirmān in Persia. Sayyad was his poetical title.

Nami, نامی, a poet who died in 1633 A. D., 940 A. H.

Nami, نامی, *vide* Muhammad Ma'sūm Nāmī.

Nami ul-Nami, نامی النامی, surname of 'Abū'l 'Abbās

ibn-Muhammad al-Dazamī al-Massīfī, who was an excellent Arabic poet. He died 1008 A. D., 399 A. H., aged 90 years.

Namkin, قاسم خان نمکین, Poetical title of Kásim Khán, who lived in the time of the emperor Jahángír.

Namud, نمود, *vide* Taskhír.

Nana, نانا, a corruption of Nánhá, or Nannhá, is the appellation by which Báláji Ráo Peshwá was commonly known in Hindústán, and is by most supposed to be a title of State; but as we are informed, it arose from the nickname given him when a child by his father; Nannhá signifying a little man.

Nana, ناناپهر نويس, or Nánhá Farnawís or Pharnawís, was the Kárun of Mádhó Ráo Peshwá.

Nana, نانها صاحب, or Nánhá Sáhib, the nickname of Dhondhápant of Bithúr near Káhnápúr. This miscreant was an adopted son of Bájí Ráo II, the ex-Peshwá of Pána who died in December, 1852 A. D. According to Mr. Shephard's narrative of the Káhnápúr Mutiny, Bájí Ráo died on the 28th January, 1851 A. D. Of all the butcheries in the disturbances of 1857, that enacted by this vile wretch, stands pre-eminent. Out of seven hundred and fifty living souls (all Christians) in the strength and vigour of life, few escaped to tell the horrible tale. Lieutenants Delafosse and Thomson of the 53rd N. I., Ensign Brown, 56th N. I., and two other, soldiers, were the only survivors of the massacre. Three men and four women are reported to have also escaped and reached Allahábád. They escaped the massacre in the river and were hid in Káhnápúr, until the arrival of General Havelock's forces. The pension of the ex-Peshwá amounting to 8 laks of rupees per annum, was not continued to the Nánhá, and this appears to have been his principal, if not sole grievance, though he invariably maintained friendly relations with the European residents, and indeed on many occasions treated them with apparently cordial hospitality. His residence was at Bithúr, situated ten miles from Káhnápúr, where he owned an estate left him by his patron the ex-Peshwá, and he was allowed a retinue of 500 infantry and cavalry, with three guns of small calibre, and these troops were of course entirely independent of European authority. A proclamation was issued by the Governor-General in March, 1858 A. D., wherein a reward was offered of one lakh of rupees to any person, who should deliver Nánhá Dhondhápant of Bithúr to the district officer commanding in any military camp or at any military post; and, in addition to the pecuniary reward, a free pardon was guaranteed to any mutineer, deserter or rebel (excepting the Nawábs of Farrukhábád, Baroli, Banda and Rájá of Mainpúri) who should so deliver up the Nánhá Sáhib.

Nanak, نانك شاه, or Nánhak Sháh, the founder of the sect called Sikhs, was born in the year 1469 A. D. He was the son of a Hindú grain-merchant, and disciple of Sayyad Husain, or as some say of Kabir, and consequently a sort of Hindú deist, but his peculiar tenet was universal toleration. He maintained that devotion was due to God, that forms were immaterial, and that Hindú and Muhammadan worship were the same in the sight of the Deity. During his travels, Nánhak was introduced to the emperor Bábar, before whom he is said to have defended his doctrine with great firmness and eloquence. Nánhak died in the month of August, 1539 A. D., aged 70 years. After his sect had silently increased for more than a century, it excited the jealousy of the Musalmán government, and its spiritual chief, the Gurú Arjun, was put to death in 1606 A. D., within a year after the decease of the emperor Akbar. This tyranny changed the Sikhs from inoffensive quietists into fanatical warriors. They took up arms under Hargóbind, the son of their martyred pontiff, who inspired them with his own spirit of revenge and of hatred to their oppressors.

The following are the names of the Sikh Gurús from Nánhak.

Gurú Nánhak Sháh, the founder of the sect,	died	1539	A. D.
„ Angad, who wrote some of the sacred books,	„	1552	
„ Amardás,	„	1574	
„ Rámdás who beautified Amritsir,	„	1581	
„ Arjunmal, he compiled the 'Adi Granth,	„	1606	
„ Hargóbind, who was the first warlike leader,	„	1644	
„ Har Ráo, grandson of Hargóbind,	„	1661	
„ Har Krishan, son of Har Ráo,	„	1664	
„ Teigh Bahádúr, uncle of Har Krishan,	„	1675	put to death.
„ Gobind, son of Teigh Bahádúr. He remodelled the Sikh government. He was assassinated by a Pathán soldier in,	„	1708	Assassinated.
„ Banda, put to death by the Musalmáns,	„	1715	put to [death.
12 Misals of the Sikhs captured Láhor and occupied the Panjab.			
Charat Singh of Sukelpakamisal,	„	1774	
Maha Singh his son, extended his rule, and his wife became regent, and Lakhpát Singh her minister,	„	1792	
Ranjit Singh established Láhor independency in 1805, <i>vide</i> Ranjit Singh,	„	1839	[June. 27th

Nandkumar, نندكمار, a rich Máhájan of Calcutta and

Faujdar of Huglí. All the power of the State had been committed to him without control, in the time of the Nawáb Ja'far 'Alí Khán. He was a treacherous enemy to the English. He was convicted of a forgery, condemned to suffer death, and was hanged at the appointed place of execution in Calcutta on the 5th August, 1775 A. D., 7th Jumáda II, 1189 A. H. His treasure and effects were given up to his son Rájá Gúrdás. It is said there were fifty-two lakhs of rupees in money, and about the same amount in jewels and rich goods. In his house were found the seals of several eminent persons which he had forged. The Bráhmans of Calcutta were struck with such horror when that execution took place, that they rushed into the sacred waters of the river to purge themselves of the pollution of such a sight, and looking upon Calcutta as a second Aeldama or field of blood, they crossed the river and settled at Bali, six miles from the scene of execution. They gradually extended their habitation beyond Bali and formed the village Útarpara.

Narayan Rao Peshwa, نارائى راو پيشوا, the third son of Báláji Ráo Peshwá, succeeded his brother Madhó Ráo in November, 1770 A. D. He was assassinated by his paternal uncle Raghunáth Ráo, better known by the name Rághoba, in August 1772 A. D., and was succeeded by his infant son Sewájí Madhó Ráo, Raghunáth Ráo failing in his views joined the English at Surat.

Nargisi, نرگسي, an author who died at Kandahár in 1530 A. D., 937 A. H., and has left a Díwán.

Nassi, نرسي, the Narses of the Greeks, a king of the Sásánian dynasty, succeeded his brother Bahrán III 393 A. D., on the throne of Persia, and after a reign of nine

years abdicated it in favor of his son, Hurmus II; and survived that act but a short period.

Narsingh Deo Bundeila, Raja, راجہ نرسنگہ دیو بوندیلا,

son of Rājā Madhukar Sāh Bundeila, who died in the reign of the emperor Akbar 1592 A. D., 1000 A. H. He served prince Mirzā Salīm (afterwards Jahāngir) for several years and by his orders slew Abū'l Fazl the prime minister of his father Akbar in 1602 A. D., 1011 A. H. In the first year of Jahāngir, he was raised to the rank of 3000, and subsequently to that of 4000. The Hindū temple at Muthura (Muttar) which 'Alamgir afterwards converted into a mosque, was built by him at a cost of three lakhs of rupees. He died in the year 1626 A. D., 1036 A. H.

Nasai, نسائی, *vide* Abū 'Abdul Rahmān Nasāī. He was a native of Nasā, a town in Khurāsān.

Nasafi, نسفی, or Al Nasafi whose proper name is Abū'l

Barakāt 'Abdullah bin-Ahmad, commonly called Hāfiz-uddīn Al Nasafi, is the author of a law-book entitled "Wāfi," and its commentary called the "Kāfi." He is also the author of the "Kanz ul-Da'ā'iq," a book of great reputation, principally derived from the Wāfi, and containing questions and decisions according to the doctrines of Abū Hanīfa, Abū Yūsuf, the Imām Muhammad, Zafar, Al Shāfi'ī, Mālik, and others. Many Commentaries have been written on this work: the most famous is the "Bahr ar-Rā'iq" by Zaim-ul-'Abidin bin-Nujaim al-Misri. Nasafi died 1310 A. D., 710 A. H., *vide* Hāfiz-uddīn Nasafi.

Nasafi, نسفی, surname of Najm-uddīn Abū Hafs 'Umar bin-Muhammad, a celebrated doctor, and author of the "Akā'id al-Nasafi," a book in Arabic containing the fundamental and principal articles of the Muhammadan religion. This work is greatly esteemed by the Muslims, who prefer it to many others of the same title. A commentary on the above work was written by Taftazān. Nasafi died in 1142 A. D., 537 A. H.

Nasibi, Baba, بابا نصیبی, of Gilān, was a court poet of Sulṭān Ya'qūb. He died at Tabrez, in 1537 A. D., 944 A. H., and left a Diwān containing about 5,000 verses.

Nasibi, Mirza Muhammad Khan, نصیبی مرزا محمد خان, came from Persia to Lakhnau in the reign of Nasir-uddīn Haidar; and died under Amjad Alī Shāh before or after the year 1845 A. D., 1261 A. H. He is the author of several poems.

Nasim, نصیم, poetical title of Lachhmī Narāyan, Rājā of Benares.

Nasim, نصیم, poetical appellation of Pandit Dayā Shankar, who is the author of a story called "Gulzār Nasīm," in Urdū verse, composed in 1838 A. D., 1264 A. H.

Nasim, نصیم, poetical title of Asghar 'Alī Khān of Dehlī.

Nasir, نصیر, poetical name of Mīr Nasir 'Alī of Lakhnau.

Nasir, نصیر, takhallus of Nasir-uddīn Hamdānī, who flourished about the year 1606 A. D., 1016 A. H., in which year he visited Shirāz. He is the author of a Diwān.

Nasir, نصیر, poetical name of Shāh Nasir-uddīn, an Urdū poet, commonly called Mīān Kallū. He was a native of Dehlī and the son of Shāh Ghārib. In the latter part of his life, he proceeded to Haidarābād and was employed by

Mahārājā Chandū Lal in whose service he died about the year 1840 A. D. He has left an Urdū Diwān, containing more than 100,000 verses which were collected together after his death by one of his pupils named Mahārāj Singh.

Nasir Khan, نصیر خان, ruler of Haidarābād in Sindh, succeeded his brother Mīr Nūr Muhammad Khān in 1842 A. D. He was imprisoned and sent down to Calcutta by the English in 1843 A. D., 6th Rabi' II, 1261 A. H., where he died on the 16th of April 1845 A. D.

Nasir Khan Faruki, نصیر خان فیروقی, *vide* Malik Nasir Khān.

Nasir-uddin, نصیرالدین, title of Ahmad Shāh, the present king of Persia. *Vide* Ahmad Shāh.

Nasir-uddin, نصیرالدین, author of the Arabic work on Jurisprudence called "Fatāwī Ibrāhīmī."

Nasir-uddin, نصیرالدین, king of Persia, *vide* Nasir-uddin.

Nasir-uddin Haidar, نصیرالدین حیدر, king of Audh, was the son of Ghāzī-uddīn Haidar whom he succeeded on the throne of Lakhnau on the 30th October 1827 A. D., 28th Rabi' I, 1243 A. H. with the title of Sulaimān Jāh Nasir-uddin Haidar. He reigned ten years, and died on the 7th of July 1837 A. D., 3rd Rabi' II, 1253 A. H., in which year died also William IV, king of England, and Akbar II, king of Dehlī. Nasir-uddin Haidar was succeeded by his uncle Nasir-uddaula, who took the title of Abū Muzaffar Mōi-uddīn Muhammad 'Alī Shāh, and Munnā Jān the illegitimate son of Nasir-uddin Haidar was sent to the fort of Chunār where he died on the 15th January 1846 A. D., 16th Muharram 1262 A. H.

Nasir-uddin Mahmud, نصیرالدین محمود چراغ دهلی, also called by Firishta Nasir-uddin Mahmūd Awadhī, surnamed Chirāgh Dehlī or the Candle of Dehlī, a celebrated Muhammadan saint, who was a disciple of Shaikh Nizām-uddīn Auliā, whom he succeeded on the masnad of Irshād or Spiritual Guide, and died on Friday the 16th of September, 1366 A. D., 18th Ramazān, 757 A. H. He is buried at Dehlī in a mausoleum which was built before his death by Sulṭān Firōz Shāh Bārbak, one of his disciples, and close to his tomb Sulṭān Bahlōl Lōdī was afterwards buried. He is the author of a work called Khair-ul-Majālis.

Nasir-uddin Tusi, Khwaja, خواجہ نصیرالدین طوسی, the famous philosopher and astronomer who was employed by Halakū Khān, the grandson of Chāngiz Khān to form the Ilkhānī Tables &c. He was the son of Imām Fakhr-uddīn Muhammad Rāzī, was born at Tūs in Khurāsān on Saturday the 3rd of March 1201 A. D., 11th Jumādā I, 597 A. H., and though a somewhat over-zealous Shīa, was one of the best, and certainly the most universal scholar that Persia ever produced. He wrote on all subjects, and some of his works are to this day standard books in Persian Universities. He was a fair Greek scholar, and made a new translation of Euclid into Arabic, wherein he proves most of the propositions, sometimes in two, three, and four ways, wholly different from the demonstrations of the Greek author. He likewise translated the Almajisti, and wrote a volume of learned explanatory notes upon it. He also wrote several works on geometry, astronomy, philosophy, theology, and dissertations on miscellaneous subjects. During the Mughal persecutions he wandered among the mountains of Khurāsān, and was taken captive by Ala'uddin Muhammad, a descendant of Hasan Sabbah who forced him to remain with him for several years and employed him as his wasir. It was during his captivity,

that he wrote the most celebrated of all his treatises, a well-known and excellent little work on moral philosophy, which he styled "Akhlāk Nāsiri," or the morals of Nasir in complement to Nasir-uddin 'Abdul Rahim, governor of the fortress of Dez; but this flattery did not procure him his liberty, he remained in that mountainous region till he was released by Halākū Khān in November 1256 A. D., 654 A. H. It was Nasir-uddin that persuaded Halākū to march against Baghdad, which was taken in 1258 A. D. The "Akhlāk Nāsiri" is a translation in Persian of the "Kitāb-ut-Taharat fil Hikmat Amali," an Arabic work by Abū Alī Muhammad of Mecca. There are two other works on Sūfism which he wrote, one called "Aṣaf-ul-Ashraf," the Praises of the Virtuous, and the other "Bahar-ul-Ma'āni," the Sea of Truth. He is also the author of a work entitled "Khillāfat-nāma Ilāhī," and of another work on Prosody called "Māsr-ush-shohra." Nasir-uddin died in the reign of Abākān the son of Halākū on the 24th June, 1274 A. D., 18th Zil-hijja 672 A. H., and was buried at Baghdad near the tomb of Imām Mūsī Kāzim. His brutal severity towards Ibn Hājib, a helpless captive, is an everlasting stain on the otherwise illustrious character of this distinguished man. *Vide* Al-Mustaṣim Billāh.

Nasir-uddaula, نصيرالدوله, Nizām of the Haidarābād State, succeeded his father Sakandar Jāh on the 23rd May 1829 A. D. and died in May 1857 A. D. His son ascended the masnad with the title of Nawāb Afzal-uddaula.

Nashat, نشاٹ, the poetical name of Rāe Phukni Mal, a Hindū, who was Diwān or Treasurer of 'Alamgir's wazīr.

Nashati, نشاٹي, a poet who died 1508 A. D., 914 A. H.

Nashwan bin-Said Himiri al-Yemani, نشوان بن سعيد حميري اليمني, author of the work called "Shams-ul-'Ulām," or the Sun of Science. He died 1177 A. D., 573 A. H.

Nasikh, ناسخ, poetical title of Shaikh Imām Bakhsh, a celebrated poet of Lakhnau where he died in 1838 A. D., 1254 A. H. He is the author of an Urdū Diwān.

Nasir, محمد نصير خان ناصر, the takhallus of Muhammad Nasir Khān, who is the author of a Diwān, and was living in 1807 A. D., 1222 A. H.

Nasir, ناصر, poetical name of Nawāb Nāsir Jang, son of Muzaffar Jang Bangash. He died in 1813 A. D., 1228 A. H., on a day when an eclipse of the sun had taken place.

Nasir, ناصر, poetical title of Saḡdat Khān, the son of Risalat Khān. He is the author of five Diwāns and a biography.

Nasir 'Ali, ملا ناصر علي, a poet of Shāhjahānābād, whose poetical name was 'Alī. He was born at Sarhind, and died at Dehlī in March, 1697 A. D., Ramazān, 1108 A. H., and is buried near the mausoleum of Nizām-uddin Auliā. He was a fertile poet and has left a Diwān and a Masnawī.

Nasir Bukhari, مولانا ناصر بخاري, a learned Musalmān who lived like a Dervish and wrote poetry on different subjects. He was a contemporary of Salmān Sāwajī, who died in 1377 A. D., 779 A. H.

Nasir Billah, ناصر بالله, a Khalīf of Baghdad, *vide* Al-Nāsir Billāh.

Nasir Jang, ناصر جنگ, Nawab Nizam-uddaula, نواب نظام الدوله, was the second son of Nizām-

ul-Mulk 'Asaf Jāh, whom he succeeded in the government of the Dakhin in May, 1748 A. D., Jumādā II, 1161 A. H. He reigned two years and a half, and was slain on the 5th December, 1750 A. D., 17th Muharram, 1164 A. H. by a conspiracy of his own servants, assisted by the French who surprised his camp while he was engaged in quelling a rebellion raised by his nephew, Muzaffar Jang, who had been imprisoned by him. On his death Muzaffar Jang was placed on the masnad of the Dakhin by the conspirators; but this young prince did not long enjoy his dignity, for he was assassinated almost immediately after his accession by the same persons who had raised him to power. This event took place on the 2nd February, 1751 A. D., 17th Rabī' I, 1164 A. H. Nāsir Jang was buried at Burhānpūr near the tomb of his father.

Nasir, Khwaja, خواجہ ناصر, a poet who was contemporary with Salmān Sāwajī. *Vide* Nāsir Bukhārī.

Nasir bin-Khusro, حکیم ناصر بن خسرو, Hakīm, the author of the work, called "Zadīl Musafirīn" from which book the compiler of the Hajat Darakokū Nūr-uddin Shīrāzī, has so largely borrowed. He was a genuine Kuresh, and must have written under the short reign of al-Wasiq Billāh, the ninth Khalīf of the house of Abbās, who reigned between the year 840 and 841 A. D., *vide* Transactions Royal Asiatic Society, Vol. III, p. 32. 'Alī Raza the 8th Imām, and great-grandfather of Nāsir bin-Khusro died in the year 818 A. D., 204 A. H.

Nasir Khusro, ناصر خسرو, a celebrated physician and poet of Isfahān, whose poetical name was Hujjat. He is the author of several works, among which are the two following, viz., "Kōstāi-nāma" in verse, and "Kanz-ul-Ilākāek" in prose. He has also left us a Diwān consisting of 30,000 verses. He was a contemporary of Khwāja 'Abū'l Hasan Jurjānī and the celebrated physician Avicenna. Some say that he was a Deist, and others considered him to be an Atheist, on which account he was persecuted by the Muhammadans, and fled from one city to another, till at last he was obliged to conceal himself among the hills of Badakhshān. Daulat Shāh has given a very interesting account of Nāsir Khusro in his Tazkira. In 1872 there was discovered among the Elliot papers an Arabic work by Nāsir Khusro, on the buildings and water-works of Jerusalem. He is most precise in his information. It is said, that if this work had been found a little earlier, it might have saved the Palestine exploration Committee some diggings and considerable outlay. There is also a work of the same kind in Persian called "the Travels of Nāsir Khusro," which he wrote in 1052 A. D., corresponding with 444 A. H.

Nasir Shah Purbi, ناصر شاه پوربي, a lineal descendant of Shams-uddin Bhangāra, was placed on the throne of Bengal in 1427 A. D., 831 A. H., after the murder of Nāsir-uddin Ghulām, who had usurped the throne for several days after the death of his master Ahmad Shāh. General Briggs, in his translation, says that he reigned only two years, whereas it appears from Major Stewart's Bengal History, which seems to be correct, that he reigned 32 years, consequently his death must have happened in the year 1458 A. D., 863 A. H. He was succeeded by his son Bārbak. He is also called Nāsir Husain Shāh as appears from an Arabic Inscription on a mosque lately discovered in the district of Hughli

in Bengal by H. Blochmann, Esq., M. A., Professor, Calcutta Madrasa.

Nasir, Shaikh, شیخ ناصر of Akbarābād, a

Muslim saint who is said to have performed a number of miracles, and was highly respected by the emperor Shāh Jahān. He died on the 7th June, 1647 A. D., 13th Jumādā I, 1057 A. H., and was buried at Agrah.

Nasir-uddin Rabbacha or Fattah, ناصر الدین ربّاجه

یا فاتح, ruler of Sindh. It is related in several Histories such as the "Khulāsat ul-Hikāyat," the "Haj-nāma," and the History of Hājī Muhammad Kandahārī, that the first establishment of the Muhammadan faith in the country of Sindh took place in the time of Hājāj bin-Yūsuf, governor of Basra, at the time when Walid the son of the Khalīf 'Abdulmalik was ruler of the provinces of both Trāks. Hājāj deputed Mahmūd Husain in the year 706 A. D., 87 A. H. with a select army into Mīkrān, and he subdued that country; and made converts of many of the inhabitants called Baluchis. He afterwards deputed Budmīn to conquer Dībāl (modern Thatta on the Indus). Budmīn failed in his expedition, and lost his life in the first action. Hājāj, not deterred by this defeat, resolved to follow up the enterprise by another. In consequence, in the year 712 A. D., 93 A. H., he deputed his cousin Imād-uddin Muhammad bin-Qāsim the son of Aqīl or Ukāl Thakāfi or Sakāfi with six thousand soldiers to attack Dībāl, and he in a short time conquered the place, and Rājā Dāhir, the ruler of Dībāl was slain in battle. After the death of Muhammad bin-Qāsim, a tribe who trace their origin from the Ansarīs, established a government in Sindh; after which the zamīndars, of the tribe of Sūmāra, usurped the power, and held independent rule over the kingdom of Sindh for the space of 500 years. In the course of years, the dynasty of Sūmāra was subverted, and the country subdued by another dynasty called Sūmāna, whose chief assumed the title of Jām. During the reigns of these dynasties in Sindh, the Muhammadan kings of India Proper, such as those of Ghaznī, Ghōr and Dehlī, invaded Sindh, and seizing many towns, appointed Muhammadan governors over them. Among these rulers, Nāsir-uddin Rabbācha asserted his independence, and caused the public prayers to be read in his name as king of Sindh. Nāsir-uddin was one of the Turkish slaves of Shahāb-uddin Muhammad Ghōrī, who made him governor of Uchcha in Multān about the year 1203 A. D., 600 A. H. He espoused the daughter of Sultān Kutb-uddin Eiaibak viceroy, and afterwards king of Dehlī, after whose death in 1210 A. D., 607 A. H., having seized many of the towns subjected to the Sindh government, he reduced the territory of the Sūmānas to the small tract of country around Thatta, and relinquishing the allegiance to the throne of Dehlī, became independent. Besides Sindh, his kingdom embraced the provinces of Multān, Kohrām and Sursatī. He was twice attacked by Tāj-uddin Elduz of Ghaznī, but he successfully repelled both these invasions. In 1225 A. D. Shams-uddin Altīmsh, king of Dehlī, made several attempts to remove him from his government, and even marched for that purpose as far as Uchcha, when Nāsir-uddin having no hopes of eventually repelling the arms of the Dehlī monarch, placed his family and personal attendants with his treasure, in boats, and endeavoured to occupy a contiguous island; when a storm coming on, the boat foundered, and every one perished. This monarch reigned in Sindh and Multān for a period of 22 years. In the latter end of the reign of Muhammad Tughlak of Dehlī, Sindh owned allegiance to that monarch; nevertheless, occasionally taking advantage of local circumstances, the Sindhīs contrived, for a considerable period, to shake off their allegiance. The first of the family of which we have any account was Jām Afrā.

The following is a list of the Jām dynasty of Sūmāna, originally Rājputa.

			A. D.
737 to 740 A. H.	1.	Jām Afrā, reigned 3 years and 6 months from 1336 A. D., and died	1339
754 "	2.	" Chobān, his brother, reigned 14 years and ..	1353
769 "	3.	" Bani, son of Jām Afrā, reigned 15 years and ..	1367
782 "	4.	" Timmājī, son of Jām Afrā, reigned 13 years,	1380
793 "	5.	" Sulāh-uddin, converted to Muhammadanism, ..	1391
796 "	6.	" Nizām-uddin, his son, ..	1393
812 "	7.	" 'Alisher, his son, ..	1409
" "	8.	" Giru, son of Timmājī, died on the 2nd day after his accession.	
827 "	9.	" Fatha Khān, son of Iskandar Khān, ..	1423
854 "	10.	" Tughlak, his brother invaded Gujrat, reigned 27 years, and was succeeded by his kinsman Jām Mubārak, who was deposed after a reign of 3 days, ..	1450
856 "	11.	" Sikandar, son of Fatha Khān, reigned 18 months and ..	1452
" "	12.	" Sanjar, a descendant of the former kings of Sindh was elected in 1452, reigned 8 years and ..	1460
894 "	13.	" Nizām-uddin, commonly called Jām Nanda, was contemporary with Hasan Langa, king of Multān, reigned 30 years, and died	1489
927 "	14.	" Firōz his son, reigned about 33 years, when Shāh Beg Arghūn, governor of Kandahār in 1520 A. D. marched to conquer Sindh, and occupied the whole country, even to the possession of Thatta, ..	1520
930 "		" Shāh Beg Arghūn, reigned 3 years, ..	1523
966 "		" Shāh Husain Arghūn, ..	1554
982 "		" Mahmūd of Bakkar, reigned till 1672 A. D. when the emperor Akbar annexed Sindh to the empire.	

Nasir-uddin Kazi Baizawi, ناصر الدین قاضی بیضاری, the son of Imām Badr-uddin Umar bin-Fakhr-uddin 'Alī Baizawī. Vide Baizawī.

Nasir-uddin Khilji, Sultan, سلطان ناصر الدین خلجی, was the son of Sultān Ghayās-uddin Khiljī, king of Mālwa. He ascended the throne of that kingdom a few days before the death of his father which happened on the 25th October, 1500 A. D., 27th Rabi' II, 906 A. H. He reigned eleven years and four months; and having previously declared his third son Mahmūd, his successor, died about the year 1511 A. D., 917 A. H.

Nasir-uddin Mahmud, Sultan, ناصر الدین محمود سلطان, son of Sultān Shams-uddin Altīmsh, succeeded

his nephew Sultán 'Aláuddín Mass'úd Sháh in June, 1246 A. D. to the throne of Dehlí. He reigned 20 years, was imprisoned, and died on the 18th February, 1266 A. D., when Ghayás-uddín Balban succeeded him.

Nasir-uddin Mahmud, ناصرالدين محمود بغرا خان, surnamed Baghrá Khán, governor of Bengal, was the son of Sultán Ghayás-uddín Balban, and the father of Moizz-uddín Kaikubád who was, during the absence of his father in Bengal, made king of Dehlí. When Sultán Ghayás-uddín Tughlaq in 1324 A. D. marched in person towards Bengal, he was then living, and came from Lakhnaúti to pay his respects bringing with him many valuable presents. He was confirmed in his government of Bengal, and permitted to assume the ensigns of royalty. He died in the time of Muhammad Tughlaq Sháh. *Vide* Baghrá Khán.

Nasir-uddin Muhtashim, ناصرالدين محتشم, is the person in whose name Khwája Násir-uddín Túsi wrote the work entitled "Akhlák Násiri."

Nasir-uddin Murtaza, ناصرالدين مرتضى, author of several works, one of which is called "Risála Misbáh ilm Nahv." He died in 1213 A. D., 610 A. H.

Nasr, نصر, commonly called Nasr Badakhshí, is the poetical name of Mirzá 'Abú Nasr of Badakhshán who was an author, and died in 1668 A. D., 1078 A. H.

Nasr Ahmad, نصر احمد, a grandson of Sámán. He was appointed governor of Bukhárá by the Khalíf Mo'tamid Billáh in 876 A. D., *vide* Ismá'il Sámání.

Nasrabadi, نصر بادی, the full name of this author was Muhammad Táhir; he was born at Nasrábád (which is in the district of Isfahán) about the year 1616 A. D., 1025 A. H., and is the author of the biography called "Tazkira Nasrábádí," which he wrote in the year 1672 A. D., 1083 A. H., and added about nine biographies ten years after.

Nasr 'Asim, نصر عاصم, was the first who introduced the diacritical marks in the Qurán by order of the Khalíf 'Usmán.

Nasrat, نصرت, the poetical title of Diláwar Khán who is the author of a Díwán. He died in 1726 A. D., 1139 A. H.

Nasrati, نصرتی, a celebrated poet of the Dakhin, who is the author of a heroic poem in Hindí and the Dakhiní dialect, called "Alí-náma," which contains the conquests or wars of Sultán 'Alí 'Adíl Sháh of Bijápúr. This prince, to whom the work was dedicated, was assassinated in 1580 A. D., 938 A. H. Nasrati is also the author of two other poems called "Gulshan Ishk," and "Guldastao 'Ishk," the former is the tale of Rájá Manohar and the princess Chintáwati, and the latter contains a variety of odes and amatory poems, also dedicated to his patron the Sultán, between the year 1560 and 1570 A. D.

Nasrat Jang, نصرت جنگ, *vide* Khán Dourán Nasrat Jang.

Nasrat Khan, نصرت خان, *vide* Khán Dourán Nasrat Jang.

Nasrat Shah, نصرت شاه, the son of Fatha Khán, the son of Fíróz Sháh Tughlaq. The throne of Dehlí which was vacated by Sultán Mahmúd Sháh on the invasion

of Amír Taimúr in 1399 A. D., was taken possession of by Nasrat Sháh on that conqueror's return to Persia. He reigned eleven months and was defeated in a battle by his cousin Ekbal Khán the son of Zafar Khán who succeeded him in 1400 A. D. The Súbahs had rendered themselves independent in their own governments, during the misfortunes and confusions of the empire. Gujrát was seized upon by Khán 'Azim Zafar Khán; Málwá by Diláwar Khán; Kanauj, Audh, Kara and Jaunpúr by Sultán-ush-Sharā Khwája Jahán; Láhor, Dibalpúr, and Multán by Khizir Khán; Samána by Khalíl Khán; Bayána by Shams Khán; Mahóba by Muhammad Khán bin-Malikzada Fíróz, and so on.

Nasrat Shah, نصرت شاه, who is called by General Briggs, Nasíb Sháh, succeeded his father 'Aláuddín in the government of Bengal in 1524 A. D., 930 A. H. When the emperor Bábar slew Ibráhim the son of Sikandar Lodí, and ascended the throne of Dehlí in 1526 A. D., 932 A. H., many of the adherents of the Lodí dynasty sought protection at the court of Bengal, and among others the prince Mahmúd (brother to Ibráhim Lodí) also took refuge there, and his sister became the wife of the king. Nasrat Sháh died in 1538 A. D., 945 A. H., and Mahmúd who was then one of his ministers succeeded in usurping his throne. About this period Sher Khán, who afterwards ascended the throne of Dehlí, attacked and defeated Mahmúd in action, and eventually expelled him from Bengal, whence he fled to the court of Dehlí, where representing his grievances, the emperor Humáyún marched with an army and took the kingdom of Bengal from Sher Khán whom he defeated in a general action. Sher Khán rallying his defeated troops in the year 1542 A. D., 949 A. H., succeeded in re-conquering Bengal. On his death, and after the accession of his son Salím Sháh to the throne of Dehlí, the province of Bengal was made over to Muhammad Khán Afghán, one of the officers of his court, on whose death his son declared his independence, and proclaimed himself king under the title of Bahádur Sháh.

Nasr bin-Ahmad Samani, نصرت بن احمد ساماني, *vide* Nasr Sámání.

Nasr Samani, امير نصر ساماني, the third Sultán or Amír of the race of Sámán or Samanides, was eight years old when he succeeded his father Amír Ahmad on the throne of Bukhárá and Khurásán 914 A. D., 301 A. H. He enjoyed a long and prosperous reign and died at Bukhárá 943 A. D., Rajab, 331 A. H., leaving all his territories in peace. He was succeeded by his son Amír Núh I. Ródakí the poet lived in his time.

Nasr-ullah, نصر الله بن عبد الحميد بن ابي المعالي, the son of 'Abdul Hamíd bin-'Abí ul-Ma'álí, a poet who flourished in the reign of Bahráman Sháh of Ghazni, in whose name he wrote the book called "Kallala Damna," or Pilpay's Fables, which he translated from the Arabic into Persian. *Vide* 'Abú'l Ma'álí the son of 'Abdul Majid.

Nasr-ullah, نصر الله, king of Bukhára, who died in the year 1860 A. D. He was a great tyrant, a greater probably never ruled a people. When on his death-bed, and so weak as to be scarcely able to make himself understood, he directed one of his wives to be brought into his room. The poor lady's brother had recently been in rebellion, and the news of his defeat and capture reached the tyrant when on his death-bed. Unable to glut his eyes with the sight of their execution, he wreaked his vengeance on his own wife, because she was sister to the rebel chief. She was beheaded before his eyes now about to close in death. Laden with every crime that could burden the conscience of a re-

sponsible king, Nasr-ullah died, leaving the throne to his son and successor Muzaffar-uddin who was living in 1873 A. D.

Nasr-ullah bin-'Abdullah al-Akhmi Alazhari,

نصرالله بن عبدالله, a celebrated poet who died in the year 1173 A. D., 569 A. H. He is also called Kahukas, and Alauz ul-Iskandari.

Nasir-uddin Shah, ناصرالدين شاه, king of Persia,

was born in 1831 A. D., was the eldest son of Muhammad Shah, the eldest son of 'Abbás Mirzá, so well-known for his partiality to the English, and the great-grandson of Fathá 'Alí Sháh. Nasir-uddin ascended the throne after the death of his father, on the 14th September, 1848 A. D., in his 19th year. He visited Russia, London, France, Germany &c. in 1873 A. D.

Natik, ناطق نیشاپوری, a poet of Naishápúr, who came to India, and was the master of Jawáhir Singh the poet.

Natik, ناطق, the poetical name of Gul Muhammad Khán of Delhi. One of his works is called Jawhar-ul-Muazzim. He died in 1818 A. D., 1244 A. H.

Nawai, نوائی, the poetical name of Amir Alisher.

Nawai, Mulla, ملا نوای خراسانی of Khurásán. He came to India and found a patron in prince Daniál the son of Akbar, and died at Burhápúr in 1610 A. D., 1019 A. H. He is the author of a Diwán.

Nawal Rae, Raja, راجه نول راء, a Káyeth of the Saksena tribe in the service of Nawáb Saifdar Jang; was by degrees raised to higher rank with the title of Rájá, and was appointed his deputy to settle the affairs of the province of Farrukhabád which was seized by the Nawáb after the death of its ruler Nawáb Káim Jang. Nawal Rae was slain in a battle fought against Ahmad Khán the brother of the late Nawáb, on the 3rd August, 1750 A. D., 10th Ramazán 1163 A. H.

Nawal Singh, راجه نول سنگه, the Ját Rájá of Bhartpúr who succeeded his brother Ráe Ratan Singh after the death of Kehri Singh his nephew, about the year 1769 A. D., 1183 A. H., and died in the year 1776 A. D. at the time when the fort of Díg was besieged by Nawáb Najaf Khán. After his death his nephew Ranjít Singh, the son of Kehri Singh, the son of Súrajmal Ját, succeeded him.

Nawawi, نوي بن شرف, the son of Sharaf whose proper name was Abú Zikariá Yehia; is the author of several works on different subjects. One of his works is called "Tahzib-ul-Asmáe" a biographical dictionary of Illustrious Men, another the "Fatáwá-an-Nawáwi" a collection of decisions of some note. He also composed a smaller work of the same nature, entitled "'Uaiún-al-Masáel al-Muhimmat" arranged in the manner of question and answer. He died 1278 A. D., 676 A. H.

Nawazish Khan, نوازش خان, author of the "Gulzár Dánish."

Nawedi, نویدی, a poet who is the author of a Diwán. He was living in 1645 A. D., 1055 A. H. This person appears to be another Nawedi besides the one whose proper name was Khwája Zain-ul-'Abidin, which see.

Naweri, نوبری, an historian who wrote the Life of Sultán Bibars, the sovereign of Egypt. He died in 1331 A. D., 732 A. H.

Nazari, Hakim, حكيم نزاری, vide Nizári (Hakim).

Nazar Muhammad Khan, نذر محمد خان, ruler of Balkh. He was defeated by the emperor Sháh Jahán and his country taken possession of by that monarch in 1646 A. D., 1056 A. H.

Nazar Muhammad Khan, نذر محمد خان, Nawáb of Bhopál succeeded his father Wazír Muhammad in March, 1816 A. D.

Nazar, نصر بن شميل, son of Shumíl, whose proper name is Abú'l Hasan Nazar, was an author of several works. He died at Marv 820 A. D., 204 A. H.

Nazir, نظير, the poetical title of a poet of Agra, whose proper name was Shaikh Walí Muhammad. He is the author of a poem or Diwán containing Persian, Urdú and Hindí verses on different subjects. He has besides composed a "Tajjilband" in Urdú on the Pand-náma of Sa'dí. He supported himself by teaching, and his poetry is much esteemed by the bazar people of Agra. He died at Agra on Monday the 16th August, 1830 A. D., 26th Safar, 1246 A. H., and is buried at Tájjanj.

Naziri, نظیری نیشاپوری, poetical title of Muhammad Husáin of Naishápúr. He came to India where he found a patron in 'Abdul Rahím Khán KhánKhánán. In 1603 A. D., 1012 A. H. he made the pilgrimage to Mecca, and after his return he paid a visit to his patron and then settled in Ahmadábád, Gujrát, where he died in 1613 A. D., 1022 A. H. He is the author of a Persian Diwán.

Nazim Hirwi, ناظم هروی, a poet of Hirat, who is the author of a Diwán and a "Yúsaf Zulekha," which he completed in the year 1648 A. D., 1058 A. H.

Nazir Bakhtyar Khan, ناظر بختيار خان, a man of letters, who led a private life near Faridábád, within a few miles of Agra, and is the author of the work called "Mirat 'Alam," or the Mirror of the World. This work contains the history of the first ten years of the emperor 'Alamgír. He is also called Bakhtáwar Khán, which see.

Nazim-ul-Mulk, Nazir-ul-Mulk, ناظرالملک, Wazír-uddaula, the son of Mubárik-uddaula, the Nawáb of Bengal whom he succeeded 28th September, 1793 A. D., and died in April, 1810 A. D. He was succeeded by his son Zain-uddin 'Alí Khán.

Nekodar, نیکودار, surname of Ahmad Khán, king of Persia, which see.

Neko Siar, Sultan, سلطان نیکو سیر, son of Muhammad Akbar, the youngest son of 'Alamgír Aurangzob.

Nigahi, نگاهی of Arán near Káshán, is the author of a poem or Masnawí called "Mukhtár-náma," of about 30,000 verses in the metre of the Sháh-náma, and one called "Mehr-wa-Mushtarí," in imitation of Assá's Masnawí.

Nihal Singh, نیهاں سنگه, Rájá of Kapúthala. He died in the year 1852 A. D., having made his last will and testament, in which he left the throne with nearly the

whole of his kingdom to his eldest son, Randhír Singh, and to his two younger sons, Bikarna Singh and Suchait Singh, he assigned a jagír of one lakh each, in case they disagreed with their brother. The Government of India was made the executor of the will. After the Rájá's death, his eldest son Randhír Singh, ascended the gaddi. His younger brother Suchait Singh fell out with him, and asked the British Government to execute his father's will in regard to him. Lord Dalhousie at once ordered the separation of a jagír of one lakh from the Kapúthula Ráj according to the provisions of the will. The other brother, Bikarna Singh, is a worthy man, and much attached to the British rule. Like his royal brother, he performed important services to the English Government in 1857, and was rewarded for them with a jagír in Aulh, and titles besides. He received his jagír of one lakh in Kapúthula in 1868.

Nirpat Rae, نرپت راي, a Hindú who was in the service of Sarhindi Begam the wife of Sháhjahán. He also built a garden at Ágrah on a spot of 28 bigas.

Nirpat Singh, نرپت سنگه, present Rájá of Panna.

Nisar, نثار دهلو, of Dehlí, a poet who is the author of a Persian Díwán.

Nisari, نثاري, poetical name of a person who is the author of the work called "Chahár Gulzár."

Nisbati, نسبتي تپانيسري, of Thánesar, a poet who has left a Díwán in Persian.

Nizam, نظام, the poetical name of 'Imád-ul-Mulk Ghází-uddin Khán III.

Nizam of Astrabad, نظام استرابادي, an extremely pious man, who died in 1515 A. D., 921 A. H., and left besides a Díwán, a Masnawí which bears the title of "Bilkaís and Sulimán," and contains the story of Sólomon and the Queen of Sheba.

Nizam Ahmad, نظام احمد, author of the work called "Ráhat-ul-Kulúb," Delight of Hearts, containing the sayings of Shaikh Faríd-uddin Shakarganj, a Muhammadan saint who is buried at Ajodhan, a place commonly called Patán in Multán.

Nizam 'Ali Khan, نواب نظام علي خان, Nawáb or Názin of Haiderábád in the Dakhin, was the son of the famous Nízám-ul-Mulk 'Asaf Jáh. He deposed and imprisoned his brother Salábat Jang on the 27th of June, 1762 A. D., 4th Zil-hijja, 1175 A. H. and assumed the government of the Dakhin; but his power was much curtailed by the Marhattas, who obliged him to resign a great part of his territories and pay a tribute for the remainder. He made Haiderábád the seat of his government, reigned 42 lunar years, and died on the 17th of August, 1802 A. D., 16th Rabi' II, 1217 A. H. He was succeeded by his son Nawáb Sikandar Jáh.

Nizam Bai, نظام باي, the mother of the emperor Jahán-dar Sháh, and wife of Bahádur Sháh.

Nizam Dast Ghaib, نظام دست غيب, a poet.

Nizami, نظامي, the surname of 'Abú Majd bin-Yúsaf Al-Mutrazí, was one of the most illustrious poets of Persia.

Nizami Ganjawi, شايخ نظامي گنجوي, Shaikh,

also called Nízám-uddín Ganjawí, a very celebrated poet who was a native of Ganja. He is the author of the poem called "Sikandar-náma," the history of Alexander the Great, which is one of the most celebrated Romances of the East, and is written in admirable poetry. The number of works attributed to Nízámí amount to nine or ten, among which are the five following poems called the Khamsa, or the five books, viz. :—

1. "Makhzan-ul-Asrár" the Magazine of Mysteries, which he dedicated to Bahrán Sháh.
2. "Laili-wa-Majnún" dedicated to Kháqán Manúchehr, ruler of Shírwán.
3. "Khusró-wa-Shírin," } dedicated to Kizal Arsalán for
4. "Haft Paikar," } which he received from that chief fourteen villages free of rent.
5. Sikandar-náma, which was his last work and which he finished on the 15th of October, 1200 A. D., 4th Muharram 597 A. H., and died the same year, aged 84. This book, it seems he had dedicated to Tughral III, Saljúkí, some years before his death, for Tughral died in 1194 A. D. Some authors say that Nízámí died in 1209 A. D., 606 A. H.

To Nízámí is accorded the palm for the best poem on the loves of Khusró and Shírin, to Jámi, for those of Yúsaf and Zulekha, and to Hatífí, for the most musical, most melancholy version of the sad tale of Laili and Majnún. His Díwán contains nearly 20,000 verses on all subjects.

Nizami 'Uruzi, نظامي عروزي سمرقندی, of Samarkand, was a pupil of Amír Mu'izzí who lived in the time of Maliksháh. He is the author of a poem entitled "Waisa-wa-Rámin" and of another work in verse called "Chahár Maqála

Nizam Haji Yemani, نظام حاجي يماني, author of the "Latáief Ashraff" which explains the origin of the Súfis, their tenets, customs, dress, mystical phrases, moral obligations, and every other particular of their sect. Dedicated to Sayyad Ashraf Jahángir Sámání, 1446 A. D., 850 A. H.

Nizam ibn al-Husain al-Sawai, نظام ابن الحسين الساوي, author of the three last portions of the "Jána Abbási" vide Bahá-uddin Muhammad (Shaikh).

Nizam Khan Ma'jiz, نظام خان معجز, a poet who is the author of a Díwán in Persian.

Nizam, Mirza, ميرزا نظام, a poet who died in 1629 A. D., 1039 A. H., and is the author of a Persian Díwán.

Nizam Sakka, نظام سکه, is the name of a person who was a water-bearer, and saved the emperor Humáyún from being drowned in the river Chounsá after his first defeat by Sher Sháh, near Patna. It is said that the emperor after his return to Ágrah, rewarded this man by allowing him to sit on the throne for half a day and then honoured him with the dignity of an Amír.

Nizam Shah Bahmani, نظام شاه بهمني, son of Humáyún Sháh the cruel, whom he succeeded on the throne of the Dakhin in September, 1461 A. D., 865 A. H. when only 8 years of age, the queen-mother acting as regent. Mahmúd Gáwán, who now held the government of Berar, was appointed wazir, and Khwája Jahán assumed the office of Wakil-us-Saltanat and was made governor of Tilangána. By the happy co-operation and unanimity of these two personages and the queen-mother, a woman of great abilities, the injuries occasioned by the tyranny

of the late king, were soon repaired. Nizām Shāh died suddenly on the night of his marriage, being the 29th of July, 1463 A. D., 13th Zi-Ka'da, 867 A. H., after a reign of two years and one month, and was succeeded by his brother Muhammad Shāh II.

Nizam, Shaikh, شیخ نظام, one of the authors of the "Futāwā 'Alamgirī," a work on jurisprudence. Of the collections of decisions now known in India, none is so constantly referred to, or so highly esteemed, as this work. It was compiled by Shaikh Nizām and other learned men, and commenced in the year 1656 A. D., 1067 A. H., by order of the emperor 'Alamgir, by whose name the collection is now designated. It was translated into Persian by order of 'Alamgir's daughter, Zeib-un-Nisa.

Nizam, Shaikh, شیخ نظام, his poetical name was Zamīrī, which . . .

Nizam-uddin, Mir, نظام الدین میر, *vide* Mamūn.

Nizam-uddin Ahmad, Khwaja, خواجہ نظام الدین

احمد, author of the "Tabkāt Akbarī" which is also known as "Tārīkh Nizāmī" a general history of India, dedicated to the emperor Akbar about the year 1593 A. D., 1002 A. H. He was the son of Khwāja Muhammad Muḥim of Hīrat, who was one of the dependants of the emperor Bābur Shāh, and who, at the latter part of that king's reign, was raised to the office of Drwān of the household. After the death of Bābur when Gujrāt was conquered by Humāyūn, and the provinces of Ahmadābād was entrusted to Mirzā 'Askari, Khwāja Muḥim was appointed wazīr to the Mirzā. He accompanied Humāyūn to Agra after that monarch's defeat by Sher Shāh at Chousā. The Khwāja subsequently served under Akbar. His son Nizām-uddin, in the 29th year of Akbar's reign, was appointed Bakhshī of Gujrāt, to which office he continued for a long time. He died on the 28th October, 1594 A. D., 23rd Safar, 1003 A. H. on the banks of the Rāwī, and was buried in his own garden at Lāhor. The following chronogram by 'Abdul Kādir Badāonī, translated by Mr. H. M. Elliot, records the date of his death. "Mirzā Nizām-uddin has departed in haste; but with honour has he gone to his final doom. His sublime soul has fled to the celestial regions, and Kādirī has found the date of his death in these words 'A jewel without price has left this world.'"

Nizam-uddin Ahmad, نظام الدین احمد بن محمد صانع, son of Muhammad Sālah, author of a work called "Majmū'us-Sanāya," or Collection of Arts, containing some beautiful poetical inventions, compiled in the year 1650 A. D., 1060 A. H. and published in the Lithographic Press at Lakhnau in 1845 A. D., 1260 A. H. He is also the author of the work called "Karamat-ul-Aulia," containing a minute detail of the (pretended) miracles performed by the twelve Imāns and other saints of the Muhammadan faith, written in 1657 A. D., 1067 A. H.

Nizam-uddin Ganjawi, نظام الدین گنجوی, *vide* Nizāmī Ganjawī.

Nizam-uddin Aulia, Shaikh, شیخ نظام الدین اولیا

styled Sultān-ul-Mushākeh. He was one of the noblest disciples of Shaikh Farīd-uddin Shukarganj, and a most celebrated saint among the Musalmāns. He was born at Badāon, in October, 1236 A. D., Safar, 634 A. H., and died at Dehli on Wednesday the 3rd of April, 1326 A. D., 18th Rabi' I, 725 A. H., where he lies buried, and his tomb, which is in Ghayāspūr, is visited by the Muhammadans to this day. Amir Khusrō, the poet, was one of his disciples. Sayyid Ahmad, the father of Nizām-uddin, is buried at Badāon.

Nizam-uddin Sihali, Maulana, مولانا نظام الدین, son of Kuṭb-uddin, is the author of the "Sharah" or marginal notes on the "Sadra," and "Shams Bāzighā," &c. &c. He died in 1748 A. D., 1161 A. H.

Nizam-uddin Sikham, Amir, امیر نظام الدین سخم, a poet who was a contemporary of Amir Alisher, and a panegyrist of Mirzā Sultān Ahmad of Samarkand.

Nizam-uddaula, نظام الدوله, Nawāb of Haidarābād, *vide* Nāsir Jang.

Nizam-uddaula, Nawab, نظام الدوله, whose original name was Mar Phulwāri, was the eldest son of Mir Ja'far 'Alī Khān, Nawāb of Bengal, whom he succeeded in February, 1765 A. D. and assumed the above title. His mother's name was Manni Begam. He died about the month of May, 1766 A. D., Zil-hijja, 1179 A. H., and was succeeded by his brother Saif-uddaula.

Nizam-ul-Mulk Muhammad, نظام الملک محمد, (the son of 'Alī Sayyad Junaidī, to whom the Jāma-ul-Hikayat is dedicated), was the general of Shams-uddin Altamsh, king of Delhi. He was living in 622 A. H.

Nizam-ul-Mulk, نظام الملک, a justly celebrated minister of Sultān Alp Arslān, second king of the Saljūkides, and afterwards of his son Malikshāh; to his virtue and ability is attributed the success and prosperity of their reign. After an administration of 30 years, the fame of the wazīr, his wealth and even his services, were transformed into crimes. This venerable statesman, at the age of 39 years, was dismissed by his master, accused by his enemies, and was stabbed by an assassin, who was a follower of Hasan Sabbāh, the Old Man of the mountain, on Friday night the 15th of October, 1092 A. D., Ramazān, 485 A. H. at a place called Nahāwand. His body was carried to Isfahān where he was interred with great pomp. It is said that the assassin was suborned against him by Malikshāh, who was fatigued to see him live so long. The Sultān survived him 35 days only. Nizām-ul-Mulk appears to be the author of the work, entitled "Siar-ul-Malūk."

Nizam-ul-Mulk, نظام الملک آصف جاع, entitled 'Asaf Jāh, whose original name was Chin Kulich Khān, was the son of Ghāzī-uddin Khān Fīroz Jang a favourite officer of the emperor 'Alamgir, under which monarch he also distinguished himself. In the reign of the emperor Farrukh-siyar, he held the government of Morādābād and was afterwards appointed governor of Mālwa, which province he restored to a flourishing condition, but the reputation he acquired rendered him an object of jealousy to the two brothers, Sayyad 'Abdullah Khān and Husain 'Alī Khān, who wished to remove him to another quarter less favourable to his interest than the frontier of the Dakhin; but Nizām-ul-Mulk not willing to quit his post, excused himself, and resolved to seek an independent power in the Dakhin. The disturbed state of that country gave him a pretence for raising troops, and turned his attention to the conquest of the Dakhin. By intrigue and money he obtained possession of the fort of Asirgarh about the year 1717 A. D., and procured the junction of several officers of the province. He was pursued from Hindūstān by the force under Dillāwar Khān and another under 'Alam 'Alī Khān, both of whom he defeated and slew in battle in April, 1720 A. D., and at last remained without a rival in the Dakhin. In the reign of Muhammad Shāh, after the death of the two Sayyads, he was invited to court by that emperor; and on his arrival at Dehli, the high office of wizarat was conferred on him, but Nizām-ul-Mulk being soon disgusted with

the state of things at court, sent in his resignation, and marched off for the Dakhin, and though he continued to send honorary presents, on fixed occasions to the emperor, he thenceforth conducted himself, in other respects, as an independent prince, and governed the provinces of the Dakhin for 30 years with great ability and success. He was present in the battle which took place between Muhammad Sháh and Nádir Sháh, and is the progenitor of the present Nizáms of Haidarábád. He died on the 22nd May, 1748 A. D., 4th Jumáda II, 1161 A. H., thirty-seven days after the death of the emperor Muhammad Sháh, aged 104 lunar years, and was buried at Burhánpúr near the tomb of Sháh Burhán-uddín Gharib. He left behind him six sons, viz., Gházi-uddín, Násir Jang, Salábat Jang, Nizám 'Alí, Basálat Jang and Mughal 'Alí, and was succeeded in the government of the Dakhin, by the second, Mir Ahmad surnamed Násir Jang, who was present at Burhánpúr when his father died; the eldest Gházi-uddín Khán then residing at Dehli in the office of Amír-ul-'Umra. Násir Jang was assassinated in December, 1750 A. D., and Muzaffar Jang a grandson of Nizám-ul-Mulk was placed on the throne, and soon after assassinated in February, 1761 A. D.; Salábat Jang, by the influence of the French, was then proclaimed and reigned until 1761 A. D., when he was imprisoned, and in 1763 A. D. put to death by his brother Nizám 'Alí, who ascended the throne and reigned until the 6th August, 1803 A. D. when he died, and was succeeded by his eldest son Mirzá Sikandar Jáh. Sikandar Jáh died on the 23rd May, 1829 A. D., and was succeeded by his son Mir Farkhunda 'Alí Khán the present Nizám (1858). Nizám-ul-Mulk appears to be the author of a Diwán which was found in the Library of Tipú Sultán called "Diwán 'Asaf Nizám-ul-Mulk."

Nizam-ul-Mulk Bahri, نظام الملک بحری, the father of Ahmad Nizám Sháh Bahri who was the first king of the Nizám Sháhí dynasty. Nizám-ul-Mulk was originally a Bráhman of Bijánagar, but being taken prisoner in his infancy by the army of Sultán Ahmad Sháh Bahmani, was made a Musalmán, and was educated as one of the royal slaves. He finished his education under the same tutor with the king's eldest son Sultán Muhammad, and became eminently learned in Persian and Arabic literature. On the accession of Sultán Muhammad II to the throne of the Dakhin in 1463 A. D., he was raised to the rank of a thousand and the charge of the royal falconry was entrusted to him, on which account he was called Bahri, i. e., a falconer. By degrees he rose to the highest honours and was appointed governor of Tilangána. On the death of Muhammad Sháh in 1482 A. D., he by his will became first minister to his son Sultán Mahmúd II, who added Bír and other districts to his jágir. This he committed to his son Malik Ahmad, who took up his residence at Khaibar and employed himself diligently in the affairs of his government, and after his father's death set up a separate dynasty in the Dakhin called Nizám Sháhí, the capital of which was Ahmadnagar. Nizám-ul-Mulk who had the sole power of the administration in his hands, latterly paid little or no regard for the king's authority, was murdered by the orders of the Sultán about the year 1486 A. D., 891 A. H., or some time afterwards.

Nizam-ul-Mulk Mahmud, نظام الملک محمود, the son of Abí Sa'id Junaidi, a general and wazir of Shams-uddín Altamsh, king of Dehli. He died in the reign of Sultána Razia, on the mountains of Sirmor where he had taken refuge from his enemies about the year 1238 A. D.

Nizari, Hakim, حکیم نزاری قہستانی, of Kohistán, a man of talents, but given to gaieties and pleasure, particularly to wine. He travelled much, and in his travels

he met Sa'dí and other distinguished men. Towards the end of his life he retired from the world and lived by agriculture. He died in 1320 A. D., 720 A. H., and left besides a Diwán, two Masnawís.

Nuh I, Samani, Amir, امیر نوح سامانی, the fourth king of the Samánian dynasty, succeeded his father Amír Nasr to the throne of Kharásán and Bukhárá in 942 A. D., 331 A. H., and died in 964 A. D., 343 A. H. His son 'Abdulmalik succeeded him.

Nuh II, Samani, Amir, امیر نوح سامانی دوم, seventh king of the Samánian dynasty, surnamed 'Abú'l Kásim, succeeded his father Amír Mansúr I in March, 976 A. D., Rajab, 365 A. H. His reign was marked by extraordinary vicissitudes of fortune. He was contemporary with Subaktagín, a chief of high reputation, who had established a principality at Ghazni. He died in 997 A. D., Rajab, 387 A. H., and was succeeded by his son Mansúr II.

Nur 'Ali Shah, نور علی شاه, a leader of the Súfi sect and disciple of Ma'súm 'Alí Sháh. is supposed to have been poisoned, and died on the 3rd June, 1800 A. D., 10th Muharram, 1215 A. H. close to the grave of the prophet, Jonas, within a league of Mousal, vide Masum 'Alí Sháh.

Nuri, قاضی نور الدین اصفهانی تخلص به نوری, poetical appellation of Kázi Núr-uddín of Isfahán who died in 1592 A. D., 1000 A. H., and left a Diwán.

Nuri, نوری, a poet who is the author of the "Maulúd Núría," in verse, which he dedicated to Sultán 'Abú'l Muzaffar Ya'kúb Bahádur Khán, commonly called Ya'kúb Beg. He died in the year 1482 A. D., 887 A. H.

Nuri, نوری, vide Núr-uddín Safa'idíni.

Nur Jahan Begam, نور جهان بیگم, the favourite Sultána of the emperor Jahángir, was the daughter of the wazir Ya'tmad-uddaula whose tomb is at Agrah. She had attracted the notice of the prince Sultán Salim (afterwards Jahángir); but was, at the suggestion of his father the emperor Akbar, in order to withdraw the lady from the attentions of the prince, married to Sher Afghán Khán, a young Persian lately come into the service, and to whom Akbar gave a jágir in Bengal. After the death of his father, Jahángir appointed Kutb-uddín Khán his foster-brother the son of Shaikh Salim Chishtí, as governor of Bengal with the intention that he might procure for him the object of his passion. Kutb-uddín Khán on his arrival at Burdwán was slain by Sher Afghán Khán, who was himself despatched by Kutb-uddín's attendants. Núr Jahán was seized and sent as a prisoner to Dehli, and was at first placed by the emperor among the attendants of his mother, but he subsequently married her in the sixth year of his reign 1610 A. D., 1019 A. H., changed her name, which was Mehr-un-Nisá, into Núr Jahán (the light of the world), and raised her to honours such as had never before been enjoyed by the consort of any king in India. From this period her ascendancy knew no bounds; the emperor took no step without consulting her; and on every affair in which she took an interest, her will was law. A circumstance so uncommon in an Asiatic government is thus recorded on the coins of that period. "By order of the emperor Jahángir, gold acquired a hundred times additional value by the name of the empress Núr Jahán." Her father Mirzá Ghayás or Ayes was made primo minister. with the title of Ya'tmad-uddaula; and her two brothers were raised to the first rank of 'Umra, by the titles of Ya'tkád Khán,

and 'Asaf Khán. One of the accomplishments by which she captivated Jahāngir, is said to have been her facility in composing extemporaneous verses. After the death of her husband, she was treated with much respect and allowed a stipend of £250,000 a year. She survived Jahāngir eighteen years, and died aged 72 in 1645 A. D., 1055 A. H., at Lāhor, where she was buried in the mausoleum of her husband close to his tomb; some say, near the tomb of her brother 'Asaf Khán on the banks of the Rāwī, at Lāhor. Hugh Murray in his *History of British India*, p. 230, by his erroneously asserting, that she was buried in the mausoleum at Agra called the Tāj Mahal, has misguided many others. Even so late as the year 1858 A. D., the author of the "*History of the Indian Revolt*," page 109, says "that this was the mausoleum of Shah Jahan and his favourite wife Nūr Jahan."

Nur Muhammad, **سید نور محمد بدایونی**, a Sayyad of Badāon, was a learned and pious Musalman of the sect of Naqshband. He died on the 3rd August, 1723 A. D., 11th Zi-Ka'da, 1135 A. H.

Nur Manzil, **نور منزل**, name of a garden in Agra, built by the emperor Jahāngir, which is now called Bāgh Bahra. There is a large well in the garden, so large that it is more like a tank.

Nur-uddin Ahmad, Shaikh, **شیخ نورالدین احمد**, summoned Kutb 'Alam, which see.

Nur-uddin Arsalan Shah, Atabak, **نورالدین ارسالان شاه**, a prince of Mousal and Mesopotamia, of the family of Zangī, and grand-nephew of the famous Nūr-uddin, Sultān of Aleppo and Damascus. He succeeded his father, Azz-uddin Mas'ūd, 1193 A. D., 589 A. H., (the year of the death of Salāh-uddin). During a reign of 18 years, he established in some measure the declining power of his house, and compelled the minor princes of his family, to acknowledge his supremacy as lord paramount. He died 1210 A. D., 607 A. H., regretted by his subjects as a mild and beneficent ruler. His son Azz-uddin, after a reign of between seven and eight years, was succeeded by an infant son bearing the title of Nūr-uddin Arsalān II who survived him only a few months.

Nur-uddin 'Ali, Malik Mansur, **نورالدین علی ملک منصور**, the second Sultān of the dynasty of Tartar or Baharite Mamlūks in Egypt, was placed on the throne by the Amirs after the assassination of his father Malik Mo'izz 'Azz-uddin Eibak, 1257 A. D., 655 A. H., at the age of fifteen. His short reign of two years was troubled by continual feuds among the Mamlūk chieftains, and attempts on the part of the Ayyūbite princes of Syria to recover the lost sway of their family in Egypt; and the apprehension of an irruption of the Mughals under Hulākū, who had taken Baghdād and destroyed the Khilāfat, shewed the necessity of substituting a ruler of matured years and experience. The Amir Kutuz accordingly assumed the reigns of government, 1259 A. D., 657 A. H., and no more is heard of Nūr-uddin. Vide Malik Mo'izz 'Azz-uddin.

Nur-uddin bin-Lutf-ullah, **نورالدین بن لطف الله**, better known as Hāfiz 'Abrū, which see.

Nur-uddin 'Ali, Malik-ul-Afzal, **نورالدین علی ملک الافضل**, the eldest of the seventeen sons of Salāh-uddin; born 1170 A. D., 565 A. H. In the partition of his father's extensive dominions, which followed his death in 1193 A. D., Damascus and Southern Syria with Palestine fell to the lot of Nūr-uddin; but in the dissensions

which soon followed, he was stripped of his kingdom by his uncle Saif-uddin 'Abū Bakr (the Saphadin of Christian writers), and his brother 'Usmān, made Sultān of Egypt, 1196 A. D. Vide Malik-ul-Afzal.

Nur-uddin Mahmud, Malik-ul-'Adil, **نورالدین محمود ملک العادل**, one of the most celebrated and power-

ful of the Muhammadan rulers of Syria in the age of the Crusades, born 1117 A. D., 511 A. H., was a younger son of 'Imād-uddin Zangī, the second of the dynasty of the Atābaks of 'Irak and Syria. At the death of his father, who was murdered by his own Mamlūks at the siege of Jabbār, 1146 A. D., 541 A. H., Nūr-uddin hastening to Aleppo with the signet of the deceased prince, secured the possession of that city and of his father's Syrian dominions; while Mesopotamia, with Mousal for a capital, fell to the lot of the elder brother Saif-uddin; and the feeble attempts of Alp Arsalān, a prince of the house of Saljūk, to assert his ancestral claims to the dominion of these provinces, were easily frustrated by the combined power of the two brothers. The earliest exploits of the reign of Nūr-uddin were in continuance of the Holy War which his father had assiduously waged against the Latin Christians of Palestine: Josceline de Courtenay, whose capital of Edessa had been taken by Zangī a few years previous, was signally repulsed in an attempt to recover it, and the Christian inhabitants, who had aided the enterprise, were put to the sword without mercy by command of Nūr-uddin, who even levelled the fortifications of the town to prevent its ever again becoming a bulwark to the kingdom of Jerusalem. The recovery of this important fortress was the avowed object of the second Crusade, undertaken 1148 A. D., 543 A. H., under Louis VII of France and the emperor Conrad; but of the mighty hosts which they led from Europe, only a miserable and dispirited remnant escaped the arrows of the Suljūkī Turks in their march through Anatolia to Palestine, the project of retaking Edessa was abandoned as hopeless, the siege of Damascus, which was attacked by the crusading monarchs in conjunction with Baldwin III of Jerusalem, was foiled when on the eve of success by the address with which the minister of the Muslim prince Mu'ir-uddin fomented the mutual jealousies of the Christian leaders; and this vast armament, which if properly directed might have overwhelmed the rising power of Nūr-uddin, only served by its failure to extend and confirm it. Resuming the offensive immediately after the departure of the crusaders, he invaded the territory of Antioch, and in a pitched battle (27th June, 1149 A. D.,) routed and slew the prince Raymond, whose head was sent as a trophy to the Khalīf at Baghdād; and though he sustained a severe defeat in the following year from his ancient opponent Josceline de Courtenay, who surprised his camp, this disgrace was amply compensated by the captivity of that active leader, who was soon after seized while hunting by a marauding party of Turkmans, and died in confinement, while the remaining dependencies of Edessa, the fortress of Aintab, Tellbasher, Ravendan, &c., fell almost without resistance into the power of Nūr-uddin, whose dominions now included the whole of Northern Syria. Mu'ir-uddin was still the nominal ruler of Damascus and the southern portion, but the government was entirely in the hands of his wazir Mo'in-uddin Anār, whose daughter Nūr-uddin had married; and after the death of this able minister, the inhabitants, alarmed at the capture of Ascalon by Baldwin III in 1153 A. D., and dreading an attack from the Christians, voluntarily offered their allegiance to Nūr-uddin (1154) as the price of his protection. The weak Mu'ir-uddin resigned his power, and sought an asylum at the court of the Khalīf of Baghdād, which then seems to have been the usual retreat of deposed princes; while Nūr-uddin, the circuit of whose realms now encompassed on all sides by land the Latin territories in Palestine, and extended to the frontiers of the Fatimite possessions

in Egypt, fixed his capital at Damascus, which he raised from the ruinous state in which it had been left by an earthquake, and adorned with mosques, fountains, colleges, and hospitals. The death of Baldwin III in 1162 A. D., released Nur-uddin from the abject of his antagonists, his brother and successor, Almaric, or Amoury, being far inferior to Baldwin, both in prowess and abilities. Mesopotamia, ruled by the Sultán's nephews, acknowledged his supremacy as head of the family; he was now, by his officers, absolute master of Egypt; his name was recited with that of the Khalif Mustazi of Baghdád in all the mosques throughout his dominions, and even in the holy cities of Mecca and Medina, which Túrán Sháh, brother of Sálah-uddin, had made dependencies of Egypt. But the power and glory of Nur-uddin had now attained their highest pitch, the three remaining years of his life were unmarked by any memorable achievement, and disquieted by the forebodings of the future downfall of his house by the ambition of Sálah-uddin, who, though still ostensibly acting as his lieutenant, and making public professions of loyalty and obedience, had in fact become independent master of Egypt, and eluded or disregarded all the orders of his nominal sovereign. Nur-uddin was preparing to march into Egypt to reduce or expel his refractory vassal, when an attack of quinsy terminated his life at Damascus after a prosperous reign of 27 years on the 26th of May, 1173 A. D., 21st Shawwál, 569 A. H. His son Malik-us-Sálah Ismá'il, a youth, 11 years old, succeeded to the titular sovereignty of his extensive dominions, but was speedily stripped, by Sálah-uddin, of Damascus and the greater part of Syria, and died 8 years afterwards, reduced to the sovereignty of Aleppo and its dependencies.

Nur-uddin Muhammad, Mirza, مرزا نور الدين

محمد, son of 'Alá-uddin Muhammad, the son of Khwájá Husain. He was married to the daughter of the emperor Bábar, named Gulruká Begum, by whom he had Salima Sultána Begum who was married to Bairám Khán.

Nur-uddin Muhammad Ufi, نور الدين محمد عوفي

the author of the "Jáma'-ul-Hikáyât," a collection of historical anecdotes. This work he wrote and dedicated to Nizám-ul-Mulk Mahmúd, a general of Shams-uddin Altímsh, king of Dehli, about 1230 A. D., vide Muhammad Ufi, and Sadr-uddin Ufi.

Nur-uddin Safaiduni, Mulla, ملا نور الدين سفيدوني

entitled Nawáb Turkhán, was a native of Jám in Hirat and brought up at Mashhad. He was a favourite companion of the emperor Humáyún; and as the Pargana of Safaidún had been conferred on him as jagír, he was consequently called Safaidúni. He cut a canal from the river Jamna to Karnál in the year 1569 A. D., 977 A. H., and named it "Sheikhú Nahr," in honour of the prince Sultán Salím, who was born in that year and was nicknamed by his father the emperor Akbar, Sheikhú Bárá. He was an excellent poet and has left a Diwán or book of Odes. His poetical title was Núrí.

Nur-uddin Shirazi, نور الدين شيرازي, vide Hakim

Nur-uddin Shirázi.

Nur-uddin, Shaikh, شيخ نور الدين, an historian who wrote the history of Kashmir in Persian called "Tárikh Kashmir," which in after times was continued by Haidar Malik and Muhammad 'Azim.

Nur-ul-Hak, Shah or Shaikh, شاه نور الحق

surnamed Al Mashrakí, Al-Dehlawí and Al-Bukhári, was the son of Shaikh 'Abdul Hak bin-Saif-uddin of Dehli. He is the author of the "Zubdat-ul-Tawárikh," which is an enlarged edition of his father's history, and was

composed in order that by improving the style and supplying the omissions, he might render it worthy the acceptance of his patron, Shaikh Farid-uddin Bukhári, with whom he was connected by marriage, and who under the title of Murtaza' Khán managed for some time the affairs of the empire in the reign of the emperor Jahángir. He has also written a Sharah on the "Salih Bukhári" and "Muslim." He died in the reign of the emperor 'Alamgir, 1662 A. D., 1073 A. H.

Nur-ul-Hak, قاضي نور الحق بريلي, Kázi of

Barcli, vide Muná'im.

Nur-ullah Shustari, Mir, مير نورالله شوستري

who is sometimes called Nur-ullah bin-Sharíf-ul-Husaini-ush-Shústari, was a nobleman at the court of the emperor Akbar. He is the author of the work called "Majális-ul-Mominin." This great biographical work, is a mine of valuable information respecting the most notable persons who professed the Shi'a faith. The author has given an entire book or section (the fifth Majális) to the lives of the traditionists and lawyers, and has specified the principal works by each learned doctor at the end of their respective histories. Nur-ullah was a zealous Shi'a and suffered in the year 1610 A. D., 1019 A. H. for his religious opinions in the reign of Jahángir, vide Sáfi.

Nur-un-Nisa Begam, نور النساء بيگم, the daughter of Ibráhím Husain Mirzá by Gulruká Begam. She was married to prince Mirzá Salím afterwards Jahángir.

Noubat Khan, Nawab, نواب نوبت خان, an officer

of the reign of the emperor Akbar, whose mausoleum is in old Dehli close to the scraggio of Sháh-Jahán. It was built in the year 1565 A. D., 973 A. H. and is called "Nili 'Chhatr" on account of its having a blue canopy at the top. It is now in a ruinous state.

Noudar or Nouzar, نودر, an ancient king of Persia of the Pishadian dynasty, vide Manúchehr.

Nounihal Singh, نونihal سنگه, vide Kharrag Singh, ruler of the Panjáb.

Nouras Bano Begam, نورس بانو بيگم, the wife of Shahnawáz Khán, wazir. She was living in September, 1659 A. D., Muharraun, 1070 A. H.

Nousherwan, نوشهرون عادل, surnamed 'Adil or the

Just (Chosroes of the Greeks), was the son of Kúbád, king of Persia, at whose death 531 A. D., he ascended the throne of that kingdom. The accounts given by Eastern and Western authors, of the successes of this king in his invasions of the Roman empire, differ but very little. Some of the former have falsely asserted that he took an emperor of the Romans prisoner; and they have all, with a partiality that, in national historians writing of this monarch, seems almost excusable, passed over the few reverses which his arms sustained. But the disgraceful peace which the emperor Justinian purchased at the commencement of the reign of Nousherwan, the subsequent war, the reduction of all Syria, the capture of Antioch, the unopposed progress of the Persian monarch to the shores of the Mediterranean, his conquest of Iberia, Calchos, and the temporary establishment of his power on the banks of the Phasis, and on the shores of the Euxine, are facts not questioned by his enemies. They, however, assert, that his genius, as a military leader, even when his fortune was at the highest, was checked by Belisarius, who was twice sent to oppose his progress; and whose success, considering his want of means, and the character of the court he served, was certainly wonderful. In all the negotiations which took

place between the emperor Justinian and Nousherwan, the latter assumed the tone of a superior. His lowest servants were treated, at the imperial court, in a manner calculated to inflame the pride, and raise the insolence of a vain and arrogant nation; and the impressions which this conduct must have made, were confirmed by the agreement of the Roman emperor to pay 30,000 pieces of gold; a sum which could have been of no importance to Nousherwan, but as it showed the monarch of the Western world in the rank of one of his tributaries. In a second war with the Roman emperors Justin and Tiberius, Nousherwan, who though 80 years of age, still led his armies, experienced some reverses of fortune; but the perseverance and valour of the aged sovereign were ultimately rewarded by the conquest of Dara and the plunder of Syria, 572 A. D. He died after a prosperous reign of 48 years about the year 579 A. D., and was succeeded by his son Hurmuz IV.

Muhammad, who was born during the reign of Nousherwan, 571 A. D., used to boast of his fortune, in being born when so just a king reigned. This is great praise, and from a source that cannot be suspected of flattery.

Nousherwan Kirmani, نوشيروان کرمانی, an author who translated the "Ardai Viraf-nāma" originally written in the Zend, into the modern Persian. Another translation was made by Zaratash Baisam in Persian prose and one in verse. This work was translated into English by Mr J. A. Pope and published at London in 1816. See *Ardai Viraf*.

Nouzar, نوذر, an ancient king of Persia, *vide* Manúchehr.

Nuzhat, نزهت, poetical name of Muhammad 'Azim of Dámghán, a poet who is the author of a *Díván*. He died in 1724 A. D., 1137 A. H.

O.

Oktai Kaan or Khan, اکتاء قان, the eldest surviving son of Changez Khán whom he succeeded to the dominions of Tartary and Northern China, being crowned as Khán or emperor 1227 A. D., 624 A. H. He died by excess of wine seven months after his brother Chughtái, about the month of January, 1242 A. D., 639 A. H. He was of a mild and generous disposition and governed his conquered subjects with impartiality and justice. As a warrior, he was brave, but prudent, and as a sovereign, equitable and benevolent. He was succeeded by his son Kayúk Khán.

List of the Khákáns of Tartary.

	A. D.
Oktái Káán, eldest son of Changez Khán, began ..	1227
Kayúk Khán, son of Oktái Káán	1242
Mangú Káán, eldest son of Tái Khán	1243
Kablái Khán, son of Mangú Káán, succeeded to the kingdom of Tartary in 1259 A. D. and died in 1294 A. D. His brother Halákú Khán, after the death of his father, succeeded to the kingdom of Persia, <i>vide</i> Halákú Khán	1259

Oodham Bai, اودهم باي, the mother of the emperor Ahmad Sháh, the son of Muhammad Sháh of Delhi. On the accession of her son to the throne, she received the titles of Nawáb Bái, Nawáb Kudsia, and Sáhíba Zamání, and her brother Mán Khán was raised to the rank of 6000 with the title of Mo'takid-uddaula.

Orkhan, اورخان, the son of Othmán or Osmán, the son of Amír Tughral. After his father's death he made himself Sultán of the Turks at Brusa in 1327 A. D., 727 A. H.

by the destruction of his elder brothers. He added largely to the territories of his father, and formed a body of infantry, afterwards formidable to Europe—the Yenicheri or Jannisáris. He died about the year 1369 A. D., 760 A. H. and was succeeded by his son Murád I (Amarath).

P.

Padmawati, پدماونی, daughter of the Rájá of Ceylon, who was carried off forcibly by Ratan Sain, Rájá of Chittour, and taken away from him by Sultán 'Alá-uddin when he conquered Chittour about the year 1303 A. D., 703 A. H. Her story called "Kissae Padmáwat," has been written in Persian poetry by Husain of Ghazni, and there is also a version in the Bhákha language in verse, by Malik Muhammad Jási. There is another in Persian prose by Rác Gobind Munshi who wrote it, in 1652 A. D., 1062 A. H., and called it "Tukfat-ul-Kulúb," which is also a chronogram for that year. In the year 1796 A. D., 1211 A. H., another translation into Urdú verse was written by two poets, the first part by Mir Ziyá-uddin 'Ibrat, and the last by Ghulám 'Alí 'Ishrat.

Palas or Palash, پالاس, (the Valens of Roman History) succeeded his father Firoz I on the throne of Persia 484 A. D. He reigned four years, and was succeeded by his brother Kubád.

Panahi, پاناهی, a celebrated poet and artist, who, says 'Ashik, "broke the pencil of the Frank painters, and by painting a single rose-leaf could metamorphose Winter into Spring."

Parhez Bano Begam, پرهیز بانو بیگم, daughter of Sháh Jahán by Kandharí Begam. She died in the year 1675 A. D., 1086 A. H.

Parsaji, پرساجی, also called Parsárám Bhosla, the son of Rághuji Bhosla, succeeded his father in the government of Berár or Nágpúr in March, 1846 A. D., but being an idiot, he was soon after strangled by Múdhaji surnamed 'Apá Sáhíb, who was acknowledged by the English.

Parsaram Bhao or Bhosla, پرسارام بهاؤ, *vide* Parsáji.

Partap Singh, پرتاپ سنگه, Rájá or Ráná of Udaipúr, was the son of Udai Singh, the son of Ráná Sanga Partap Singh, who is still idolized by his countrymen for the heroism with which he repelled the attacks of the Mughals, and preserved the germ of national independence in his wild fastnesses, reigned in 1614 A. D., and recovered the greater portion of his dominions before Akbar died. He founded the capital of Udaipúr, and died in 1594 A. H.

Partab or Partap Pal, پرتاپ پال, present Rájá of Karoulí.

Partap Singh, پرتاپ سنگه, eldest son of Rájá Mán Singh, the son or nephew of Rájá Bhagwán Dás Kachhahá of Amber. He died before his father, and left a son named Maha Singh, the father of Mirzá Rájá Jai Singh.

Partap Singh, پرتاپ سنگه, Rájá of Jaipúr. He succeeded his father Mádhó Singh in 1778 A. D., and died in 1803 A. D., when he was succeeded by his son Rájá Jugat Singh. Don Pedro de Silva was employed by Partap Singh as a physician, at the time when Colonel Polier visited Jaipúr in search of the Vedas of the Hindús, about

the year 1788 A. D. His son or grandson Augustine de Silva who received pension from the Rájá of Bhartpúr died in the year 1856 A. D.; his son Joseph de Silva is now at Agra, and the pension is still (1857) continued to him. After the death of Jagat Singh who died without issue, Rájá Jai Singh III, posthumous, believed supposititious, succeeded him 1818 A. D.

Partap Singh Narayan, پرتاپ سنگه نارائن, Rájá of Sitára, the son of Rájá Sáhú, commonly called Abba Sáhí and grandson of Rághojí Bhosla. He was closely confined by the Peshwa Báji Ráo. After the dethronement of Apá Sáhí, he was released from confinement and formally enthroned by the English on the 11th April, 1818 A. D., and a part of the Pána territories assigned for his support. On the 25th September, 1819 A. D., a treaty was concluded between the British Government and the Rájá, ceding to him the districts he subsequently possessed. He violated his treaty, was deposed in 1839, and died at Benares in 1847 A. D. He left only one daughter, but was reported to have adopted Balwant Singh Bhosla, as her son. His next brother having died without issue in 1821; the third brother Sháhjí *alias* Appa Sáhí succeeded in 1839 A. D. and died 6th April, 1848 A. D., leaving no issue.

Parwana, پروانه, poetical name of Kúnwar Jaswant Singh, a son of Rájá Bení Bahádúr. He died in 1832 A. D., 1248 A. H.

Parwiz, Sultan, سلطان پرويز, second son of the emperor Jahángír. His mother's name was Sáhí Jamál, daughter of Khwája Hasan, uncle of Zain Khán Koku. He was born at Kábul about the year 1590 A. D., 998 A. H. and died at Burhánpúr in his 38th year on the 28th of October, 1625 A. D., 6th Safar, 1035 A. H. At a place called Sultánpúr near Agra on a spot of 450 bighas, he had built many splendid buildings now in

Pashang, پاشنگ, an ancient king of Túrán, and father of Afrásiáb.

Payam, پیام, the poetical name of Mír Sharaf-uddín who died at Agra in the year 1753 A. D., 1166 A. H.

Payami, پیامی, the poetical name of 'Abdul-Salám. He lived during the reign of Akbar; *vide* Kin Translation I, 601; [and Sprenger, p. 119].

Pir Ali Hajwiri, Shaikh, شیخ پیرعلی هجوری, a native of Hajwír, a village in Ghazní, and author of the work called "Kashf-ul-Mahjúb." He died about the year 1064 A. D., 466 A. H., and is buried at Láhor.

Pir Badar, پیر بدر, a celebrated Musalmán saint whose tomb is at Chitagún in Bengal and is evidently of great antiquity. There is a stone scraped into furrows, on which, it is said, Pír Badar used to sit; there is also another bearing an inscription, which from exposure to the weather, and having on it numerous coats of whitewash, is illegible. There is a mosque near the tomb, with a slab of granite, bearing an illegible inscription, apparently from the Kurán. At a short distance is the Masjid of Muhammad Yásín, with an inscription conveying the year of the Hijrí 1136. (1724 A. D.)

Pelaji or Belaji, بیلاجی, the second Gaikowár and Rájá of Baroda. In 1721 A. D. he laid the foundation of the

future greatness of Baroda on the firm foundation of a most sagacious policy. He was murdered by the Rájá of Jandpúr while engaged in the congenial occupation of lifting some of the Rájá's property. He was succeeded by his son Damaji who was an unworthy representative of his illustrious sire. He had the audacity to declare open war against the Peshwa while the Peshwa was unencumbered with any other quarrels, and as the result of this unequal contest, he lost half of his possessions, and was forced to hold the other half himself as a fief from the Peshwa. Syaji, the son of Dauroji, was a fool, and Anand Ráo was a fool, that is, not fools in the conventional and uncomplimentary sense of the word, but literally fools—persons of weak intellect. But they were the heirs to the throne, and it was sought to make them the victims of an usurpation. The British Government was horrified at this iniquity and they stepped in to prevent it. Afterwards when the British were engaged in their fresh struggle with the Peshwa, Baroda sided with us. The Marhatta confederacy was broken up, and in the final settlement, the Gaikowár received a large accession of territory. Anand Ráo died in 1819 A. D., and was succeeded by Saiji Ráo. Since then we have maintained what was called by the term of the treaty our *alliance* with Baroda.

Pir Muhammad, پیر محمد جهانگیر, was the eldest son of Jahángír Mirzá and grandson of Amír Taimúr. He was sent to India some time before his grandfather, *viz.*, in the year 1397 A. D., 799 A. H., and had already taken possession of Multán when his grandfather invaded it. He was a brave prince and his grandfather had bequeathed his crown to him; but he was at Kandahár when his grandfather died; and Khalíl Sultán, another grandson, who was present with the army, obtained the support of several powerful chiefs, and the possession of Samarkand, the capital of the empire. A contest took place between these princes, which terminated unfavourably for Pír Muhammad, who was put to death by the treachery of his own minister six months after the death of his grandfather, 1405 A. D., 808 A. H.

Pir Muhammad, Mulla, of Shirwan, ملا پیر محمد شروانی, an officer who held the rank of 5000 in the time of the emperor Akbar. He was drowned in the river Narbada in pursuit of Báz Bahádúr, king of Málwá, 1561 A. D., 969 A. H.

Pir Muhammad, Shah, شاه پیر محمد, a Pírzáda or Mutwallí of the Dargáh at Saloun, who died in 1688 A. D., 1099 A. H.

Pir Muhammad, پیر محمد, *vide* Aghar Khán.

Peshwa, پیشوا, *vide* Báláji Ráo Bishwanáth Peshwa.

Peroses, پیروسیس, of the Greeks, *vide* Fíroz.

Perron, General, پیرن جنرل, a French soldier who came to India and was employed by Nizám 'Alí Khán of Haidarábád as a Colonel. When on the 1st of September, 1798 A. D. a treaty was concluded between the English and the Nawáb, Perron with his French troops were discharged from his service and employed by Daulat Ráo Scindhia the Gwáliar Chief. When M. Duboisne who had the command of the districts of Koel, Aligurh &c., went home, Mon. Perron was appointed General and succeeded him, and continued in command till Lord Lake on the 29th of August, 1803 A. D. took these places, and General Perron being defeated, went over to Lakhnau. He subsequently went home to France.

Persia, پارسى. For ancient kings of Persia of the 1st or Pishdadian dynasty, *vide* Kaimura.

For ancient kings of the 2nd or Kayanian dynasty, *vide* Kaikubad.

The ancient kings of the Greek dynasties founded after the death of Alexander the Great by his generals who were called by the Persians Ashkanians and Ashghanians or Arsacides of the Greeks, are not given in this work.

For the ancient kings of Persia of the Sasanian race called by the Persians Maluk-ut-Tawaf or Petty Kings, *vide* Ardisher Bālagān.

Phul, Shaikh, شيخ پھول, a brother of the saint Muhammad Ghaus of Gwalior, which *see*. He is also called Phul Shahid. His tomb is on a hill near the fort of Bayana.

Piari Bano, پياري بانو, the second wife of prince Shujā, son of the emperor Shāh Jahān. She bore him three daughters and two sons. She was so famed for her wit and beauty, that songs were made and sung in her praise in Bengal; and the gracefulness of her person had even become proverbial. After her husband's melancholy death in Aracan, she dashed her head against a stone and died, and two of her daughters poisoned themselves, while the third was married to the Rājā of that place.

Pindar Razi, پندار رازی, a poet of Rei whose proper name is Kamāl-uddin, and who lived at the court of Sultan Majd-uddaula, son of Fakhr-uddaula, about the year 1009 A. D., 400 A. H., and wrote poetry in Arabic, Persian and the Dilamī language.

Pirthi Raj, پرتي راج, the Chauhān Rājā of Ajmere and Dehlī who, in his last battle with Shahāb-uddin Ghori in 1192 A. D. was taken prisoner and conveyed to Ghazni where he stabbed himself, or was put to death. He is also called Pithoura.

Pirthi Raj Rathor, پرتي راج راتھور, a Hindū chief who held a high rank in the service of the emperor Shāh Jahān, and died in the Dakhin 1656 A. D., 1066 A. H. After his death his brother Rām Singh and his son Keisrī Singh were raised to suitable ranks.

Pirthi Singh, پرتي سنگه, *vide* Mādho Singh Kachhwāha.

Pithoura, پتھورا, *vide* Pirthī Rāj the Chauhān Rājā.

Purbahae Jami, پوربہاء جامي, a poet, who was a native of Jām a village in Hirāt. He flourished in the reign of Arghūn Khān and was cotemporary with Humām Tabrezi.

Pur Hasan Asfaraeni, پور حسن اسفرايني, a very pious Musalmān who was a native of Asfarān. He was a disciple of Shaikh Jamāl-uddin Zākī, a cotemporary of Shaikh Rāzi-uddin Alī Lālā, and a good poet, and has left a Diwān consisting of Persian and Turkish Ghazals. In his Persian poems, he uses for his poetical appellation, his own name, *viz.*, "Pūr Hasan," and in his Turkish compositions, "Hasan Ughlī."

Fran Sukh, پھران سک, a learned Hindū, of the Kayeth cast, who is the author of an Inshā or specimens of letter writing, entitled "Inshāe Rāhat Jān," written in the reign of the emperor Muhammad Shāh and completed in the year 1750 A. D., 1168 A. H.

Prithi Raj, پرتي راج, *vide* Pirthī Rāj.

Prithi Singh, پرتي سنگه, Mahārājā of Kishangarh, situated to the south of Jaipur intervening between the territory of the British province of Ajmere. The ruler of this small but prosperous state, Mahārājā Prithī Singh, is described as a man of high character. He was living in 1872.

Puranmal, پورنمل راجه, Rājā of Amber now called Jaipur. He gave his daughter in marriage to Akbar Shāh in the year 969 A. H. He is also called Bihārī Mal, which *see*.

Purdil, پردل, a poet who flourished in the time of 'Alam-gir, and is mentioned in the "Mirat-ul-Khayāl."

R.

Raba'a Basri, رابعة بصري, a very celebrated pious lady of Basra, who had a good knowledge of all the traditions. She is said to have constructed a canal from Baghdad to Medina, was a cotemporary of Sari Saḳfī, and died in 801 A. D., 185 A. H.

Rabit, رابط, poetical name of Moulwī Abdul Ahad.

Raek, رايق, author of the biography called "Tazkira Rāeq," an abstract of which was made by Sirāj-uddaula Muhammad Ghaus Khān Nawāb of the Karnatik in 1842 A. D.

Rae Gobind Munshi, راي گوبند, a Kayeth who is the author of the story of Padmāwat in Persian, entitled, "Tuhfat-ul-Kulūb" which he wrote in the year 1652 A. D., 1062 A. H.

Rae Lonkaran, راي لونکرن, Rājā of the Pargana of Sambhar, lived in the time of the emperor Akbar, and died in the 11th year of Jahāngir, 1615 A. D., 1024 A. H. He was a good Persian scholar, and used to compose verses; his poetical name was Tousani. He was succeeded in his territories by his son Manōhar Dās, whose poetical title, some authors say, was Tousani and not his father's. *Vide* Tousani.

Rae Indarman, راي اندرمن, a Hindū, by caste a Bais of Hisār, and author of a work called "Dastūr-ul-Hisāb." He was living in 1768 A. D., 1182 A. H.

Rae Phukni Mal, راي پھکني مل, *vide* Nashāt.

Rae Maldeo, راي ملديو, *vide* Maldeo Rāe.

Rae Rae Singh, راي راي سنگه, son of Rāe Kaliān Mal Rathor, a descendant of Rāe Māldeo and zamīndar of Bikaner in the time of the emperor Akbar. Rāe Kaliān Mal with his son served under that monarch for several years, and received his niece in marriage. Rāe Singh subsequently gave his daughter in marriage to Sultan Salīm, who, on his accession to the throne, conferred on him the rank of 5,000. Rāe Singh died in the year 1612 A. D., 1021 A. H.

Rae Rayan Raja Bikarmajit, راي رايان راجه, *بکرماجيت*, was the title of a Brāhman named Sundardās who at first served under the prince Shāh Jahān in the capacity of a Munshī. He afterwards rose by degrees to higher dignities and received the above title from the

emperor Jahángír. When Sháh Jahán rebelled against his father, Bikarnájít, who was then with the prince, fell in the battle which took place between the troops of the prince and his father about the year 1621 A. D., 1030 A. H.

Rae Sarjan Hara, راءى سرچن هارا, Rájá of Ranthanbúr in the province of Agrah, lived in the time of the emperor Akbar. After his death Ráo Bhoj Hárá succeeded him.

Rae Shew Das, راءى سيو داس, a Khattrí who was appointed deputy to Rájá Jai Singh Súbádar of Agrah in the time of Muhammad Sháh. He built a fine garden at Agrah on the banks of the Jamna which goes still after his name, Bágh Shew Dás.

Rae Tansukh Rae, راءى تنسكه راءى, a Hindú whose poetical name was Shaúk, was the son of Ráo Majlis Ráo, who was Náob of the Diwán Khálsa of Agrah. He is the author of a Tazkira of Persian poets called "Safinat-ush-Shaúk," and also of a small Diwán of 1000 verses. He was living at Agrah in 1756 A. D., 1170 A. H.

Rafai, Sayyad, رافعى سايّد. Was an inhabitant of Dehli and lived on for a long time in an old mosque which he repaired. He died about the year 1867 A. D., 1233 A. H.

Rafa'i, رافعى, whose proper name was Imám-uddín, is the author of the "Tadwín," and several works in Persian.

Rafa'i, رافعى محيى الدين حسين رافعى, surnamed Shaikh Muhi-uddín Husain. He died about the year 1422 or 1427 A. D., 825 or 830 A. H.

Rafi or Rafia', مرزا حسن بيگ رافى, the poetical name of Mirzá Hasan Beg who was employed as secretary to Nazar Muhammad Khán the ruler of Túrán. He came to India about the year 1646 A. D., 1056 A. H. in the reign of the emperor Sháh Jahán, who conferred on him the mansab of 500. He died in the time of 'Alamgír.

Rafi Khan Bazil, Mirza, مرزا رافى خان باذل, author of the work called "Hamlac Haidari," containing the wars of Muhammad, and the first four Khalifas, viz., Abú Bakr, 'Umar, 'Usmán and 'Alí, in heroic verse consisting of 40,000 verses. He was a native of Dehli and a descendant of Ja'far Saront Mashhadi. For some years he had the command of the fort of Gwálíur in the time of 'Alamgír, after whose death he lived in retirement at Dehli, where he died in 1711 A. D., 1123 A. H. He is also the author of a Diwán of Ghazals. His poetical name is Bázil.

Rafizi Mua'mmai, رافىعى معماى, vide Mir Haidar Rafíki.

Rafi-uddarjat, رافىعى الدرجات, the son of Rafi-ush-Shán and grandson of Bahádúr Sháh. He was raised to the throne of Dehli by the two Sayyads, viz., 'Abdullah Khán and his brother Husain 'Alí Khán, after the dethronement of the emperor Farrukh-siyar on the 18th February, 1719 A. D., 8th Rabi' II, 1131 A. H., but died in little more than three months of a consumption at Agrah on the 28th May the same year, 19th Rajab, 1131 A. H., when another youth of the same description, younger brother to the deceased was set up by the Sayyads under the name of Rafi-uddaula Sháh Jahán Sání, who came to the same end in a still shorter period. Both were buried in the mausoleum of Khwája Kuṣb-uddín Káki at Dehli. After their death the Sayyads pitched on a healthier young

man as their successor, who ascended the throne by the title of Muhammad Sháh.

Rafi-uddin, رافىعى الدين, a poet who is the author of a very curious and entertaining Diwán or collection of poems. He was a native of Hindústán, and probably of that province which is called the Dakhin. He served in a military capacity, and attached himself to the person of the illustrious emperor Akbar whom he first met at Kashmir in the year 1592 A. D. and received from that monarch the reward of his poetical labours. His Diwán which he commenced writing in the kingdom of the Dakhin, was brought to a conclusion in 1601 A. D., 1010 A. H. It contains about 15,000 distichs.

Rafi-uddin Haidar Rafa'i Mua'mmai, Amir,

امير رافىعى الدين حيدر رافىعى معماى, is said to have composed more than 12,000 verses of chronograms, &c., but did not collect them. He was living in 1585 A. D., 993 A. H. This person appears to be the same with Mir Haidar Rafiyi Mua'mmái.

Rafi-uddin Lubnani, رافىعى الدين لبناى, native of Lubnán, a village in Isfahán. He was cotemporary with the poets Asir-uddin Admání, Sharaf-uddin Shaifrowá, and Kamál-uddin Ismá'il. He is the author of a Diwán.

Rafi-uddin, Shaikh Muhammad, شيخ رافىعى الدين محمد, surnamed Muhaddis or traditionist who died in 1547 A. D., 954 A. H., and was buried in the Haweli of Asaf Jáh at Agrah.

Rafi-uddaula, رافىعى الدوله, younger brother of the emperor Rafi-uddarjat, which see.

Rafi-u'sh-Shan, رافىعى الشان, (prince) son of the emperor Bahádúr Sháh, killed in battle against Jahándár Sháh his brother. Vide Jahándár Sháh.

Rafi-u's-Sauda, Mirza, مرزا رافىعى السودا, vide Saudá.

Rafi Waez, رافىعى واعظ, a poet who is the author of a Diwán. Vide Muhammad Rafi Waez.

Raghib, راعب, poetical title of a poet of Shiráz whose proper name is Kalb Husain Beg.

Raghoba, رگهوبا, vide Raghunáth Ráo.

Raghoji Bhosla I, رگهوجى بهوسله. Was nominated "Scinú Sahib Sabha," or general of the Marhatta confederacy, in 1734 A. D., received a sanad from the Peshwa and became the first Rájá of Berár or Nágpúr in 1740 A. D. in which year a great revolution took place in the Marhatta government. The Rájá of Sitára, Rámrajá, a weak prince, being upon the throne, it was concerted between the two principal officers of the state, Báji Ráo the Peshwá, and Rághóji Bhosla, the Bakhshi or Commander-in-Chief, to divide the dominions of their master. In consequence of this arrangement, the former assumed the government of the western provinces, continuing at the ancient capital of Púna; the latter took the eastern, and fixed his residence at Nágpúr, a principal city in the province of Berár; whilst Rámrajá was confined to the fortress of Sitára, the Peshwa administering the government in his name. Hence the distinction between the Marhattas of Púna and Berár. Rághóji was the son of Vimboji who was killed in Audh during the lifetime of his father Parsoji, who was Bakhshi under his brother Sáhóji the son of Sambhoji the son of Sewáji the founder of the Marhatta empire. Rághóji Bhosla died in 1749 or

1753 A. D., and transmitted his government to his son Jānoji, who dying in 1772 A. D., left his inheritance to his nephew and adopted son Rāghōji Bhosla II the son of his younger brother Madhōji. This occasioned a contention between Jānoji's brother Sāmoji and Madhōji. The former claimed the government in the right of priority of birth, and the latter as father and guardian of the adopted child. They were accordingly engaged in hostility until the death of Sāmoji or Sahhoji, who was killed in an engagement with his brother on the 27th of January, 1775 A. D. From that period the government of Berār was held by Madhōji or Madhūji Bhosla.

Bhosla Rājās of Nāgpūr or Berār.

	A. D.
Raghoji Bhosla I	died 1753
Jānoji or Rānoji	" 1772
Madhōji	" 1788
Raghoji Bhosla II	" 1816
Parsoji (strangled by Apa Sahib)	" 1816
Mūdoji (Apa Sahib) was acknowledged by the English in 1816 and....	deposed 1818
Partāp Singh Nārāyan grand-son of Raghoji Bhosla put on the throne	1818
Raghoji Bhosla III,	1853

Raghoji Bhosla II, رگھوجي بهوسله, succeeded his father Madhōji Bhosla in the government of Berār or Nāgpūr in May, 1788 A. D. and died on the 22nd of March, 1816 A. D., when his son Parsoji succeeded him.

Raghunath Shah, رگھوناتھ شاہ, of the Mandla district, who was a direct descendant of the eldest branch of the Gond dynasty, was executed in 1857 A. D. for rebellion, and his estates confiscated. Fifteen years later the Government gave his widow Maro Kūṇwar a compassionate allowance of Rs. 120 per annum.

Raghoji Bhosla III, رگھوجي بهوسله, Rājā of Berār. He died in 1853 A. D., not only without heirs but without any male relations who could support a legitimate claim to the Rāj; thereupon the Governor General quietly annexed that large country to the Company's dominions.

Raghunath Rao, رگھوناتھ راؤ, commonly called Raghobā, a Marhatta chief who was at one time much connected with the English. He was the son of Bāji Rāo Peshwā I, and father of the last Peshwā Bāji Rāo II, and paternal uncle of Mādhō Rāo Peshwā II. He usurped the Peshwāship after the death of Nārāyan Rāo, youngest son of Bālājī Rāo Peshwā. On the death of Bālājī Rāo, who left two sons Mādhō Rāo and Nārāyan Rāo, both minors, the power of the state was for some years wielded by his brother Raghunāth as regent. Mādhō Rāo was enabled to take the reins of government into his own hands after some time, but died in 1772 A. D., and was succeeded by his brother Nārāyan Rāo. He was soon after murdered in consequence of a plot which Raghobā had formed against him. Raghobā was acknowledged Peshwā after his death; but it appeared soon after that the widow of Nārāyan Rāo was with child. The ministers proclaimed the event during Raghobā's absence. He was defeated and fled to Surat.

Rahim Beg, Mirza, رحيم بيگ مرزا of Sardhāna, author of a small work on Persian and Arabic poetry, entitled "Makhzan Shuārā" which he composed in the year 1852 A. D., 1268 A. H. It is also called "Wasilat-ush-Shuārā."

Rahia, راحية, one of the earliest professors of Muhammadanism, although he was not present at the battle of Badar.

Muhammad used to say of him, that of all men he had ever seen Rahia did most resemble the angel Gabriel. He died in the year 670 A. D., 50 A. H.

Rahim-uddin Bakht, Mirza, رحيم الدين بخت مرزا and Mirzā Muhsin Bakht (princes of Dehli and grandsons of Shāh Alam) who came to Agra from Benares when the Duke of Edinburgh came to Agra in 1870 A. D.

Rahmat-ullah, رحمت الله, author of the history of the martyr Malik 'Umar, who is buried at Bahraich. He composed this poem 750 years after the death of the saint.

Raiha, رايحه, poetical name of Mir Muhammad 'Alī of Sayālkōt who died in 1737 A. D., 1150 A. H.

Raja, راجه, poetical title of Rājā Balwān Singh, son of Rājā Chet Singh of Benares. He is a pensioner of the British Government, and is living at Agra, and is the author of a Dīwān in Urdū.

Raja Ali Khan, Faruki, راجه علي خان فاروقي, succeeded his brother Mirān Muhammad Khān II, in the Government of Khāndesh in 1576 A. D. At this period the princes of Hindūstān, from Bengal to Sindh including Mālwa and Gujrāt, had been subdued by the victorious arms of the emperor Akbar; and Rājā 'Alī Khān, in order to avoid so unequal a contest, dropped the title of king, which his brother had assumed, and wrote a letter to Akbar, begging that he might be considered as his vassal and tributary. In order to convince him of his sincerity, he sent him many rich and valuable presents. After the death of Burhān Nizām Shāh II, king of Ahmadnagar in the year 1596 A. D., 1004 A. H., the prince Mirzā Murād and Mirzā Khān KhānKhānān the son of Bairām Khān, marched for the purpose of subduing the Dakhin. Rājā 'Alī Khān accompanied them, and was killed with many officers of distinction, by the explosion of a powder tumbril, in the famous battle fought between KhānKhānān and Suheil Khān, general of the Ahmadnagar forces. His death happened on the 26th January 1597 A. D., 18th Jumādā II, 1005 A. H. after he had reigned 21 years. His body was carried to Burhānpūr, where he was buried with due honours. He was succeeded by his son Bahādūr Khān Farūki.

Rajab Salar, رجب سالار, brother of Tughlak Shāh, and father of Sultān Fīrōz Shāh, king of Dehlī. His tomb is in Bahraich.

Raja Kans Purbi, راجه کنس پوربي, a Hindū zamindār who succeeded in placing himself on the throne of Bengal after the death of Shams-uddin II Pūrbi in 1386 A. D., and became the founder of a new dynasty. He reigned seven years and died in 1392 A. D., 795 A. H., and was succeeded by his son Jītmal who became a Musalmān, and assumed the name of Jalāl-uddin.

Raja Ram, راجه رام, the brother of Sambhājī the Marhatta chief by another mother. He succeeded his brother in July 1689 A. D. On his accession Sambhājī in April 1680, was seized and sent to reside in one of the forts of the Karnatic, with a decent appanage, but without any power in the government, and there he continued to reside till the death of his brother (July 1689) when he was acknowledged his successor. In his time the fortress of Sitāra was taken by 'Alamgir on the 21st April, 1700 A. D., 13th Zil-Kāda 1111 A. H., but before it fell, Rājā Rām died of the small-pox the same year at Jhinjī. He was succeeded by his son Karan, who survived him but a few days, when another son of his, named Seiwa an

infant only two years old was put on the maanad under the guardianship of Rám Chánd Pandit and regency of his mother, Tárá Báí. But when, after the death of 'Alamgir, Rájá Sáhú or Sáhjí II, was released from confinement, he was put aside, and Sáhjí was crowned at Sitára in March 1708 A. D.

List of Rájás.

- Rájás of Berar or Nágpúr, *vide* Raghojí Bhosla I.
 „ of Chittour and Nágpúr, *vide* Ráná Sunka or Máldeo Ráo.
 „ of Gwáliar, *vide* Ránojí Scindhia.
 „ of Jaipúr or Jainagar, *vide* Biháří Mal or Sandhal dewa.
 „ of Málwá or Indor of the Holkar family, *vide* Malhár Ráo I.
 „ of Márwár or Jodhpúr, *vide* Jodhá Ráo and Máldeo Ráo.
 „ of Bhartpúr, *vide* Cháraman Ját.
 „ of Sitára, *vide* Sáhjí.
 „ of Indor *vide* Malhár Ráo Holkar I.

Raj Indar Goshain, راج اندر گوساین, chief of a sect of Hindú ascetics who used to go about stark naked. He had under his command an army of those people, and was employed by Nawáb Saifdar Jang. He was killed in the battle fought by his employer against the emperor Almad Sháh who had dismissed him from his office of wizárat. His death took place on the 20th June, 1753 A. D., 17th Shábán, 1166 A. H.

Raj Singh Kuchhwaha, راج سنگه کچھواہا, son of Rájá Askaran, brother of Rájá Biháří Mal. Served under the emperors Akbar and Jahángir, and died in the year 1616 A. D., 1024 A. H.

Raj Singh, Rana, رانا راج سنگه, of Chittour and Udaipúr, succeeded his father Ráná Jagat Singh 1652 A. D., 1062 A. H., and was honoured by the emperor Sháh Jahán with the rank of 5000. In his time the fort of Chittour was demolished by order of the emperor 'Alamgir. He died in the 24th year of that monarch, 1680 A. D., 1091 A. H., and was succeeded by his son Ráná Jai Singh.

Raju Kattal, راجو قتال, surnamed Sayyad Sado-uddín a Musalmán saint and brother of Makhdúm Jahánían Jahán Gasht Shaikh Jalál. He is the author of the "Tuhfat-un-Nasayeh," which contains much good advice though written according to the Súfí School. His tomb is at Uchcha in Multán where he died in the year 1403 A. D., 806 A. H.

Rajwara, راجوارہ, name of a place at Agrah built by several Rájás, such as Rájá Jaswant Singh, Rájá Jai Singh, Rájá Mán Singh, Rájá Bharath, Rájá Bohar Singh, Rájá Beattal Dás son of Rájá Gopal Dás, Rájá Dwárka Dás and others, they built their house at Agrah at a place which is now called (Mauza Rájwára).

Ramai or Rami, رامی, *vide* Sharaf-uddín Rámí.

Ram Charan Mahant, رام چرن مہنت, the founder of the Rámsanchí sect, was a Rámáwant Bairági, born 1719 A. D. in a village in the principality of Jaipúr. Neither the precise period, nor the causes which led him to abjure the religion of his fathers now appear: but he steadily denounced idol-worship, and suffered on this account great persecution from the Bráhmans. On quitting the place of his nativity in 1750 A. D., he wandered over the country, and eventually repaired to Bhilwára, in the Udaipúr territory, where, after a residence of two years, Bhím Singh, Ráná or prince of that state, was urged by the priests to harass him to a degree which compelled him to abandon the town. The chief of Sháh-púra offered the wanderer an asylum at his court, where

he arrived in the year 1767 A. D., but he does not seem to have settled there permanently until two years later, from which time, it may be proper to date the institution of the sect. Rám Charan expired in April, 1798 A. D., in the 79th year of his age, and his corpse was reduced to ashes in the great temple at Sháh-púra. Rám Charan composed 36,250 Sabds or hymns, each containing from five to eleven verses. He was succeeded in the spiritual directorship by Rámjan, one of his twelve disciples. This person died at Sháh-púra in 1809 A. D. after a reign of 12 years 2 months and 6 days. He composed 18,000 Sabds. The third hierach Dulhá Rám succeeded him and died in 1824 A. D. He wrote 10,000 Sabds, and about 4000 Saki, or epic poems, in praise of men eminent for virtue not only of his own faith, but among Hindús, Muham-madans and others. After him Chatra Dás ascended the gaddí, and died in 1831 A. D. He is said to have composed 1000 Sabds, but would not permit their being committed to paper. Náráyan Dás the fourth in descent from Rám Charan, succeeded him and was living in 1835 A. D. See *Journal Asiatic Society of Bengal*, Vol. 4, page 65.

Ramdeo, رامدیو, a Rájá of Deogír (now Daulatábád) became a tributary to Sultán 'Alá-uddín Sikandar Sání, and died in the year 1310 A. D., 710 A. H.

Ramin, رامین, a lover, the name of whose mistress was Waisa. Their story, entitled "Rámin and Waisa" has been written in Persian poetry by Nizámi 'Urúzi.

Ramjas Munshi, منشی رام جی, whose poetical name was Muhiṭ, was a Khattri by caste, and his father Lalá Gangá Bishun whose poetical title was 'Ajiz, resided at Láhor, but Muhiṭ was born in Dehli. He obtained an appointment in the Customs Department at Benares which gave him 1,200 rupees a year. He is the author of several Masnawis, such as "Muhiṭ-i-'Ishk," "Muhiṭ-i-Dard," "Muhiṭ-i-Gha'm," &c. He also translated some books on mysticism from the Sanskrit, as "Muhiṭ-ul-Hakáik," "Muhiṭ-ul-Asrar," "Gulshán-i-Ma'rifat," "Muhiṭ Ma'rifat," &c.

Ramji, رامجی, son of Rájá Bhagwán Dás the uncle of the celebrated Rájá Mán Singh. He, together with his two brothers, Bijai Rám and Sayám Rám, was crushed to death under the feet of an elephant by order of the emperor Jahángir in the early part of his reign.

Ram Mohan Rao, رام موہن رای, afterwards Rájá Rám

Mohan Ráo, a Bráhmaṇ of a respectable family in Bengal, whose birth and mission are briefly stated in Maunder's Biographical Treasury, was early celebrated for his precocious genius, high linguistic attainments, and other natural gifts which in his after-life procured for him the reputation of a reformer. Among several other reforms, the degenerate state of Hindúism demanded his earliest attention, and he with his wonted zeal and assiduity, took upon himself to introduce a reform which at the risk of his purse and reputation, he succeeded in a great measure in affecting among his former co-religionists. His object was to reconstruct and varnish the old Hindúism, and not to abandon it altogether as some of the modern pseudo-reformers propose. He picked up morals and precepts from the Vedas, Dussanas and Upanishads, which he thought most appropriate and instructive; but never accepted them as revelations. He likewise borrowed rules and precepts from other religions, but more particularly from Christianity. His originality of mind, his natural logical powers, his mastery of mental and moral philosophy, and above all his ardent desire to establish the true knowledge of God among his countrymen, made him discard all the prevailing religions of the world as revelations. When in England, the Rájá always

attended the Unitarian church and much approved of its doctrines. He embarked for England and arrived at Liverpool on the 8th April, 1831 A. D. and died at Stapylton Grove near Bristol, while on a visit to that country, for the purpose of giving information and of promoting the interests of his countrymen, by advocating a more liberal intercourse with India. After his death his followers in Bengal strictly adhered to the faith, and multiplied in number by thousands. The works of Sir W. Hamilton and Bishop Berkeley have also become their guides in points of philosophy. In a word the Brahmins are not idolaters, as considered by some, nor infidels as supposed by many. They are rather the religious and enlightened people of the age as they consider themselves. Rájá Rám Mohan translated the *Upnishads* of the Yajur Veda according to the *Comment* of Sankar Acharya, into English, establishing the unity and incomprehensibility of the Supreme Being, whose worship alone can tend to eternal beatitude. A translation of the *Vedant* (an abridgment of all the sacred writings) in Hindústáni and Bengali, was made by this Hindú philosopher and philanthropist. The Rájá also published an abstract of it in English. His tomb is in Arno's Vale cemetery in Bristol.

Ramraj, رامراج, a Rájá of Bijánagar or Bijainagar, who was slain in battle against the four Muhammadan princes of the Dakhin. This celebrated action took place on the banks of the Krishna river on Friday the 25th of January 1565 A. D., 20th Jumáda II, 972 A. H. It cost Rámraj his life, and ended in the defeat of the Hindú army with the loss of nearly one hundred thousand men. Rámraj being defeated, was taken prisoner and brought before Husain Nizám Sháh who ordered his head to be struck off, and caused it to be placed on the point of a long spear to be announced to the army; and afterwards kept at Bijápúr as a trophy.

Ram Narayan, Raja, رام نارائن. He was deputy governor of Patna in the time of Mir Ja'far 'Alí Khán the Nawáb of Bengal. Mir Kásim 'Alí, on his accession to the masnad in 1760 A. D., 1174 A. H. having detected embezzlements of large sums from the revenues, the jagirs, and pay of the troops, confiscated his effects. About seven lacs of rupees in money and goods were found in his house, and nearly the same sum was recovered from persons to whom it had been entrusted by himself and his women. He was then kept in confinement with several others on suspicion. In August 1763 A. D., Muhurram, 1177 A. H., a few days before Mir Kásim 'Alí's defeat by the English on the banks of the Udwa nala, he commanded these persons to be put to death, and Rájá Rám Naráyan was drowned in the Ganges with a bag of sand tied round his neck. Rám Naráyan was a Persian scholar and wrote poetry in Persian and Urdú, having adopted the word "Mauzún" for his poetical name.

Ramraja, رامراج, succeeded Sáhji II as Rájá of Sitára in December, 1749 A. D. He was the adopted son of Sáhji and grandson of Tára Báí. He died on the 12th December, 1777 A. D., having a short time before his death adopted Abba Sáhí the son of Trimbakjí Bhosla. This adopted son was formally enthroned under the title of Sáhú, but was always kept a close prisoner by the Peshwá.

Ram Singh, رام سنگه, present Rájá of Kótá and Búndí (1858 A. D.).

Ram Singh Hara, رام سنگه هارا, and Dalpat Rao Bundela, two Hindú chiefs who served under the emperor 'Alamgir in the military capacity, and were both killed

at the same instant by a cannon shot in the battle which ensued between 'Azim Sháh and his eldest brother Bahádur Sháh, on the 8th of June, 1707 A. D., 18th Rabi' I, 1119 A. H.

Ram Singh, Munshi, رام سنگه منشي, author of a collection of letters entitled "Gulshan Ajáeb," written in 1716 A. D., 1128 A. H.

Ram Singh Rathor, رام سنگه راتهر, son of Abhai Singh, Rájá of Jodhpúr. He poisoned Bakhat Singh his uncle, and usurped the throne. At his death 1773 A. D., disorganization prevailed in Márwár, promoted by the Marhattas, who then got footing in Rájputána, and by the evils generated by its feudal institutions. At Tonga, however, the Rathors defeated De Boigne, the celebrated general of Scindhia; but they were crushed at the subsequent battles of Páñan and Mairta by the reigning prince Bijai Singh.

Ram Singh I, رام سنگه راجه, Rájá of Jaipúr, he was honoured after the death of his father Rájá Jai Singh I. by the emperor 'Alamgir in 1666 A. D. with the title of Rájá, and put in possession of his father's territories. His son Bishun Singh succeeded him after his death about the year 1675 A. D.

Ram Singh Sawai II, رام سنگه سواي, present Rájá of Jaipúr, son of Jai Singh III. was born a few months before the death of his father whom he succeeded in January, 1834 A. D. He became a member of the Governor General's Council in 1869 A. D.

Ranas of Chittour and Udaipur, رانا. Vide Ráná Sanká.

Rana Amar Singh, رانا امر سنگه, the son of Ráná Partáp Singh of Chittour. He rebelled against the emperor Jahángir for some time, but was at last compelled by force of arms to acknowledge fealty to the throne of Dehli. The emperor ordered to be cut in marble, the images of Amar Singh and his son Káran, which, when finished and brought to him, he took to Agra and placed in the garden-seat, called *Jharokha Darshan*, where the people assembled every morning to pay their respects to the emperor. Amar Singh died in 1610 A. D., 1029 A. H., but the images were cut while he was living.

Rana Karan, رانا كرن, son of Amar Singh, the son of Ráná Partáp Singh, the son of Ráná Udai Singh the son of Ráná Sanká. He succeeded his father Amar Singh in the ráj of Udaipur 1619 A. D., and died in the first year of the reign of Sháh Jahán, 1628 A. D., when his son Ráná Jagat Singh succeeded him, and was honoured by the emperor with the title of Ráná and rank of 5000. Jagat Singh died 1652 A. D. and was succeeded by his son Ráj Kúnwar, who received the title of Ráná Ráj Singh.

Rana Mal, رانا مل, a Rájá of Bhatner who lived in the reign of Sultán Ghayás-uddín Tughlak. His daughter named Naila, was married to Sálár Rájab the brother of the Sultán and father of Sultán Fíroz Sháh Tughlak.

Rana Raj Singh of Chittour, رانا راج سنگه, vide Ráj Singh (Ráná).

Rana Sanga or Sanka, رانا سانكا, Rájá of Chittour. His son Udai Singh is the founder of the capital Udaipur. The Udaipur chief is, in the estimation of all the Hindú

dynasties of India, *par excellence* the head, without a rival and free from stain. It is true that the independence of the "great Ránás of Chittour" was assailed by the Moguls, and that they succumbed to circumstances; but they never acknowledged a superior in birth or descent. The family dates back upwards of a thousand years. It was in 1614 A. D., in the reign of the emperor Juhángir, that the house was first compelled by force of arms to surrender that complete independence it had then maintained for eight hundred years, and to acknowledge fealty to the throne of Dehli. In 1512 we first hear of the renowned Ráná Sangá of Chittour. His army consisted of 80,000 horse, supported by 500 war elephants. Seven Rájás of the highest rank, and a hundred and thirteen of inferior note attended his stirrup in the field. The Rájás of Jaipur and Mārwar served under his banner, and he was the acknowledged head of all the Rájput tribes. In 1527 A. D. he espoused the cause of the dethroned dynasty of Dehli. All the princes of Rájputána ranged themselves under his banner, and he advanced with 100,000 men to drive Babar across the Indus. The first conflict took place at Biana where the advanced guard of the Moguls was totally routed by the Rájputs. In 1568 A. D. Udai Singh, the son of Ráná Sangá, came under the displeasure of Akbar. He fled and left the defence of his capital Chittour to Rájá Jaimal who was killed by Akbar himself. His death deprived the garrison of all confidence, and they determined to sell their lives as dear as possible. The women threw themselves on the funeral pile of the Rájá, and the men rushed frantically on the weapons of the Moguls and perished to the number of 8000. In 1614 Partáp Singh reigned and recovered the greater portion of his dominion before Akbar died. In 1678 A. D. Aurangzib marched against Udaipur and succeeded in subjugating it, but the alienation of the Rájputs from the Moguls was now complete, and never changed. The great boast of the chiefs of Udaipur is, that their house never gave a daughter to the Mogul zanáma. Jaipur and Jodhpur did, and gloried in these imperial alliances as conferring additional dignity on their families.

List of the Ránás of Udaipur.

	A. D.
Ráná Sanká	died 1528
" Udai Singh, son of Ráná Sanká	"
" Partáp Singh, son of Udai Singh	1594
" Amar Singh, son of Partáp Singh	1619
" Karan, son of Amar Singh, embel- lished Udaipur	"
" Jagat Singh, son of Ráná Karan, tributary to Sháh Jahán,	1652
" Ráj Singh, son of Jagat Singh	1680
" Jai Singh, son of Ráj Singh.	"
" Amar Singh II.	"
" Sangram Singh.	"
" Jagat II pays chouth to the Marhattas.	"

Ranbir Singh, Maharaja, *مہاراجہ رنبیر سنگہ*, the present independent ruler of Kashmir, is the son of Mahárájá Guláb Singh whom he succeeded about the month of July or August, 1857 A. D.

Ranohhor Das, *رنجہور داس*, a learned Káyeth of Jaunpúr, and author of a work on the art of writing prose and poetry, entitled "Dakák-ul-Inshá," which he wrote in the year 1732 A. D., 1146 A. H.

Randhir Singh, *رندهیر سنگہ*, the Ját Rájá of Bhartpúr, was the eldest son of Ranjit Singh whom he succeeded. After his death, his brother Baldeo Singh ascended the Masnad of Bhartpúr.

Randhir Singh, Raja, *رندهیر سنگہ*, of Kapúthalla,

is the son of the Alúwala chieftain near Jalandhar, in the Panjáb who claimed equal rank with Mahárájá Ranjit Singh, but whose fortune diminished as that of his rival increased. During the disturbances of 1857 A. D., he rendered excellent service to the State in and around Jalandhar, for which he has been rewarded, though with no very liberal hand.

Rana of Jhansi, *رانا جھنشی*, *vide* Gangá Báí.

Rangin, *رنگین*, takhallus of Sa'ádat Yár Khán, who is the author of a poem called "Meh-r-wa-Máh," a story of the Sayyad's son, and the jeweller's daughter who lived at Dehli in the reign of Jahángir. He is also the author of several Diwáns and also a curious Diwán in Urdu rather indecent, in which he has brought in all the phrases of the women of the seraglio of Dehli and Lakhnau. He died in October, 1835 A. D., Jumáda II, 1251 A. H., aged 80 years.

Ranjit Singh, *رنجیت سنگہ*, the Ját Rájá of Bhartpúr, was the son of Kehri Singh, the brother of Ratan Singh and Jawáhir Singh, the sons of Súrajmal Ját, the founder of the principality. He succeeded his uncle Rájá Nawáb Singh in 1776 A. D., 1190 A. H. He was despatched by Scindhia to raise the siege of Agrah, near which a bloody battle was fought on the 16th of June, 1788 A. D., 12th Ramazán, 1202 A. H., in which Ismá'il Beg was completely defeated, with the loss of all his cannon, baggage, and stores. He was succeeded by his son Randhir Singh.

Ranjit Singh, Maharaja, *مہاراجہ رنجیت سنگہ*, the Sikh ruler of the Panjáb and faithful and highly-valued ally of the British Government, was the son of Mahá Singh, born 1780 A. D., 1255 A. H., and established Láhor independency in 1805 A. D. At his death which happened on the 27th June, 1839, minute-guns to the number of 60 corresponding with the years of the deceased were fired from the ramparts of the forts of Dehli, Agrah, Allahábád and all the principal stations of the army. Four of his Ránis and seven slave girls burnt themselves with his corpse. He was succeeded in the Ráj by his eldest son Kharag Singh.

The following are the names of his successors.

	A. D.
Kharag Singh, son of Ranjit Singh, died 5th November	1840
Nounihal Singh, son of Kharag Singh, died 17th November	1840
Ráni Chanda Kúnwar, widow of Kharag Singh.	
Sher Singh, brother of Kharag Singh, .. murdered	1843
Dalip Singh, a son of Ranjit Singh in whose time the Panjáb was annexed to the British Government 1846 A. D. He was baptized 8th March, 1853 A. D., and is now living in England.	

Ranoji Scindhia, *رانوجی سیندھیہ*, the founder of the Scindhia family of Gwáliar was born at Patlí near Pána, and served first under a chief, who commanded the body-guard of Báji Ráo the first Peshwá. From this inferior station he gradually rose, and afterwards accompanied the Peshwá in the expedition which was undertaken at the close of the reign of Rájá Sahájí against the province of Málwá. This province was afterwards divided into three parts, of which the first was allotted to Báji Ráo the Peshwá; the second to the Rájá of Sitára, the third to the family of Holkar. As a reward for the services which Ránóji rendered in the expedition against Málwá, the Peshwá granted a considerable portion of the shares belonging to himself and to the Rájá of Sitára to Ránóji; which grant was afterwards confirmed in jágir to his descendants, now the Rájás of Gwáliar. He died in 1760 A. D., and left five sons, *viz.*, Jíápá, Jotíba, Dattájí,

Madhóji and Jókaji. Jíápá succeeded his father and was assassinated in his tent in 1759 A. D.; his brother Mádhóji succeeded him, and although illegitimate, was confirmed in the jágir by Mádhó Ráo Poshwá. He was the most powerful of the native princes of that day. He died at Púná in 1794 A. D. and was succeeded by his grandnephew and adopted son Daulat Ráo Scindhia then only 13 years of age. He married Báji Báí and died on the 21st of March, 1827 A. D.

List of the Scindhia family, now Rájs of Gwáliar.

	Began	died
Ránóji Scindhia the first of the race	1724	1750
Jíápá, son of Ránóji	1750	1759
Mádhóji or Maháji Scindhia, brother of Jíápá,	1759	1794
Daulat Ráo Scindhia, son of Anand Ráo and adopted son of Mádhóji (who fixed his camp at Gwáliar in 1817)	1794	1827
Báji Báí, his widow who adopted Jhankóji and acted as regent	1827	
Jhankóji, assumed the reins of government	1833	1843
Jíáji Scindhia, adopted son of Jhankóji	1843	

Ranoji Bhosla, رانوجي بهوسلا, vide Jánóji Bhóslá.

Rao Bahadur Singh, راور بهادر سنگه, a petty rájá of the Doáb of the Gújar tribe of Pájpúts and ruler of Ghás-hera and Koel, nominally dependant on Delhi. The Nawáb Saídar Jung in one of his contests had been deserted by Ráo Bahádúr Singh, whose punishment was entrusted by the emperor, to Súraj Mal Ját, with the grant of all the lands and castles he might wrest from his opponent. He performed the duty triumphantly. Bahádúr Singh was killed in the siege of Ghás-hera, and that and Koel acknowledged the sovereignty of the Ját prince. These events occurred in 1753 A. D., and form an episode in the "Sújan Cheritra," a heroic poem.

Rao Dalip or Daplat Rao Bundola, راور دالپ, vide Rám Singh Hárá.

Rao Amar Singh, راور امار سنگه, whose daughter was married to Sukáman Shikoh.

Rao Raj Singh Rathor, راور راج سنگه رائهور. He commanded the advanced body of the army of the emperor 'Alamgir in the Dakhín. He died about the year 1675 A. D., 1036 A. H.

Rao Jodha (Rathor), راور جدھر, of Jodhpúr. He had 23 brothers who had separate fiefs. He founded Jodhpúr, and removed from Mandor, about the year 1458 A. D.

Rao Maldeo, راور مالديو, vide Máldeo Ráo.

Rao Ratan Singh, راور رتن سنگه, a rájá of Bhartpúr, vide Ratan Singh.

Rao Ratan Singh Hara, راور رتن سنگه هارا, son of Ráo Bhój Hárá, the son of Ráo Sarjan Hárá, Rájá of Búndí. He succeeded his father in the ráj about the year 1607 A. D., 1016 A. H. The rank of 5,000 was conferred on him by Jahángír with the title of Sarbaland Hárá, and subsequently with that of Rámráj. He died 1630 A. D., 1040 A. H.

Rasa, رسا, poetical name of Mirzá Elizid Bakhs, which see.

Rashid, رشيد, or Ibn Raschid or Averroes, vide Ibn-Rashid.

Rashid Pasha, رشيد پيشا, a celebrated Turkish Statesman, was born at Constantinople about 1800 A. D. Though a Turk, he was one of the most enlightened men of his time, and was well-versed in foreign languages, general literature and science. He died 7th January, 1858 A. D.

Rashidi of Samarkand, رشيدى سمرقندى, or of Balkh, surnamed Watwát, a poet celebrated for his ready wit and smallness of stature. He was a descendant of 'Umar Khattáb and a native of Balkh, but brought up at Samarkand. He flourished in the time of Sultán Atsiz son of Khwárizm Sháh one of the Sultáns of Khwárizm. He was a contemporary of Anwarí, and was in the fort of Hazár Asp, while besieged by Sultán Sanjur, in whose service Anwarí was. During the seige the two poets wrote very severe satires against the parties of each other, which they exchanged by means of arrows; but the fort being at length taken, Watwát was made prisoner. He was, however, released at the intercession of Anwarí, and they both became intimate friends. He was called Watwát, which is the name of a small animal, on account of his being of a small stature and thin in body. He died in the year 1182 A. D., 578 A. H., in the time of Sultán Sháh the son of Arsalán, the son of Atsiz, aged 97 years, at Jurjánia in Khwárizm. He is the author of the "Misbáh Sharif," an extensive collection of poems on various subjects, and different metres also of several other works, one of which is called "Hudúk-us-Sahr." He is also called Rashid-uddin Abdul Jalíl Watwát 'Umari. His Diwán contains 15,000 verses.

Rashid Mehrban, رشيد مهربان, a man who was the leading Zoroastrian inhabitant of Yezd in Tehran and enjoyed the confidence of the Sháh of Persia. He was assassinated by the Musalmáns at Yezd on the 28th of November, 1874.

Rashid-uddin Watwat, رشيدالدين وطواط, vide Rashidí Samarkandí and Watwát.

Rashid-uddin Amir, امير رشيدالدين, whose full name is Fazl-ulláh Rashid-uddin-ibn-'Imád-uddaula Abd'l Khair-ibn-Mawaffik-uddaula. He is the author of the "Jáma'-ut-Tawárikh," or Collection of Histories, which he completed in 1310 A. D., 710 A. H., and deposited in the mosque constructed by him at Tabrez. He was born in the city of Hamdán in 1247 A. D., 645 A. D., was by profession a physician, and it was probably from his skill in the science of medicine that he procured office under the Tartar Sultáns of Persia. He passed part of his life in the service of Abá Khán, king of Persia. At a subsequent period, Gházán Khán, who was a friend to literature, appointed him to the post of Wazír in 1298 A. D., 697 A. H. in conjunction with Sa'd-uddin who became his enemy. Rashid-uddin was maintained in his office by Aljaitú, surnamed Khudá Banda, the brother and successor of Gházán Khán, and was treated by him with great consideration and rewarded with the utmost liberality. Rashid-uddin in his first rupture with Sa'd-uddin, was compelled in self-defence to denounce him, and to cause him to be put to death. Amir 'Alí Sháh Júbán a person of low origin, was appointed Sa'd-uddin's successor at Rashid-uddin's request, but they soon fell out, and shortly after the death of Aljaitú who was succeeded by his son Sultán Abú Sa'id, Amir 'Alí Sháh so far succeeded in prejudicing the Sultán against the old minister, that he was removed from the vizárat in 1317 A. D., 717 A. H. A short time afterwards he was recalled, but it was not long before he again lost favour at court, and was accused of causing the death of his patron Aljaitú Khán. It was charged against him that he had recommended a purga-

tive medicine to be administered to the late king, in opposition to the advice of another physician, and that under its effects the king had expired. He was condemned to death, and his son Ibráhím, the chief butler, who was only 16 years old, and by whose hands the potion was said to have been given to the king, was put to death before the eyes of his parent, who was immediately afterwards cloven in twain by the executioner. His head was borne through the streets of Tabreiz, and proclaimed by the public crier as the head of a Jew. Rashid-uddín was 73 years old when he died, and his death occurred on the 19th July, 1318 A. D., 17th Jumáda I, 718 A. H. His oldest son Ghayás-uddín was subsequently raised to the same dignities as his father, and met with an equally tragical death. Amír 'Alí Sháh continued by his address to maintain his high honours and the favour of his master for the space of six years when he died; being the only Wazir, since the establishment of the Mongol monarchy, who had not met with a violent death. Besides the "Jáma'-ut-Táwárikh," Rashid-uddín composed several other works, such as the "Kitáb-ut-Tauzihát," "Miftáh-ut-Tufásir," and the "Risálat-us-Sultániat," *vide* Fazl-ulláh. The body of Rashid-uddín was buried near the mosque which he had constructed in Tabreiz, but by a strange fatality, it was not destined to repose quietly in this, its last asylum. Nearly a century after his death, the government of Tabreiz together with Azurbeján, was given by Taimúr to his son Miránsháh. This young prince, naturally of mild disposition, had become partially deranged in consequence of an injury of the head occasioned by a fall from his horse, and one day, during a temporary access of madness, caused the bones of Rashid-uddín to be exhumed, and they were finally deposited in the cemetery of the Jews.

Rashid Billah, راشد بالله, a Khalifa of Baghdád, *vide* Al-Rashid Billáh.

Rashk, رشك, poetical name of 'Alí Aosat, who is the author of a dictionary and three Urdú Diwáns, the last of which he composed in 1846 A. D., 1261 A. H.

Rasikh, راسخ, the poetical appellation of Mír Muhammad Zamán of Sarhind. He was a Sayyad, and a respectable officer in the service of prince 'Azim Sháh, the son of the emperor 'Alamgir. He was an excellent poet, and died in the year 1695 A. D., 1107 A. H. at Sarhind.

Rasikh, راسخ, the poetical title of Ghulám 'Alí of Patna, a Dervish, who died in 1824 A. D., 1240 A. H., and has left an Urdú Diwán.

Rathor, رتبر, a tribe of Rájputs or Rájás, who reigned in Jodhpúr Márwár. *Vide* Máldoo.

Ratan Singh, رتن سنگه, also called Ráo Ratan Singh, was the second son of Súrajmal Ját. He succeeded his brother Jawáhir Singh in the ráj of Bhartpúr in 1768 A. D., 1182 A. H., and was not long after murdered by a low assassin named Rúpa Nand, who pretended to be a transmuter of metals, and whom the Rájá had threatened with death. Ratan Singh reigned ten months and thirteen days, and left an infant son named Kehrí Singh. during whose minority, internal commotions, occasioned by contests for the regency, principally contributed to the success of Nujaf Khán with whom the Játs were then at war. Kehrí Singh dying was succeeded by his uncle Nawal Singh, the brother of Ratan Singh.

Raughani, روغني, a jester in the service of the emperor Akbar. He is the author of a Diwán consisting of 3,000 verses. He appears to have died in Kábul in the country

of the Káfrs in 1573 A. D., 981 A. H. The following chronogram on his death expresses the estimation in which he was held by his contemporaries: "He has given his life in Káfristán like a dog."

Rayah, رايح, poetical name of Mír Muhammad 'Alí, a Persian poet.

Rayazi of Hirat, رياضي هروي, an author and poet who flourished in the time of Sháh Ismá'il I Safwí. He left a Masnawí of 8,000 verses containing an account of the reign of Sultán Husain Mirzá of Hirát, and had begun a poem on the exploits of Sháh Ismá'il, but did not finish it. He died in 1515 A. D., 921 A. H.

Rayazi of Samarkand, رياضي سمركندى, an author who died in 1479 A. D., 884 A. H.

Raymond, رايمنډ, a French chief in the service of the Nizám of Haidarábád. He died in the middle of the year 1798 A. D., and was succeeded by General Perron.

Raza, امام رضا, *vide* 'Alí Músi Razá.

Raza Quli Mirza, رضا قلي مرزا, the eldest son of Nádir Sháh. He was blinded by his father in 1741 A. D., 1154 A. H.

Razi, Maulana, رضي نيشاپوري, of Naishápúr, a poet, whose proper name is Rází-uddín Muhammad, and who instead of writing his takhallus in his Diwán, usually writes "Banda." He died in 1202 A. D., 598 A. H., and is the author of a work on Jurisprudence, entitled "Muhít."

Razi, Shaikh, شيخ رضي, *vide* Shaikh Razi.

Razi, راعي, poetical title of Fasáhat Khán who flourished about the year 1700 A. D., 1112 A. H., and is the author of a Diwán and a Masnawí.

Razi, رازی, takhallus of Muhammad-bin-Zikaria, who assumed the poetical name of Rází, because he was a native of the city of Rái. He was one of the first physicians of the Khalifa Muqtadir Billáh, and a great philosopher and astronomer. He died in the year 922 A. D., 311 A. H., and is the author of several works: one of which is called "Al-Háwí" or "Al-Háwí fí'l Tibb" which he wrote from the Sanskrit.

Razi, رازی, poetical name of Mír 'Askarí, entitled 'Aqil Khán, the Wazir of the emperor 'Alamgir, *vide* 'Aqil Khán (Nawáb).

Razi Billah, راضي بالله, *vide* Al-Rází Billáh.

Razi-uddin 'Alí Lala, رضي الدين, *vide* 'Alí Lálá.

Razi-uddin Muhammad-bin-'Alí Shatibi, شاطبي, رضي الدين محمد بن علي, an Arabian author, who died 1285 A. D., 684 A. H.

Razi-uddin Naishapuri, رضي الدين, *vide* Rází (Maulana) Razi-uddin Muhammad.

Razia Sultana, رضية سلطانہ, a queen of Dehlí, *vide* Sultána Rázia.

Rihai, رهايي, poetical name of a poet, who is the author of a Diwán. He died in the year 1572 A. D., 980 A. H.

Rihi, رهي, poetical name of Majd-uddin Humkar Farsi, which see.

Rihi, رهي, author of a collection of poems on religious subjects entitled "Durr-i-Akmal."

Rijai, رجائي, poetical name of Hasan 'Ali, a native of Hirat, who died in the year 1558 A. D., 965 A. H.

Rind, رند, poetical name of Sayyad Muhammad Khan, son of Mirza Ghayás-uddin Muhammad Khan, Bahádur Nasrat Jang, who died in the year 1813 A. D., 1228 A. H., at Lakhnau. Rind is the author of a Díván in Urdu. He was living in 1850 A. D., 1267 A. H.

Rind, رند پوتیکا, poetical name of Jání Mánki Lál a Kayeth of Delhi. He is the author of a small Díván in Persian which he published in the year 1851 A. D.

Rizk-ullah, Shaikh, شيخ رزق الله, whose poetical name is Mushtáki, was the uncle of Shaikh 'Abdul Hak bin-Saif-uddin of Delhi, and brother of Shaikh Núr-ul-Hak's grandfather, Shaikh Núr-ul-Hak being the son of 'Abdul Hak. Rizk-ullah is the author of a history called "Waká'at Mushtáki," written by him in the reign of Sulṭán Sikandar. He was a Persian as well as a Hindi poet. In Persian compositions he used "Mushtáki" for his poetical title, and in Hindi, "Rájan;" and he is also the author of a work in Hindi which he called "Jót Niranján." He was born in the year 1495 A. D., 901 A. H., and died in 1581 A. D., 969 A. H. He had eight brothers, all of whom were men of learning.

Roshan 'Ara Begam, روشن ارا بیگم, the youngest daughter of Sháhjahán. She died about the year 1669 A. D., 1080 A. H., and is buried at Sháhjahánábád in her own garden called the Garden of Roshan 'Ara.

Roshan-uddaula Rustam Jang, روشن الدوله رستم جنگ, whose proper name was Zafar Khan, was a nobleman of the reign of Muhammad Sháh. He is the founder of the Sonabli Masjid (golden mosque) at Delhi, situated near the Kótwalí Chabútra, and built in the year 1722 A. D., 1134 A. H. Another mosque or college called the Masjid of Roshan-uddaula, situated in the vicinity of Kázimá at Delhi which he had inlaid all over with gold, was built by him in 1725 A. D., 1137 A. H. This is that college, on the roof of which Nádír Sháh took post, and from whence he gave orders to slaughter the inhabitants of that city. Roshan-uddaula died in the 14th year of Muhammad Sháh 1732 A. D., 1145 A. H.

Roshan-uddaula, Nawab, روشن الدوله, brother to the late Nizám of Haidarábád, died of apoplexy on the 27th July, 1870 A. D.

Rounak, رونق, poetical name of Rám Saháe, a Hindú, who was an excellent Persian poet.

Rounaki, رونقي, a poet of Hamdán who died in 1622 A. D., 1031 A. H.

Roz Afzun, Nazir, ناظر روز افزون خواجه سرا, a celebrated Khwája Sará or cunuch of the emperor Muhammad Sháh. The garden called Bágh Názir at Sháhjahánábád, Delhi, was built by him in the year 1748 A. D., 1161 A. H.

Roz Bihan, Shaikh, شيخ روز بهان, surname of Abú Muhammad ibn-Abi Nasr-al-Bakili, a learned and pious

Musalmán who is the author of the commentary on the Kurán called "Tafsír Aráesh," "Safwat-al-Mashárib," and several other works. He died in July, 1209 A. D., Muḥarram 606 A. H., vide Abú Muhammad Róz Bihán.

Rudaki, رودكي, a celebrated Persian poet and musician who flourished in the reign of Amír Nasr the son of Ahmad Sámanú; and though born blind, soon attained, from the superiority of his genius, the highest rank at the court of that liberal ruler. History, indeed, gives no instance of a poet so honoured. His establishment was raised by Nasr to a level with that of the proudest nobles; and we may conjecture the style in which Rudakí lived, when assured that he was served by two hundred slaves, and that his equipment was conveyed, when he attended his patron in the field, by four hundred camels. He turned the Arabic translation of Pilpay's Fables into modern Persian verse in 925 A. D., 313 A. H., and received from his royal master a reward of 40,000 dirhams. He is the first who wrote a Díván or book of Odes in Persian. His original name is Farid-uddin 'Abú 'Abdulláh, but he assumed the title of Rudakí from Rudak the place of his birth in Samarkand or Bukhárá. His death happened in the year 954 A. D., 343 A. H.

Ruhani, Amir, امير روحاني, a most learned poet and philosopher. He was a native of Samarkand and a pupil of Rashidi. He fled from Bukhárá, after that city was taken by Changerz Khán about the year 1226 A. D., 623 A. H., and sought protection at Delhi in the reign of Sulṭán Altimish, where he wrote many excellent poems.

Buhi Baghdadí, روحي بغدادی, a Turkish poet of celebrity. His satires are very forcible and striking, and his manner not unlike that of Juvenal.

Buhi, روحي, poetical name of Sayyad Ja'far of Zánbírú. He died in the year 1741 A. D., 1154 A. H., vide Sayyad Ja'far.

Buhul Amin Khan, Shaikh, شيخ روح الامين خان, son of Kázi Muhammad Sa'id of Bilgram. He was related to Shaikh Aláh Yár Khán the martyr, whose sister he married. He was an excellent poet and wrote a poem containing 7,000 verses. He held the rank of 6,000 with a jágir and 2,000 sawáras. He acted as deputy to Nawáb Sipahdár Khán, and after his death to Nawáb Mubáriz-ul-Mulk Sarbaland Khán, Subádár of Allahábád. He was subsequently made governor of 22 maháls in the Panjáb in the time of Muhammad Sháh, and was killed in battle against Nádír Sháh at Karnál on Tuesday the 13th of February, 1739 A. D., 15th Zi-Ḥa'da, 1161 A. H.

Ruh-ullah Khan, روح الله خان, an Amír who held the high office of Mír Bakshí or Pay Master General, in the reign of the emperor 'Alamgir. He died in the Dakhin in the 36th year of the emperor, on the 8th of August, 1692 A. D., 5th Zil-hijja, 1103 A. H. After his death his son Khánazád Khán, who was grand-steward of the emperor's household and treasurer of the privy purse, was also honoured with the title of Rúh-ulláh Khán II, and died about the year 1703 A. D., 1115 A. H.

Rukayya, رقيه, a daughter of Muhammad. She was at first married to 'Utba, the son of Abú Lahab, Muhammad's uncle, and after being divorced by him, was married to 'Usmán the son of Affán. She died about the month of March, 624 A. D., 2 A. H., a few days after the battle of Badar.

Rukia, سلطان رقيه, *vide* Sultāna Rukia.

Rukia, رقيه, *vide* Rukayya.

Rukia Sultana Begam, رقيه, *vide* Sultāna Rukia.

Rukn Kashi, Hakim, حكيم ركن كاشي, a physician

and poet who adopted "Masih" for his poetical name. He was a respectable attendant of the court of Shāh Abbās the Great, king of Persia, but having taken offence on some cause or other, he came to India and passed some years in the service of the emperor Akbar and his successors Jahāngir and Shāh Jahān, during whose reign he went on a pilgrimage to Mecca and returning from thence to Persia, he died there some years after, in 1646 A. D., 1056 A. H., or, as some authors say, about the year 1656 A. D., 1066 A. H., and left near 100,000 verses. His nephew Rahmat Khān also called Hakim Ziyā-uddin son of Hakim Kutba, served under Shāh Jahān and 'Alamgir, and died about the year 1664 A. D., 1075 A. H.

Rukn-uddin Dabir, ركن الدين دابر, author of the "Shamā'el Atkīa," a record of the excellencies of the saints, and of the wonders and miracles performed by the Almighty; with an eulogium on Muhammad, dedicated to Burhān-uddin Sūfi.

Rukn-uddin Firoz, Sultan, سلطان ركن الدين فيروز, the son of Sultān Shams-uddin Altīmsh, king of Dehlī, on whose death he ascended the throne on the 1st of May, 1236 A. D., Shabān, 633 A. H., but was after six months deposed by the nobles, and his sister Sultāna Razia was placed on the throne on the 19th of November the same year. Rukn-uddin died in confinement some time after.

Rukn-uddin Kabai, ركن الدين قباي, a poet who was a pupil of Asir-uddin Asmānī. He was a native of Kabai in Turkey, and cotemporary with the poet Ma'jizī.

Rukn-uddin Masa'ud Masīhi, مولانا ماسعود مسيحي, author of the Arabic work on the practice of Medicine called "Zābitat-ul-Ilāj." He was also a good poet and was living about the year 1685 A. D., 993 A. H.

Rukn-uddin, Shaikh, شيخ ركن الدين, surnamed Abū'l Futha, a Muhammadan saint, was the son of Shaikh Sadr-uddin 'Arif and grandson of Shaikh Bahā-uddin Zikaria of Multān. He lived in the time of Sultān 'Alā-uddin Sikandar Sānī about the year 1310 A. D., 710 A. H., and was a contemporary of Nizām-uddin Auliā. Shaikh Jalāl, who is commonly called Makhdūm Jahānīān, as well as Shaikh 'Usmān Syyāh, were his disciples.

Rukn-uddaula, ركن الدولة, was the brother of 'Imād-uddaula 'Alī Bōya, the founder of the race of the Bōyūites, whom he succeeded on the throne of Fars and 'Irāk 949 A. D., 338 A. H. He was lord of Isfahān, Rei, Hamdān and all Persian 'Irāk, and father of the three princes, 'Azd-uddaula, Muwayyad-uddaula and Fakhr-uddaula, between whom he shared his possessions, which they governed with the greatest ability. He continued to reside in 'Irāk after the death of his brother, and gave over the charge of the affairs of Fars to his eldest son 'Azd-uddaula. Besides 'Imād-uddaula he had another brother Moiz-uddaula younger than himself, who was wazīr to the Khalīf Al-Rāzī Billāh and his three successors. Rukn-uddaula died at Rei on Friday night the 16th of September, 976 A. D., 18th Muharram, 366 A. H., and was buried in the mausoleum which bears his name at Shirāz. He is said to have reigned 44 lunar years 1 month and 9 days, *viz.*, he governed Persia during the

life of his brother more than 16 years, and after his death he reigned nearly 28 years. He was succeeded by his son Muwayyad-uddaula. *Vide* 'Alī Bōya.

Rukn-uddaula, ركن الدولة, a minister of the Nizām of Haidarābād, who was put to death by his master about the year 1794 A. D. His subserviency to the views of the Marhāṭtas has generally been considered one of the chief causes which induced the Nizām to put him to death.

Rukn-uddaula Ya'tkad Khan, ركن الدولة اعتقاد خان, whose original name was Muhammad Murād, was

by birth a Kashmirian, and native of the same place as Sāhibā Niswān, mother of Farrukh-siyar. He was introduced by her to the emperor, whom he persuaded that he could easily effect the destruction of the two brother Sayyads without coming to open war, or causing confusion in the State. Farrukh-siyar, gratified by his flatteries, suddenly promoted him to the rank of 7000 with suitable jāgirs and the title of Rukn-uddaula. The district of Murādābād was taken from Nizām-ul-Mulk, and being with additional lands created into a Sūbadārī, was conferred on him, but after the dethronement of Farrukh-siyar in 1719 A. D., 1131 A. H., by the Sayyads, he was disgraced, put under strict confinement, his fortune confiscated and severe tortures were also inflicted upon his person, to compel a disclosure of his wealth. He died during the reign of Muhammad Shāh.

Rukta, رقته, name of a place built by the emperor Akbar about ten kōs from Jammagar where all his Begams and relations had built their houses as far as Gaughat. This was a park or pleasure-ground.

Rumani, رمانی, a learned Musalmān, whose proper name was Abū'l Hasan 'Alī-bīn-Isā. He died 994 A. D., 384 A. H.

Rup Singh, Raja, راجه روپ سنگه, gave his daughter in marriage to Muhammad Muazzim, the son of 'Alamgū in the year 1661 A. D., 1072 A. H.

Rustam, رستم, a celebrated hero of Persia, whom some Persian historians call Rustam Dāstān, and Rustam Zābulī because he was a native and governor of Zābulistān. This personage, who was the greatest and most famous of all Persian heroes, was the son of Zāl or Zālzar, and grandson of Sām the son of Nurimān. He was killed in a battle he fought against Bahman the sixth king of the dynasty of the Kayānīāns.

Rustam 'Ali, Maulana, مولانا رستم علي, son of 'Alī 'Asghar of Kanauj. He is the author of the Commentary on the Qurān called "Tafsīr Saghīr." He died in 1764 A. D., 1178 A. H.

Rustam Bastami, Khwaja Nizam-uddin, خواجه رستم بسطامي, an author who died in 1431 A. D., 834 A. H., and appears to be the same with the following item.

Rustam Kadd Khoziani, Khwaja, خواجه رستم قد خوزياني, a poet who was a native of Khōziān village in Bastām, and flourished about the year 1408 A. D., 811 A. H. He was a panegyrist of Sultān 'Umar, son of Mīrānshāh, ruler of Khurāsān, and a contemporary of Shāhrukh Mīrzá. In the "Mīrat-ul-Khayāl" he is also said to be contemporary with Ibn-ul-Arabī, but this

cannot be correct, for Ibn-ul-Arabí died in 1240 A. D., 638 A. H., and Sultán 'Umar and Sháhrúkh lived in the early part of the ninth century of the Híjra.

Rustam Zaman Khan, رستم زمان خان. *Vide* Alah Yár Khán.

Ryazi, رياضي, *vide* Rayází.

S.

Sa'adat, سعادت, poetical name of Mír Sa'ádat 'Alí, a resident of Anroba and pupil of Sháh Wiláyat-ulláh. He is the author of a poem called "Súfi Sakheon" containing the story of two Lovers who lived in the time of Nawáb Kámar-uddín Khán, wazir.

Sa'adat 'Alí Khan, Nawab, نواب سعادت علي خان, surnamed Yemam-uddaula, was raised to the masnad of Audh at Lakhnau by Sir John Shore, Governor-General, after the death of his brother Nawáb 'Asaf-uddaula and the dethronement of that Nawab's adopted son Wazir 'Alí Khán, on the 21st of January, 1798 A. D., 11th Shabán, 1212 A. H. He died after a reign of nearly 17 years on the 11th July, 1811 A. D., 22nd Rajab, 1229 A. H., and was succeeded by his son Gházi-uddín Haider who was afterwards crowned king of Audh. In the treaty with Sa'ádat 'Alí Khán, the annual subsidy was fixed at 76 laes of rupees and the English force in Audh at 10,000 men. The fort of Allahábád was also surrendered to the English. Twelve laes of rupees were to be paid to the English as compensation for the expense of placing him on the masnad, and he was restrained from holding communication with any foreign state, employing any Europeans or permitting any to settle in his dominions without the consent of his British ally.

Sa'adat Khan, سعادت خان برهان المالك, styled Burhán-ul-Mulk, whose former name was Muhammad Anín, was originally a merchant of Khurásán. He is the progenitor of the nawábs and kings of Audh. His father Nasir Khán came to India during the reign of Bahádur Sháh, and after his death his son Muhammad Anín came also. In the commencement of the emperor, Muhammad Sháh's reign he held the faujdári of Bayána, and was in the year 1724 A. D., 1136 A. H., appointed governor of Audh with the title of Sa'ádat Khán in the room of Rájá Girdhar who was appointed governor of Málwá. He afterwards received the title of Barhán-ul-Mulk and was present in the battle with Nádir Sháh, and died on the night previous to the massacre of Dehli by that monarch, *i. e.*, on the 9th of March, 1739 A. D., 9th Zil-hijja, 1152 A. H., and was buried at Dehli in the mausoleum of his brother Sayádat Khán. His only child was a daughter, who was married to his nephew Abú'l Mansúr Khán Saifdar Jang the son of Sayádat Khán who succeeded him in the government of Audh.

List of the Nawabs and kings of Lakhnau.

Burhán-ul-Mulk Sa'ádat Khán.
Abú'l Mansúr Khán Saifdar Jang.
Shujá-uddaula, son of Saifdar Jang.
'Asaf-uddaula, son of Shujá-uddaula.
Wazir 'Alí Khán.
Sa'ádat 'Alí Khán.
Gházi-uddín Haider, son of Sa'ádat 'Alí Khán, who was made king of Audh by Lord Hastings.
Nasir-uddín Haider, son of ditto.
Muhammad 'Alí Sháh, brother of Gházi-uddín Haider.
Amjad 'Alí Sháh, son of M. A.

Wájid 'Alí Sháh, the son of Amjád 'Alí Sháh, the last king of Audh in whose time that country was annexed to the British Government.

Sa'adat-ullah Khan, سعادت الله خان, a regular and acknowledged Nawáb of the Karnatic, who having no issue, adopted two sons of his brother, appointing the elder, Dost 'Alí, to succeed him in the Nawábship, and conferring on the younger, Bákir 'Alí, the government of Velore; he likewise directed that Ghulám Husain, the nephew of his favourite wife, should be Diwán or prime-minister to his successor. Having reigned from the year 1710 to 1722 A. D., 1122 to 1135 A. H., he died much regretted by his subjects. According to the "Máisir-ul-Umra," he held the Nawábship of the Karnatic from the time of 'Alamgir to the year 1732 A. D., 1145 A. H., Dost 'Alí and his son Hasan 'Alí were killed in battle against the Marhattas on the 20th of May, 1740 A. D. His son Saifdar 'Alí succeeded him, but was poisoned by his brother-in-law Murtaza 'Alí and died on the 2nd October, 1742 A. D. After his death Murtaza 'Alí was acknowledged Nawáb of the Karnatic. But in March, 1744 A. D., Nizám-ul-Mulk the sábadár of the Dakhin, having appointed one of his officers, named Anwar-uddín, Nawáb of Arkot, he (Murtaza 'Alí) was deposed.

Sa'adat Yar Khan, سعادت يار خان, son of Muhammad Yár Khán, the son of Háfiz Rahmat Khán the Rohela chief, is the author of a work called "Gruli Rahmat" being a History of his grandfather Háfiz Rahmat, written in 1833. This work is an abridgment of the Gulistán Rahmat written by Mustaza Khán, his uncle.

Sa'adat Yar Khan, سعادت يار خان, son of Mukhan-uddaula Tahmásp Beg Khán Ya'tkád Jang Bahádur. *Vide* Rangin.

Sabahi, صباحي, the poetical name of Akhund Masíhá.

Sabat, ثبات, poetical name of Mír Muhammad 'Azím the son of Mír Muhammad Afzal Sábit, born at Allahábád in 1710 A. D., 1122 A. H. He died in 1748 A. D., 1161 A. H., and left a Diwán of about 4,000 verses.

Sabir, صابر, poetical name of Mír Said 'Alí, a famous musician who wrote a work in Persian containing instructions on music.

Sabir, صابر, poetical title of Sháhzáda Mirzá Kádir Bakhsh of Dehli. He is the author of a Diwán in Urdú.

Sabir, صابر, *vide* Shahádín Adib Sábir.

Sabit, ثابت, the poetical title of Mír Muhammad Afzal of Dehli who died in 1738 A. D., 1161 A. H., and left a Diwán in Persian of 5,000 verses.

Sabit, ثابت, poetical title of Khwája Hasan, an Urdú poet who is the author of a Diwán. He died in 1821 A. D., 1236 A. H.

Sabit-bin-Qirra, ثابت بن قرو, who translated Euclid and several other works into Arabic from the Greek, and died in the year 901 A. D., 288 A. H.

Sabik, سابق, poetical appellation of Mirzá Yúsaf Beg, a poet whose brothers were mansabdárs in the service of the emperor 'Alamgir, though he was a dervish and died in 1687 A. D., 1098 A. H.

Sabuhi, صبوحی, a poet in the service of the emperor Akbar. He died in the year 1664 A. D., 972 A. H.

Sabr, صبر, poetical title of Mír Husain 'Alí of Lakhnau, a pupil of Asghar 'Alí Khán Nasím of Dehlí.

Sabri, صبري, also called Roz Bihán, a Persian poet of Isfahán.

Sabzwari, سبزواری, a native of Sabzwár and author of the "Sawána Sabzwári," which contains a description of the city of Daulatábád in the Dakhin, with a particular account of all the Súfis and holy men that are buried in its vicinity, written in 1318 A. D., 718 A. H.

Sadafi, صدفي, a poet who flourished in the time of Muhammad Sháh. He is the author of a Diwán which is usually called "Diwán Sadafi," but the true title given by the author is "Ráz-ul-'Arifí.

Sadashiu Bhau, شاداشیو بھائ, a Marhatta chief, son of Chinnáji and nephew of the Peshwá Báláji or Báji Ráo. He was slain in battle against Ahmad Sháh Abdálí on the 14th of January, 1761 A. D., 6th Jumáda II, 1174 A. H. After his death several pretenders started up, calling themselves the Bháú. In 1779 one appeared in Benares and began to levy troops and raise disturbances in the city, upon which he was seized and confined in the English garrison at Chunar, from whence he was released by Mr. Hastings in 1782.

Sada Sukh, شدا سوک, son of Bishun Parshád the son of Guláb Ráo, a Káyeth of Allahábád and author of a work on the art of writing prose and poetry entitled "Murassa Khurshaid" which he wrote in 1802 A. D., 1217 A. H. He also wrote a book of Anecdotes in Urdú.

Sa'd-bin-Sharif Jaunpuri, سعد بن شریف جونپوری, author of a Persian work called "Dastúr-ul-Musallín."

Sa'd-bin-'Abdullah-al-Asha'ri, سعد بن عبدالله الاشعري, or Ibn-ul-Farácz, author of a treatise on the law of Inheritance, entitled, "Ihtijáz-ush-Shia." He died 913 A. D., 301 A. H.

Sa'd-bin-Zangi, Atabak, ساد بن زنگي, vide Sunkar, or Sankar.

Sa'd-ibn-Ahmad, سعد ابن احمد, Kázi of Toledo. He died 1069 A. D., 462 A. H.

Sa'di, Shaikh, شيخ سعدی شیرازی, of Shiráz, a celebrated Persian poet, commonly called Shaikh Maslah-uddín Sa'di-al-Shirází. He was born at Shiráz about the year 1175 A. D., 571 A. H., and died in 1292 A. D., 691 A. H., aged 120 lunar years. During his youth he served as a soldier both against the Hindús and Christians: by the latter he was taken prisoner, and obliged to work at the fortifications of Tripoli, whence he was liberated by a person who gave him his daughter in marriage: but the lady was of so bad a temper that the poet complained he had exchanged his slavery for a worse bondage. He was a great traveller; and made the pilgrimage of Mecca fourteen times. He was a disciple of the venerated Sáfí, 'Abdul Kádir Gílání, or at least, adopted his opinion. His tomb is still to be seen in the neighbourhood of Shiráz. Besides the Gulistán and Bostán, he is the author of a large collection of Odes and Sonnets. There is likewise a short collection of poetical pieces attributed to him called "Al-Khabísát" or the book

of Impurities. The author, however, seems to have repented of having written these indecent verses, yet endeavours to excuse himself on account of their giving a relish to other poems, "as salt is used in the seasoning of meat." His works, all of which are held in great estimation, are the following:—

A Preface.	Rubá'yát.
Majális Khán.	Fardiát.
Rosala Sáhib Díwán.	Ghazaliát.
Gulistán.	Mukaltíát.
Bostán.	Murakkabát.
Pandnáma.	Al-Khabísát.
Kasáed Arabí.	Tarjiát.
Kasáed Fársí.	Kitáb-ul-Badáya.
Marásí.	Kitáb Tyyobát.
Mulamma'át.	Al-Khawátím.
Muzahhabát.	

A very good edition of Sa'di's works was published in Calcutta by Mr. Harrington: with an English Preface containing the memoirs of the author, and many other interesting anecdotes; and Mr. Gladwin of Bengal has favoured the public with a very good translation of the Gulistán. Jamí calls Sa'dí, "the Nightingale of the Groves of Shiráz."

Sa'di, سعدي دکنی, of the Dakhin, who is the author of some verses which are erroneously ascribed to Sa'dí of Shiráz.

Sa'did Usi, صديد اوسي, an excellent poet, author of the "Jama-ul-Makiát."

Sa'did-uddin Gazaruni, صديد الدين غازروني, author of an Arabic work on Medicine called "Almughnî."

Sadik, صادق, his proper name is Sádik 'Alí, and he is the author of the "Chahár Bágh Haidari," dedicated to Nawáb Gházi-uddin Haidar of Lakhnau, who died in 1827 A. D., 1243 A. H. It contains rather selections from ancient authors than original poetry.

Sa'dik Muhammad Khan, ازادها صادق محمد خان, a mansabdar of 4000: died 1597 A. D., 1005 A. H., buried at Dholpúr. He was a Persian, cousin to Núr Jahán, one of whose sisters he married. He was esteemed one of Akbar's best officers.

Sadik, صادق, the poetical name of Mír Ja'far Khán, grandson of Said Muhammad Kádírí. He is the author of a work called "Baháristán Ja'fari." He was a native of Dehlí where he died some years before 1782 A. D., 1196 A. H., and was buried in the same vault wherein his grandfather was interred, and which is over the nala of Bairám Dai in Dehlí.

Sadiki, صادقي, poetical name of Sádik Beg of the tribe of Afshár. He is the author of a Diwán and a Tazkira or Biography of poets in Turkí.

Sadik Khan, صادق خان, the son of 'Aká Tákir whose poetical name was Waslí, and grandson of Muhammad Sharaf Hajrí, and nephew and son-in-law of Ya'tmád-uddaula Tehráni. He held a high rank in the time of Akbar and Jahángír, and died on the 7th of October, 1630 A. D., 9th Rabí' I, 1040 A. H., in the reign of the emperor Sháh Jahán.

Sadik Khan, صادق خان, was a spiritual guide of the emperor Akbar the Great. He died in 1597 A. D., 1006 A. H. To the left of the road, about half way between Sikandra and Agra, are some tombs in the

fields; one with an adjacent hall of 64 pillars, is believed to be the resting-place of this saint. *Vide Keene's Agra Guide*, p. 44.

Sadik Khan, صادق خان, brother of Karim Khán, king of Persia. He took possession of Shiráz after the death of Zakí Khán; reigned nearly two years, and was murdered on the 14th March, 1781 A. D., *vide* Karim Khán.

Sadr-uddin Ardibeli, صدرالدين اردبيلي, *vide* Sadr-uddin Músa.

Sadr Jahan, صدر جهان, a learned Muhammadan who lived in the time of Sultán Kuli Kutb Sháh, king of Golkanda who reigned from 1512 to 1513 A. D., 918 to 949 A. H. He is the author of a Persian work called "Marghúb-ul-Kulúb," a history of that king.

Sadr Jahan, Kazi, قاضي صدر جهان, *vide* Minháj-us-Siráj.

Sadr Jahan, Mir, مير صدر جهان, a well educated and learned Musalman, a native of a village near Lakhnau. He was an officer of 4000 in the service of the emperor Akbar, in the 31st year of whose reign, 1585 A. D., 993 A. H., he was sent on an embassy together with Hakim Humám to 'Abdullah Khán Uzbek, ruler of Túrán, whose father Iskandar Khán had died at that time. He lived 120 years, and at the time of his death, which took place in 1611 A. D., 1020 A. H., he was so much emaciated by old age, that there was nothing left in him but bones.

Sadr-uddin bin-Ya'kub, ملا صدرالدين بن يعقوب, author of a collection of decisions in Persian entitled "Fatáwá Kará Kháni," which was arranged some years after his death by Kará Khán, in the reign of Sultán 'Aláuddin.

Sadr-uddin Musa, Shaikh, شيخ صدرالدين موسى, the son of Shaikh Saff-uddin the celebrated founder of the Safwi kings of Persia. *Vide* Shaikh Saff and Ismá'il Sháh I Safwi.

Sadr-uddin Muhammad, صدرالدين محمد, son of Zuhardast Khán, and author of the work called "Irshád-ul-Wazir," written in the reign of the emperor Muhammad Sháh.

Sadr-uddin Muhammad bin-Is-hak Kunawi, صدرالدين محمد بن اسحاق قونوي, a native of Iconium and an author, who died in 1273 A. D., 672 A. H.

Sadr-uddin Muhammad, Mir, مير صدرالدين محمد, author of the "Jawáhir-náma," a book on Arts and Sciences.

Sadr-uddin Muhammad, صدرالدين محمد, surnamed Abú'l Ma'álí, which see.

Sadr-uddin, Ufi Maulana, مولانا صدرالدين عوفي, author of the Jáma'-ul-Hikáyát." He is also called Núr-uddin Muhammad U'fi, which see.

Sadr-uddin, Shaikh, شيخ صدرالدين, the son of Shaikh Bahá-uddin of Multán. He died in 1309 A. D., 709 A. H., at Multán and is buried there.

Sadr-uddin Sayyad 'Ali Khan, صدرالدين سيد علي خان, son of Sayyad Nizám-uddin Ahmad Husaini. He was the best Arabic poet of his time, and is the author of the following works "Kitáb Badia'," "Salafat," and "Sharah Sahifa Kámila."

Sa'd-uddin of Dehli, سعدالدين دهلوي, author of the works called Sharh "Kanz-ul-Dakáik," and "Sharah Manár." He died in 1486 A. D., 891 A. H.

Sa'd-uddin of Kashghar, سعدالدين كاشغر, the spiritual guide of Jámi. He died 1466 A. D., 860 A. H.

Sa'd-uddin Hamwia, سعدالدين حمويه, entitled Shaikh-ul-Masháek, is the author of several works, one of which is called "Sajjunjal-ul-Arwáh," The Mirror of the Soul, and another entitled "Kitáb Mahbúb," the Beloved book. He died in the year 1262 A. D., 660 A. H.

Sa'd-uddin, سعدالدين, a Turkish historian, was born in 1536 and died at Constantinople in 1599. His history, entitled, the "Táj ul-Tawárikh" (the Crown of Histories) a work held in high estimation by scholars, gives a general account of the Ottoman empire from its commencement in 1299 till 1520. He also wrote the "Salim-náma" or History of Salim I, which is chiefly a collection of anecdotes regarding that prince.

Sa'd-uddin Tuftazani, ملا سعدالدين تفتازاني, *vide* Tuftázani.

Sa'd-ullah Khan, سعد الهه خان, the son of the Rohela chief 'Alí Muhammad Khán, whom he succeeded to the Rohela territories in 1749 A. D., 1162 A. H., but retired with a pension of eight lacs of rupees annually from Háfiz Rahmat Khán, and died in the year 1761 A. D., 1175 A. H., at Aonla. His brother 'Abdullah Khán was killed in the battle which took place between Háfiz Rahmat Khán and Nawáb Shujá-uddaula, 1774 A. D., 1188 A. H. After his death his brother Faiz-ullah Khán succeeded him in the Rohela territories of Rámpúr.

Sa'd-ullah Khan, سعدالهه خان, whose title was Khán 'Alam, was sent as ambassador to the king of Persia by the emperor Sháh Jahán. He died in the year 1631 A. D., 1044 A. H.

Sa'd-ullah Khan Wazir, سعد الهه خان وزير, surnamed 'Allámí Fahhámi, and entitled Jumlat-ul-Mulk, was the most able and upright minister that ever appeared in India. He makes a conspicuous figure in all the transactions of the emperor Sháh Jahán, and is constantly referred to as a model in the correspondence of the emperor 'Alumgir during the long reign of that monarch. He died on the 9th of April, 1656 A. D., 22nd Jumáda II, 1066 A. H., aged 48 lunar years. After his death the mansab of 700 and 100 Sawars was conferred on his son Lutf-ullah Khán, a boy of 11 years of age.

Sa'd-ullah Khan, سعد الهه خان, the brother-in-law of Mahmúd Khán, Nawáb of Bijnour, and Munsif of Amroha. He, together with Jalál-uddin Khán, the Nawáb's brother, was tried and convicted by Court Martial, and shot by order of General Jones on the 23rd April, 1858, at Kote Khádir within eight miles of Najibábád on account of their rebellion.

Sa'd-ullah Kirmani, سعد الهه كرمانى, author of the work called "Fatúhát Miránsháhi," containing an account of the conquests made by Miránsháh the son of Amír Taimúr.

Sa'd-ullah, Shaikh, شيخ سعدالهه دهلوي, of Dehli, a descendant of Islám Khán who was wazir to one of the kings of Gujrat; and as he was a disciple of Sháh Gul

whose poetical name was Wahdat a descendant of Shaikh Ahmad Mujaddid, consequently he lived like a dervish, and assumed the title of Gulshán for his poetical name. He died at Dehli on the 13th December, 1728 A. D., 21st Jumáda I, 1141 A. H.

Saeb, Mirza, مرزا صائب, the poetical name of Mirzá Muhammad 'Alí of Tabrez, a celebrated poet of Persia, who in the latter part of the reign of the emperor Jahángir came to India as a merchant. He became intimate with Zafar Khán, a nobleman of the court, who being appointed governor of Kashmir in those days by Sháh Jahán, took him along with him to that country. From Kashmir he returned to Isfahán where he was honoured with the title of "Malik-ush-Shu'ará" or the king of poets, by Sháh Abbás king of Persia. He wrote Ghazals in an entirely new style, and may therefore be considered as the founder of the new school. He died in 1669 A. D., 1080 A. H., and was buried at Isfahán. His *Díwán* in Persian contains 80,000 vers. s.

Saeb, Mirza, مرزا صائب, a Hindústání poet and author of the "Mirat-ul-Jamál," or the Mirror of Beauty, a very eccentric work, containing a distinct poem in praise of each of his mistresses' features, limbs, and perfections.

Saidai Gilani, سيداي گيلاني, came to India in the time of Jahángir, and as he was very clever and of great abilities, he was made a Darogah of the Zargár Khána or goldsmith's shop, and received the title of Bedil. He is the author of a *Díwán*, Nukat Bedil Rukaat Bedil and Chahar Ansur. He died about the year 1116 A. D.

Sa'id-bin-Mansur, سعيد بن منصور, author of the works called "Sunan and Zuhd." He died in 842 A. D., 227 A. H.

Sa'id-bin-Masa'ud of Shiraz, بن مسعود شیرازی, **سعيد**, author of the Tarjuma Maulúd, a complete history of Muhammad, translated from the Arabic about the year 1358 A. D., 759 A. H.

Sa'id-bin-Muhammad, سعيد بن محمد, author of the works called "Minháj-ul-'Abidín" and "Sa'id-náma," containing moral and philosophical treatises on the virtues, vices, passions, rewards, punishments, &c.

Sa'id-bin-Musayyab, سعيد بن مسيب, son-in-law of Abú Hureira. He was one of the seven Fíkhas of Madína; made forty pilgrimages to Mecca, and died in 713 A. D., 94 A. H.

Sa'id-bin-Zand, سعيد بن زند, was the last of those ten companions who had a positive promise of paradise from Muhammad. He died in the year 671 A. D., 51 A. H.

Sa'id Hirwi, سعيد هروي, a poet who was a native of Hirat and contemporary with Kázi Shams-uddín Tibsí.

Sa'id Khan Kureshi, سعيد خان قريشي, whose proper name was Shaikh Muhammad, was a native of Multán. He was a good poet and a wit, and was employed by the prince Sultán Murád Bakhsh son of Sháh Jahán at the time when he was governor of Gujrát; and afterwards by prince Dará Shikóh, after whose death he was employed by the emperor 'Alamgir, and died in November, 1676 A. D., Ramazan, 1087 A. H., at Multán where he was buried in a monument which he had built whilst living. He is the author of a *Díwán*.

Sa'id Khan, Hakim, حكيم سعيد خان, a physician of

Kaem who lived in the time of Sháh 'Abbás II of Persia, and is the author of a *Díwán*.

Sa'id Khan, Muhammad, محمد سعيد خان, present Nawáb of Rámpúr (1858).

Sa'id Muhammad Kirmáni, سعيد محمد کرمانی, author of the "Siar-ul-Aulia," containing the memoirs of all the principal Sáfi Shaikhs and saints. Written in 1694 A. D., 1003 A. H.

Safdar 'Alí Khan, صفدر علي خان, nawáb of Arkat son of Dost 'Alí murdered by his brother-in-law Murtazá 'Alí Khán of Vellore on the 2nd October, 1742 A. D.

Safdar Jang, صفدر جنگ, Nawáb of Audh, whose proper name was Mirzá Mukím and surname Mansúr 'Alí Khán, was the son of Sayádat Khán, and nephew and son-in-law of Burhán-ul-Mulk Sa'ádat Khán whom he succeeded in the government of Audh after paying two crores of rupees to Nádir Sháh in the beginning of the year 1152 A. D., 1152 A. H., or April, 1739 A. D., 1161 A. H. He was appointed wazir in 1748 A. D. on the accession of the emperor Ahmad Sháh (in the room of Nizám-ul-Mulk who had died that year), and assumed the whole administration of the imperial authority for several years. He was, however, dismissed from the wizárat in 1752 A. D., 1166 A. H., and died on his way to Audh at Pá-parghát on the 17th of October, 1753 A. D., 17th Zil-hijja, 1167 A. H. He was buried for some time at Guláb Bápi in Faizábád his seat of government, but afterwards his remains were conveyed to Dehli and interred in the vicinity of the Dargáh of Sháh Mardán where a splendid mausoleum was built over his tomb. He was succeeded in the government of Audh by his son Nawáb Shujá-uddaula.

Safi Khan, صفی خان, son of Islám Khán Mashhadí, a nobleman who served under the emperors Sháh Jahán and 'Alamgir.

Safi Mirza, صفی میرزا, the son of Sháh 'Abbás I. He was murdered by the instigation of his father who hated him, about the year 1611 A. D., 1020 A. H.

Safi, Shah, شاه صفی, king of Persia, vide Sháh Safi.

Safi, Shaikh, شيخ صفی, vide Shaikh Safi.

Safir of Faryab, سفیر, poetical name of a poet of Fáyáb.

Safi-uddin Muhammad, صفی الدین محمد, son of Husain Wácz. He is the author of a book called "Rish-hát," which is a chronogram for 909 A. H., in which year it was completed. (1503 A. D., 909 A. H.) It contains the sayings of his Murshid or spiritual guide Obaid-ullah Ahrár who resided at Samarkand. Vide 'Alí Wácz.

Safi-uddin, Shaikh, شيخ صفی الدین, vide Ismá'il Sháh Safwí and Shaikh Safi.

Saffah, سقاچ, vide Al-Saffáh.

Safia, صفیه, daughter of a Jew of Khaibar, whom Muhammad married after the battle of Khaibar. She was one of the most beloved wives of the prophet, whom she survived for forty years of widowhood. She died about the year 670 A. D., 50 A. H.

Safshikan Khan, صف شکن خان, title of Muhammad Táhir, a nobleman of the rank of 3000, who served under the emperor 'Alamgir and died 1676 A. D., 1085 A. H.

Safwi Kha'n, صفوي خان, a descendant of the royal house of Persia of the Safwi family. He held a high rank in the service of the emperor 'Alamgir, and was killed in the battle which took place between the two brothers 'Azim Sháh and Bahádúr Sháh on the 8th June, 1707 A. D., 18th Rabi I, 1119 A. H.

Saguna Ba'i Sa'heb, سيگونة بائي صاحب, Rání of Sitára and widow of the late Muhárájá of Sitára Chatrapati Appa Sahob who died about the year 1874 A. D.

Saha'bi, سحابي, poetical name of a poet who wrote poetry in Persian, and is the author of a Diwán.

Sahar, سحر, poetical title of Sayyad Násir 'Alí who died in 1833 A. D., 1249 A. H.

Sahara'wi, صحراوي, vide Abú'l Kásim Al-Saharáwi.

Sahba', صبا, whose original name was 'Abdul Báki, was a poet who flourished about the year 1653 A. D., 1063 A. H. in the time of the emperor 'Alamgir.

Sahba'i, صبايي, poetical name of Maulwí Imám Bakhsh. He translated the Arabic work called "Haddék-ul-Balághat," into Persian, and is the author of several Persian and Urdú works. He was living in 1854 A. D., 1271 A. H.

Sahba'n, سحبان, the son of Wáil Kheyái, who lived in the time of Harún-al-Rashíd. Shaikh Sádi in his Gulistán says, that Sahbán Wáil has been considered as unrivalled in eloquence, insomuch that if he spoke before an assembly for the space of a year, he did not repeat a word twice, and if the same meaning occurred he repeated it in a different form.

Sa'hib, صاحب, the poetical appellation of Hakím Kázim, commonly called "Masih-ul-Bayán." He was a physician and also a poet, and held the rank of 500 in the reign of 'Alamgir. He died two or three years before Mirzá Sáeb the poet about the year 1667 A. D., 1077 A. H., and left two or three Diwáns. He imitated Jalál-uddín Rúmí and wrote several Masnawís or poems, viz., "Aina Khána", "Pari Khána", "Maláhat Ahmadi", "Sabáhat Yúsafi", "Gul Muhammadí", and "Aufás Masíhi".

Sa'hib, صاحب, vide Masíhi (Akhúnd).

Sa'hib Balkhi, صاحب بلخي, a poet of Balkh who wrote panegyrics in praise of some of the kings of Badakhshán. He flourished in the 9th century of the Hijra.

Sa'hib, صاحب, (Aloysius Reinhardt) a son of Shamrú or Sombre, who had the title of Mazaffar-uddaula Mumtáz-ul-Mulk Nawáb Zafaryáb Khán Bahádúr Nasrat Jang. He held (says an author) sometimes assemblies of poets in his house, and is said to have been a pleasant man, but a great scoundrel. He was a pupil of Khairátí Khán Dilsoz. He died in the prime of life, and was buried at Agra in the small Catholic Church built by his father. He was grandfather of the late Dyce Sombre.

Sa'hib Jama'l, صاحب جمال, wife of the emperor Jahángir and a relative of Zain Khán Koka. She was the mother of Sulţán Parwez.

Sa'hib Kira'n, صاحب قران, this is the title the Orientals as well as Arabs, Persians and Turks have given to Amír Taimúr (Tamerlane), because he was born in a particular planetary aspect (vide next article but one).

Sa'hib Kira'n, صاحب قران, the poetical title of Sayyad Imám 'Alí of Bilgram who became distracted in 1818 A. D., 1228 A. H., and wrote indecent and satirical poetry. He came to Lakhnau in the time of Nawáb 'Asaf-uddaula.

Sa'hib Kira'n Sa'ni, صاحب قران ثاني, or Sáhíb Kírán the Second, a title of the emperor Sháh Jahán. The first being Taimúr or Tamerlane the founder of the family. The word means "nearness" and is used in Astrology to express a planetary conjunction. Taimúr and his descendant, the builder of the Táji, were both born when Jupiter and Venus were "in the same house." Vide Sháh Jahán.

Sa'hiba Zama'ni, صاحبه زماني, daughter of the emperor Muhammad Sháh. She was sought in marriage by 'Alamgir II, but she refused him. Her mother, Malika Jahán, claimed the protection of Ahmad Sháh Abdálí against 'Alamgir's designs upon her daughter, and he carried them both to Kabul in 1757 A. D., and some time after espoused Sáhiba Zamáni himself.

Sa'hji or **Sa'huji** Bhosla I, ساهجي يا ساهوجي, a Mahrattá chief who rose to considerable rank in the time of Malik Ambar an Abyssinian chief of Ahmadnagar. He afterwards entered the service of the king of Bijápúr and was continued in his jágir, which had fallen to that state in the partition of the Ahmadnagar territory. He was subsequently employed on conquests to the southward, and obtained a much more considerable jágir in the Mysore country including the towns of Sira and Bangalore. When at a great age, he was killed by a fall in hunting, about the year 1664 A. D. He was the father of the celebrated Sewáji, who though the son of a powerful chief, begun life as a daring and artful captain of banditti, ripened into a skilful general and an able statesman, and left a character which has never since been equalled or approached by any of his countrymen. Sáhji, in consequence of some dispute with his first wife, separated from her, and married Toka Bái, by whom he had, Ekóji, who afterwards became king of Tanjore.

List of the family of Sewáji or Rájás of Sitára.

	A. D.
Sáhji, Súbadár of the Karnatik under 'Alamgir, bestows jágirs on his sons—Tanjore on Ekóji—and dies	1664
Sewáji, his son commences predatory expeditions..	1647
plunders Surat, and assumes the title of rájá	1664
— establishes a military government	1669
and dies	1680
Rájá Rám, set up by minister, imprisoned at Ráegarrh	1680
Sambháji assumed the sovereignty 1680—executed at Talápúr	1689
Santa, usurped power—murdered	1698
Rájá Rám again proclaimed 1698 A. D., at Sitára and died	1700
Tará Bái, his wife, assumed regency	1700
Sewáji II, son of Sambhá, nicknamed Sáhji, released on 'Alamgir's death, and crowned at Sitára in March, 1708, and died in	1749
Rám Rájá, nominal successor,—power resting with minister or Peishwa, died 12th December	1777
Sabú surnamed Abba Sahob, the adopted son of Rám Rájá succeeded	1777
Partáp Singh the son of Sabú, reinstated at Sitára by the British, 11th April	1818

Sa'hji, **Sa'huji** or **Sa'u** Bhosla II, ساهجي يا ساهوجي, the son of Sambháji the Marhatta chief, after whose death in 1689 A. D., 10th Muharram, 1101 A. H.

he (though then an infant) was acknowledged as Rájá, and his uncle Rájá Rám nominated to be regent during his minority; but when subsequently the infant Rájá fell into the hands of 'Alamgir, and was confined, Rájá Rám proclaimed himself Rájá on the ground of the captivity of his nephew. In his time the fort of Sitára was taken by 'Alamgir on the 21st April, 1700 A. D., 13th Zi-Ka'da, 1111 A. H., but before it fell, Rájá Rám had died of the small-pox at Jhinji, and had been succeeded by his son Sewá, a child of two years, under the regency of his mother Tárá Báí, the widow of the deceased. After the death of 'Alamgir, Sáhjí was released from confinement by 'Azim Sháh, and was acknowledged by the Marhattas as their principal chief, and crowned at Sitára in March, 1708 A. D. During his reign, the Marhattas having overrun and plundered almost every part of Hindústán, excepting Bengal, extended their territories from the Western Sea to Urisa, and from Agra to the Karnátik, forming a tract of near one thousand miles long by seven hundred wide. His minister, the Peishwá Bátorí Bishwanáth, gained such an ascendancy over the mind of his master, as to persuade Sáhjí to delegate to him the exercise of all authority and power in the state. During the latter part of his reign, Sáhjí shut himself up in Sitára, and his person and government were almost forgotten. Sáhjí died (some time after the death of Nizám-ul-Mulk) about the month of December, 1749 A. D. after a reign of 50 years. He was succeeded by his adopted son Rám Rájá the grandson of Tárá Báí, power resting with the minister or Peishwá. Before his death he intrusted the Peishwá with the sole management of the Marhatta empire, and directed that Kolhápúr, then governed by Sambhájí the son of Rájá Rám, should be always considered as an independent kingdom.

Sa'hu, ساھو, also called Abba Sáheb, was the son of Trimbakji Bhosla, and adopted son of Rám Rájá, whom he succeeded on the masnad of Sitára on the 12th December, 1777 A. D. He was always kept a close prisoner. After his death, his son Partáp Singh succeeded him.

Saja'wandi, ساجاوندی, vide Siráj-uddín Muhammad bin-'Abdur Rashíd-al-Sajáwandi.

Sajja'd, Mir, میر سجاد, an Urdú poet of Agra who was a pupil of Sháh Najm-uddín 'Abrú.

Sakafi, ثقفی, or Thakafí, whose original name is Abú Isá, was an excellent Arabic grammarian and author. He died in 766 A. D., 149 A. H.

Sakina Ba'no Begam, سكينه بانويگم, sister of Mirzá Muhammad Hakím half brother to the emperor Akbar. She was married to Sháh Ghazí Khán the nephew of Nokíb Khán.

Sakina, سكينه, daughter of Imám Husain. After her father's death she was married to Misaq the brother of 'Abdulláh the son of Zubeir.

Sakha', سخا, poetical name of Záhíd 'Alí Khán an author.

Sakha'wi, سخاوي, author of the history of the Kázis of Egypt.

Sakhun, سخن, a poet of Agra, named Mír Abdus Samad who died in 1727 A. D., 1140 A. H.

Sakka, سقه بخاري, or Dervish Saqqá of Bukhára. He died in 1556 A. D., 962 A. H., and is the author of a Diwán.

Sakka Bardwa'ni, سقه بردواني, author of a Diwán found in the Library of Tipú Sultán.

Sakka'ki, سكاكي. This word which in Arabic signifies a cutler, was the surname of Abú Ya'qúb Yúsaf bin-Abú Bakr, who was also called Siráj-uddín-al-Khwárizmí. He was a great author and master of Záhídí. One of his works is called "Misbáh-ul-Ulúm." He was born in 1160 A. D., 556 A. H., and died in the year 1229 A. D., 626 A. H.

Sakhi Sarwa'r, سخى سرور, a Muhammadan saint. See Sultán Sakhi Sarwar.

Sala'bat Jang, صلابت جنگ, the third son of Nizám-ul-Mulk 'Asif Jáh, was placed by the French on the masnad of the Dakhin after the assassination of Muzaffar Jang his nephew which took place on the 3rd February, 1761 A. D., 17th Rabí I, 1164 A. H. Monsieur Bussy the French General was created by him a nobleman of the empire, and the Northern Sircars granted in jágir to his nation. Monsieur Bussy continued to conduct the affairs of the Dakhin, till, by the intrigues of Nizám 'Alí, brother to Salábat Jang his counsellor Haidar Jang being assassinated on the 12th May, 1768 A. D., 3rd Ramazán, 1171 A. H., and the English who had patronized Muhammad 'Alí Khán in the province of Arkát growing powerful, he was obliged to return to the French territories to the assistance of his countrymen. Nizám 'Alí being without a rival, deposed and imprisoned Salábat Jang on the 26th June, 1762 A. D., 4th Zil-hijja, 1175 A. H., and assumed the government. Salábat Jang remained in confinement till his death which happened on the 29th September, 1763 A. D., 20th Rabí I, 1177 A. H.

Sala'bat Kha'n, صلابت خان, a nobleman who held the office of Mír Bakhshí or pay-master general in the time of the emperor Sháh Jahán. He was stabbed in the presence of the emperor by a Rájput chief named Amar Singh Ráthor the son of Gaj Singh, on the evening of Thursday the 25th of July, 1644 A. D., 30th Junáda I, 1054 A. H., in the fort of Agra. His tomb is still to be seen in the vicinity of Agra. Amar Singh was pursued and cut down near one of the gates of the fort, which goes after his name, Amar Singh Gate.

Sala'bat Kha'n, صلابت خان, a nobleman who on the accession of the emperor Ahmad Sháh to the throne of Delhi in 1748 A. D., 1161 A. H. was raised to the rank of Mír Bakhshí or pay-master general with the title of Zulákár Jáng.

Saladin, vide Saláh-uddín Yúsaf the son of Ayyúb.

Sala'h, صالح, author of the Masnawí or poem called "Náz wa Nayáz," which he composed about the year 1523 A. D., 930 A. H.

Sala'h bin-Muba'rik-al-Bukhari, صالح بن مبارك, author of the "Muqámát Khwája Bahá-uddín," containing the memoirs of the celebrated Shaikh Bahá-uddín, founder of the Nuqshbandí Order.

Sala'h, Mi'r, میر صالح كشفي, styled Kashfí, was the son of 'Abdulláh Miskín. He died in the year 1650 A. D., 1060 A. H. at Agra and lies buried there. Vide Kashfí.

Sala'h-uddin Yusuf, صالح الدين يوسف, the son of Ayyúb (the same who is called by Christian writers Saladin), a celebrated Sultán of Syria and the first king of Egypt of the Ayyúbite family, equally renowned as a warrior and legislator. It is said that he supported himself by his valour, and the influence of his amiable

character, against the united efforts of the chief Christian potentates of Europe, who carried on the most unjust wars against him, under the false appellation of Holy Wars. He reigned in Egypt and Syria from 1173 to 1193 A. D., 668 to 588 A. H., and in the year following he died at Damascus, leaving seventeen sons, who divided his extensive dominions. He was succeeded by his son Malik-ul-'Aziz 'Usmán in the government of Egypt, but as none of his successors possessed the enterprising genius of Sálah-uddín, the history of Egypt from that time to the year 1250 A. D. affords nothing remarkable. At this time the reigning Sultán, Malik-al-Sálah was dethroned and slain by the Mamlúks, a kind of mercenary soldiers who served under him. In consequence of this revolution, the Mamlúks became masters of Egypt, and chose a Sultán from among themselves. *Vide* Mamlúk.

Sultáns of Egypt of the Ayyúbite family.

	A. D.
Sálah-uddín Yúsaf bin-Ayyúb, began 1168 .. died	1193
Malik-ul-'Aziz 'Usmán, son of Sálah-uddín, ..	1197
Malik Mansúr Muhammad bin-'Usmán,	1200
Malik 'Adil Saif-uddín Abú Bakr bin-Ayyúb, ..	1218
Malik Kámil Muhammad, son of Saif-uddín, ..	1237
Malik 'Adil Abú Bakr bin-Kámil,	1239
Malik Sálah Ayyúb Najm-uddín bin-Kámil, ..	1249
he was slain in battle with the Franks,	
Malik Muazzim Túrán Sháh bin-Sálah,	1250
Malika Shajrat-uddurr, a slave girl of Malik Sálah, she reigned three years and died in	1255
Malik Ashraf Músa bin-Yúsaf, reigned 5 years.	

Malik Moizz 'Azz-uddín Eaihak, a Turkoman slave or Mamlúk of the Ayyúbite dynasty, married the queen Malika Shajrat-uddurr, and ascended the throne of Egypt. His descendants ruled for nearly one hundred years, and were called the Mamlúkites.

Salamat 'Ali, سلامت علي, the city Munsif of Allahábád who became a rebel and was hung in June, 1857 A. D. at that station.

Salamat 'Ali Khan, Hakim, حكيم سلامت علي خان, of Benares, author of a Treatise on Music, who lived about the commencement of the present or nineteenth century.

Salami or Salmi, سلمى, this word, which signifies a native of Baghdád, was also the surname of Abú'l Hasan Muhammad bin-Obeid-ullah, who was one of the most illustrious Arabian poet of his time. He lived at the court of 'Azd-uddaula, a Sultán of the dynasty of the Bóyaides, who reigned at Fars and 'Irák from 976 to 983 A. D.

Salar Masa'ud Ghazi, سالار مسعود غازي, *vide* Masa'ud Ghází (Salár).

Salhahan or Salivahana, سالباهن, is said to have been the son of a potter and to have lived at Patar on the Godavari. His era is still in use in the Dakhin, its date is 78 A. D.

Salim, سليم, the poetical title of Muhammad Kulí, who came to India from Persia during the reign of Sháh Jahán and was employed by Islám Khán, wazír. He is the author of a Diwán and also of a Masnawí which he wrote in Persia, and in which he describes Lahiján. But when he came to India, he altered the heading and called it a description of Kashmír. He died in the year 1647 A. D., 1067 A. H.

Salim, مير محمد سليم, Mir Muhammad Salim of Patna a merchant who died at Murshidábád in 1781 A. D., 1195 A. H., and left a Masnawí in Urdu.

Samdik Phra Paramidr, سامديک فري پر پيدتر, king of Siam who came to Hindústán in the beginning of 1872, and was received in Calcutta, Lakhnau, Bombay, &c., &c. with all the honours due to high rank.

Salim I, Sultan, سلطان سليم, emperor of the Turks or Constantinople, and the greatest monster of that monstrous race, was the second son of Báyezid II whom he defeated in a battle, and after poisoning him and murdering eight of his brothers or nephews, ascended the throne of Turkey on the 6th April, 1512 A. D., 18th Safar, 918 A. H. He subverted the Mamlúks of Egypt, bringing it with Palestine, Syria, and Arabia under the yoke of the Turks. He invaded the kingdom of Persia; subdued and slew Aladeules, the mountain king of Armenia and reduced his kingdom to the form of a Turkish province. He repressed the forces of the Hungarians by a double invasion. But when intending to turn all his forces upon the Christians, he was suddenly seized with a cancer on his back whereby he died on Friday the 21st of September, 1520 A. D., 6th Shawwal, 926 A. H. on the very spot where he had formerly unnaturally assaulted his aged father. He was succeeded by his son Sulaimán I, surnamed The Magnificent.

Salim II, Sultan, سلطان سليم succeeded his father Sulaimán I, surnamed The Magnificent, as emperor of the Turks in September, 1566 A. D., Safar, 974 A. H. He was an idle and effeminate emperor; but his deputies took from the Venetians the isle of Cyprus, and from the Moors the kingdom of Tunis and Algiers. Over this emperor the Christians were victorious in that famous sea-fight called the battle of Lepanto, when he lost above 35,000 men besides his fleet. Devoting his time to the several pleasures of his seraglio, he died, little respected, on the 9th December, 1574 A. D., Shaban, 982 A. H., aged 52, and was succeeded by his son Sultán Murád III.

Salim III, Sultan, سلطان سليم, son of Mustafá III, was born in 1761 A. D., Rajab, 1203 A. H., and succeeded to the throne of Turkey on the death of his uncle Ahmad IV, in April, 1789 A. D. He began his reign with a war with Catharine II of Russia, in which peace was purchased by great sacrifices of territory. At a later period Egypt was invaded by the French; but they were defeated, and compelled to quit the country, by the English, in 1801. A revolt of the Jannisarís deposed Salim on the 28th of July, 1807 A. D., Jumáda I, 1222 A. H., and raised Mustafá IV to the throne; but he was deposed after a reign of one year, and Mahmúd II made emperor 1808 A. D.

Salim Chishti, Shaikh, شيخ سليم چشتي, of Fathapúr

Síkri, surnamed Shaikh-ul-Islám, a Muhammadan saint who, during his life was greatly revered by the emperor Akbar. It is said that by his prayers the king was blessed with several children. His father Bahá-uddín was a descendant of Shaikh Farid Shakarganj. He was born at Dehlí in 1478 A. D., 883 A. H., was a disciple of Khwája Ibráhim Chishti, and resided on a hill close to the village of Síkri in the province of Agrah. By the liberality of the emperor, he built a splendid Masjid or mosque on the hill, called the Masjid of Fathapúr Síkri, which was completed in 1571 A. D., 979 A. H., at a cost of 5 lacs of rupees. He died a few months after its completion on the 13th February, 1572 A. D., 27th Ramazán, 979 A. H., aged 96 lunar years, and was buried

on the top of the hill where his tomb is to be seen to this day. He was one of the chief saints of Hindústán, and his sayings are worthy of commemoration. After his death his son Badr-uddín succeeded him to the guddi. His pedigree runs thus: "Shaikh Salím Chishtí, the son of Bahá-uddín, the son of Shaikh Sulaimán, the son of Shaikh 'Adam, the son of Shaikh Músá, the son of Shaikh Maudúd, the son of Shaikh Badr-uddín, the son of Shaikh Farid-uddín of Ajúdhun, commonly called Shakarganj." Twenty-four times Salím Chishtí is said to have gone on a pilgrimage to Mecca and returned again. His bread was made of singhárus that were produced in the reservoir of Sikrí. His son Kutb-uddín was killed in Bengal by Shor Afkan, first husband of Nur Jahán. His grandson Islám Khán, the son of Badr-uddín was raised by the emperor Jahángir to the rank of an Amír and was appointed governor of Bengal in 1608 A. D., 1017 A. H. *Vide* Islám Khán.

Salím Shah Sur, سلیم شاه سور, also called Islám Sháh and Jalál Khán, was the younger son of the emperor Sher Sháh. His elder brother 'Adil Khán being absent at his father's death, Jalál Khán ascended the throne in the fortress of Kalinjar on the 29th of May, 1545 A. D., 17th Rabi' I, 952 A. H., and assumed the title of Islám Sháh, which by false pronunciation was turned to that of Salím Sháh. He reigned nine years and became afflicted with a fistula, of which he died at Gwáliar 1554 A. D., 961 A. H., in which year also died Muhmúd Sháh king of Gujrát, and Burhán Nizám Sháh king of Ahmadnagar. In commemoration of the remarkable circumstance of these monarchs dying almost at the same time, Mauláná 'Alí the father of the celebrated historian Firishta, wrote a short epitaph, in which the words "the ruin of kings," exhibit the Hijrí year 961 A. D. The remains of Salím Sháh were conveyed to Sahsarám and buried close to his father's tomb, Salím Sháh was succeeded by his son the prince Firoz, then 12 years of age, who was placed on the throne by the chiefs of the tribe of Súr, at Gwáliar. He had not reigned three days (some say three months) when Mubáriz Khán the son of Nizám Khán Súr, at once the nephew of the late Sher Sháh, and brother-in-law of Salím Sháh, assassinated the young prince, and ascending the throne, assumed the title of Muhammad Sháh 'Adil.

Salima Sultana Begam, سلیمه سلطانہ بیگم. The mother of this lady was Gulrukh Begam the daughter of the emperor Bábar Sháh who gave her in marriage to Mirzá Núr-uddín Muhammad by whom she had Salima. Salima was married to Bairám Khán KhánKhánán in 1558 A. D., the marriage took place at Jalandhar with the consent of the emperor Akbar who was present at the nuptials. After the death of Bairám Khán in 1561, she became the wife of the emperor, by whom she had a daughter named Sháhzáda Khánam, and a son named Sultán Murád. She was well-versed in Persian and had a good genius for poetry. She died in the reign of the emperor Jahángir 1612 A. D., 1021 A. H.

Salima Bano Begam, سلیمه بانو بیگم, the daughter of Sulaiman Shikoh, the son of Dára Shaikh, was married to Prince Muhammad Akbar, Aurungzeb's fourth son. Their offspring was Nikasiar who was proclaimed emperor at Agrah and imprisoned by Rukn-uddaula.

Salimi or Hasan Salimi, Maulana, حسن سلیمی, مولانا, a poet who died and was buried at Subzwár, in the year 1450 A. D., 854 A. H. He has left a Díwán.

Salghur, سلغر, from whom the Atábaks of Fárs were descended, was a Turkish general in the service of the Saljúki kings, and was entrusted with the charge of one of the princes of that race and appointed to the government of Fárs and some adjoining provinces. Salghur

managed not only to keep his government during his life, but to transmit it to his descendants, seven of whom held Fárs as governors, *vis.* :—

1. Maudúd, the son of Salghur.
2. Fazlán-Shubán-Karra, who received the government from Alp Arsalán, rebelled, but was subdued by Nizám-ul-Mulk the prime-minister of the Sultán.
3. Rukn-uddaula.
4. Atábak Jalál-uddín Jawálí.
5. Atábak Kuraja, who built a college at Shíráz, and a palace called Takht Kuraja.
6. Atábak Mankús.
7. Búzaba, who is said to have been a just and wise governor. After the death of Búzaba who was the last of these governors, Atábak Sunkar the great grandson of Salghur, succeeded in 1148 A. D., and became a powerful ruler. *Vide* Sunkar and Muzaffar.

Salibi or Thalibi, Imam, ثالبي, author of the Tarikh Ghadr-us-Siar," and "Tarikh Aráes."

Salih Bano, صالحه بانو, the daughter of Kásim Khán and wife of the emperor Jahángir who gave her the title of Bádsháh Mahal.

Salik Kazwini, and **Salik Yezdi**, سالک قزوینی, سالک یزدی. These two poets, one from Kazwín and the other from Yezd, flourished in the time of the emperor Sháh Jahán, and both died in the reign of 'Alamgir. Sálík Kazwini died in 1699 A. D., 1080 A. H., and the other, one year after him.

Salik, سالک, poetical title of Sháh Ibrahim.

Salim, حاجي محمد اسلم, author of a Díwán which he completed in 1701 A. D., 1082 A. H. His proper name is Hájí Muhammad Aslam.

Saljuk, سلجوق, *vide* Saljúki.

Saljuki, سلجوقي, a dynasty of Tartar kings who derive their name from Saljúk, a chief of great reputation, who had been compelled to quit the court of Bighú Khán the sovereign of the Turks of Kapchák. Saljúk, who had proceeded with his tribe to the plains of Bukhárá, embraced the religion of Muhammad and acquired the crown of martyrdom in the war against the infidels. His age of an hundred and seven years, surpassed the life of his son Mikáil; and Saljúk adopted the care of his two grandsons Tughral and Ja'far; the eldest of whom, at the age of 45 years was invested with the title of Sultán in the royal city of Naishápúr. It is said that Mikáil became known to Sultán Mahmúd of Ghazni, and was greatly honoured by that monarch. They relate, that on Mahmúd asking the ambassador of their chief, what force they could bring to his aid; "Send this arrow," said the envoy, presenting one of two which he held in his hand, "and 50,000 horse will appear!"—"Is that all?" exclaimed Mahmúd. "Send this," said he presenting the other, "and an equal number will follow." "But suppose I was in extreme distress," observed the monarch, "and wanted your utmost exertions?"—"Then," replied the ambassador, "send my bow, and 200,000 horse will obey the summons!" The proud conqueror heard with secret alarm, this terrifying account of their numbers: and we are told that he anticipated the future overthrow of his empire. Tughral Beg and his brother served for several years under Sultán Mahmúd. In 1036 A. D., 429 A. H., the former resisted Sultán Masa'úd the son of Mahmúd, and received investiture as Sultán of Khurásán from the Khalífa of Bagh-

dád. *Vide* Tughral Beg who was the first king of the Saljûk dynasty of Persia. Kadard was the first of Saljûk dynasty who reigned in Kirmân; Sulaimân or Kutlanish, the first Sultân of Saljûk dynasty who reigned in Râm or Anatolia.

Salman, سلمان, a poet who died in 1530 A. D., 937 A. H.

Salman, 'Aka, آقا سلمان, also called Mirzâ Hisâbî, is the author of a commentary on the Preface of the Gulistân of about 3000 lines. He devoted himself to Sûfiyism and wrote a treatise thereon. He also compiled an Arabic Commentary on Kûsanjî's Persian treatise on astronomy; another work of his is called "Aosâf-ul-Bilâd." He was living in 1585 A. D., 993 A. H.

Salman Farsi, سلمان فارسي, or the Persian. Is said to have been a native of a small place near Isfahân, and that on passing one day by a Christian Church, he was so much struck by the devotion of the people, and the solemnity of the worship, that he became disgusted with the idolatrous faith in which he had been brought up. He afterwards wandered about the East, from city to city, and convent to convent, in quest of a religion, until an ancient monk, full of years and infirmities, told him of a prophet who had arisen in Arabia to restore the pure faith of Abraham. He then journeyed to Mecca, and became a convert to Muhammadanism. This Salman rose to power in after years, and was reputed by the unbelievers of Mecca to have assisted Muhammad in compiling his doctrines. He died at Maddên in Persia in 653 A. D., 33 A. H.

Salman Sawaji, سلمان ساوجي, a celebrated Persian poet, native of Sâva, surnamed Jalâl-uddîn Muhammad, who flourished in the time of Amir Shaikh Hasan Jalâyer also called Hasan Buzurg, and his son Sultân Aweis, rulers of Baghdâd. In the latter period of his life he became blind, and having retired from the world, died in the year 1377 A. D., 779 A. H. He is the author of a poem entitled "Jamsheid-wa-Khursheid," and of the "Firâk-nâma," and several other works, and also of a Diwân.

Sam, سام, the son of Narimân, and grandfather of Rustam the celebrated hero of Persia. *Vide* Zâl and Manúchehr.

Samanini, سمانيني, commonly called so, but his proper name is Abû'l Kâsim 'Umar, and his father's name Sâbit. He was an excellent Arabic grammarian and died in 1050 A. D., 442 A. H.

Sam Mirza, سام مرزا, the son of Shâh Ismâ'îl I. He is the author of the work called "Tuhfa Sâmi," being a biography of the contemporaneous poets of Persia, compiled in 1550 A. D., 957 A. H. His poetical name is Sâmi.

Samrat Jagannatha, شمراٹ جگناتھ, a Brâhman, who made a version of Euclid's Elements by order of Sewâf Jai Singh, Râjâ of Jaipur, in Sanskrit and called it "Rekhi Ganita."

Sam Sultan Bahadur, سام سلطان بہادر, a native of Gujrât, and author of the "Târikh Bahâdur Shâhî."

Saman, سامان, the great-grandfather of Ismâ'îl Sâmán, the first king of the Samânides. His grandson Nasr Ahmâd was appointed governor of Bukhârâ by Mo'tamid the Khalîfa of Baghdâd, in 874 A. D.; 261 A. H., *vide* Ismâ'îl Samânî.

Samani, ساماني, a dynasty of Muhammadan kings who reigned over Transoxania, holding its court at Bukhârâ. Its power extended over Khwârizm, Mâwar-un-Nahr, Jurjân; Siwaстан and Ghaznî. This dynasty continued to reign in Bukhârâ for a period of 128 years, when it became extinct by the death of its last prince 'Abdul-malik II, in 999 A. D., 389 A. H. The first king of this race was Ismâ'îl Sâmánî, great-grandson of Sâmán, a robber-chief from whom this dynasty took its name.

Samani or Samnani, ساماني, an Arabian author who in the 6th century of the Hijrî wrote a dictionary of the names of all the Arabian authors, entitled "Fî'l Ansâb," which in the succeeding century was abbreviated by Ibn-ul-Asir, and this extract again shortened by Sayûtî. *Vide* Jalâl-uddîn Sayûtî.

Sama-ullah, Shaikh, شيخ سماء الله, or Samâ-uddîn, one of the great Mashâ'ekhs of India, and brother of Shaikh Ishâk. He lived in the time of Sultân Bahlôl Lodî, and died according to 'Abdul Haq in 1496 A. D., 901 A. H., and lies buried on the banks of the Hauz Shamsî at Dehlî.

Sammugarh, ساموگر, a place in Agra built by the emperor Akbar.

Sambhaji, سنبھاجي, the son of Sewâjî Bhosla the Marhâtta chief and second râjâ of Sitâra. He was at Parnâla when his father died, and a faction endeavoured to secure the succession to Râjâ Râm, a son of Sewâjî by another wife. But Sambhâjî supported by the greater part of the troops, who had been the companions of his contests with the forces of the emperor 'Alamgir, established his sovereignty. He behaved with great cruelty to his opponents, imprisoned Râjâ Râm and reigned nine years. He succeeded his father in April, 1680 A. D., generally spent his time in female pleasure and excessive drinking, and possessed no talents for government. He listened to the advice of no one, having a conceited opinion of his own abilities, and chose for his favourite Kab Kalâs or Kâlûsâh, a Brâhman with whom he acted such scenes as made him hateful to the world. He was taken prisoner together with his wife and children by the officers of the emperor 'Alamgir, who ordered him to be executed. His eyes were first destroyed with a hot iron, his tongue cut out, and he was at last beheaded along with his favourite. This event took place in July or August, 1689 A. D., 1100 A. H. His son Sâhji also called Sâo or Sâhû, an infant, was acknowledged râjâ by the Marhâtas, but he was soon after taken prisoner by 'Alamgir and confined till the death of that monarch when he was released. *Vide* Sâhji II.

Sambhu Singh, سنہر سنگھ, Maharana of Udaipur and Meikwar, who was invested a G. C. S. I. on the 6th of December, 1871 A. D., died on the 7th October, 1874 A. D., at the early age of 27. He succeeded to the gaddî of Mewar by adoption in 1862. His elevation was great and sudden, as his father, a brother of the late Râna Sarûp Singh had fallen under suspicion of conspiring to gain his way to the throne by poisoning the invalid Sarûp; and, while the father died under the hands of assassins in a prison within the walls of the palace, the son, along with other members of the family suffered for several years the most cruel persecution.

Samnani, سمناني, one of the chief followers of the Sûfî sect who died in 1335 A. D., 736 A. H., six years before Khwâja Kirmânî. *Vide* Ata-uddaula Samnânî.

Samru or Sombre, سامرو, *vide* Shamrû.

Samsam-uddaula, مصمص الدولہ, title of Shâhnawâs Khân, which see.

Samsam-uddaula or Samsam Jang, **مصمم الدوله**, **مصمم جنگ**, the son of Samsam-uddaula Shahnawáz Khán, who received the same title after his father's death. Both of them held distinguished positions in the court of the Nizám of Haidarábád. *Vide* Shahnawáz Khán.

Samsam-uddaula, **مصمم الدوله**, the son of Mirzá Nasir who came to India from Máizindaran in the reign of the emperor Sháh Alam. Samsam-uddaula whose original name was Malik Muhammad Khán, received the title of Nawáb Samsam-uddaula Malik Muhammad Khán Dilair Jang from Nawáb Najaf Khán. He died in Jaipur in 1804 A. D., 1219 A. H.

Samsam-uddaula, **مصمم الدوله**, entitled Khán Daurán, held the high rank of Amír-ul-'Umrá in the reign of the emperor Muhammad Sháh. *Vide* Khán Daurán.

Sana', **صانع**, poetical name of Shaikh Nizám-uddín Ahmad commonly called Basí Mián. He flourished about the year 1738 A. D., 1151 A. H.

Sanai, Husain, **حسين ثنائي**, *vide* Khwája Husain Sanai.

Sanai, Shaikh, **شيخ ثنائي**, commonly called Hakím

Sanái, a celebrated poet and native of Ghazni, who flourished in the reign of Bahrám Sháh, son of Mas'úd Sháh of Ghazni. He is the author of several poems. His last work which he dedicated to Bahrám Sháh, is called the "Hadika," or "Hadikat-ul-Ilakák," the Garden of Truth, a very beautiful poem on the unity of God and other religious subjects, said to contain 30,000 verses. This book he finished 1131 A. D., 525 A. H., in which year he is supposed to have died, aged 62 years. He is also the author of a small work containing about 280 verses, entitled "Ramúz-ul-Anbia wa Kanúz-ul-Aulia," and of a Diwán.

Sanai, Maulana, **مولانا ثنائي**, author of a poem, entitled *Bágh Iram*.

Sana-ullah, Maulana, **مولانا ثنا الله**, Kázi of Panípat, flourished about the year 1539 A. D., 946 A. H., and is the author of the commentary called "Mazharí" and other works; one of which is called Saif-ul-Mashúf.

Sandhal Deo, **گندهال ديو**, one of the Rájás of Ameir, now called Jaipur. After him reigned Gokul or Kantál, and after him reigned Pájandeva or Pájurjí about the year 1185 A. D. He married the daughter of Prithi Rájá. After him Malesi, after him the following rájás reigned in succession, Bījūjí, Rajdeo, who was defeated by Mahmúd II, 1261 A. D. Kílan, Kantál, who built the city of Ameir, Jūnsi, Udaikaran, Nar Singh, Banbeir, Udheirao, Chundarsein, Prithiraj, murdered by his son Bhím, Ayskaran; after him reigned Bharamal also called Púranmal and Biharmal, which see.

Sangham Lal, **سنگم لال**, a Hindú whose poetical name was Izzat. He was a pupil of Mirzá Ján Jánán Mazhar, and was living at Agrah 1760 A. D., 1174 A. H.

Sanjar, Mir, **مير سنجر** also called Sháh Sanjar Bījápúrí, was the son of Mir Haidar Káshí the punster. He was an excellent poet and flourished in the time of Sultán Ibráhím 'Adil of Bījápúr. He died in 1612 A. D., 1021 A. H., and left a Diwán.

Sangram Shah, **سنگرام شاه**, Rájá of Kharakpúr in South Bihár, defied the Mughal armies in the time of Akbar, lost his life in a struggle, and his son and successor were forced to become converts to Islám.

Sanjar Shah, **سنجر شاه**, the son of Tughan Sháh II. He was cotemporary with Takash Khán who married his mother and adopted him; but when he rebelled against him, Takash blinded him.

Sanjar, Sultan, **سلطان سنجر**, the third son of Sultán Maliksháh Saljúkí. He held at his father's death, 1092 A. D., the government of Khurásán, and took little concern in the troubles that ensued on that event: but after the death of his brother, Sultán Muhammad, he may be deemed the actual sovereign of Persia. He forced Bahrám Sháh, a monarch of the race of Ghazni, whose capital was Láhor, to pay him tribute; and Aláuddin, prince of Ghór, who had defeated Bahrám Sháh and taken Ghazni, yielded in his turn to the superior fortune of Sanjar, by whom he was defeated, made prisoner and tributary to the house of Saljúk. But Sanjar, after a long reign marked by singular glory and success, was destined to experience the most cruel reverses of fortune. In the year 1140 A. D., 535 A. H., he advanced far into Tartary to attack Gour Khán, the monarch of Kara Khatá, and suffered a signal defeat in which almost his whole army was cut to pieces, his family taken prisoner, and all his baggage plundered. He next marched, 1163 A. D., 547 A. H., against the Turkman tribe of Ghuz who had withheld their usual tribute of 40,000 sheep: an action ensued, in which he was defeated and taken prisoner. During his long confinement of four years, his dominions were ruled by his favourite Sultána Khátún Turkán: at whose death in 1156 A. D., 551 A. H., Sanjar made an effort to escape and was successful; but he lived only a short time after he regained his liberty, for he died on Friday the 24th May, 1157 A. D., 11th Rabí' II, 552 A. H., in the 73rd year of his age, and was buried in Marv. The Saljúk dynasty in Khurásán ceased with his existence, and most part of his kingdom fell into the possession of Khwárizm Sháh Atsiz ibn-Muhammad ibn-Anushtakim the grandfather of Takash Khwárizm Sháh. The poets of his court were Adíb Sábir, Rashid Wátwát, Abdul Wásá, Jabulí, Farid Kátib, Anwari, Malik 'Imád Zauzaní, and Sayyad Husain of Ghazni.

Sanka, **سنگا**, *vide* Ráná Sanká.

Sankar, **سنگر**, *vide* Sunkar.

Saraj-uddin, **سراج الدين**, *vide* Siráj-uddín.

Sarbaland Khan, **سربلند خان**, an Amír of the time of the emperor 'Klamgír, who held the rank of 4000 and died in the year 1679 A. D., 1090 A. H.

Sarakhsi or Al-Sarakhsi, **سرخسي**, *vide* Abú Bakr Muhammad-al-Sarakhsi.

Sarbadal, **سربدال**, a tribe of Afgháns of Sabzwár. *Vide* 'Abdul Razzák.

Sarbaland Khan, **سربلند خان**, entitled Nawáb Mu-báriz-ul-Mulk, was governor of Patna in the time of Farrukh-siyar, and was recalled to court about the year 1718 A. D., 1130 A. H. In the reign of the emperor Muhammad Sháh he was appointed governor of Gujrát 1724 A. D., 1137 A. H., but in 1730 A. D., 1143 A. H. was removed from his government on account of his

consenting to pay the Marhattas the Chouth or part of the revenue of that province, and Rájá Abhay Singh the son of Ajit Singh Rathor was appointed to succeed him. Sarbaland Khán made some opposition to his successor, but was defeated and prevented from coming to court by the emperor. He was, however, after some time appointed governor of Allahábad, 1732 A. D., 1145 A. H., when he deputed his son Khánazád Khán to command, himself residing at court. He died in 1745 A. D., 1158 A. H.

Sardar Singh, سردار سنگه, present Rájá of Bikaner, (1857).

Sari Sakti, سري سقطي, a celebrated Musalmán saint, was called Sakfí because he formerly dealt in metals, but afterwards became a disciple of Maráf Karkhí. He was the uncle of Shaikh Junaid as well as his master. The following anecdote is related on good authority: Sari Sakti said that for thirty years he never ceased imploring divine pardon for having once exclaimed, "Praise be to God!" and on being asked the reason, he said: "A fire broke out in Baghdád, and a person came up to me and told me that my shop had escaped, on which I uttered those words, and even to this moment I repent having said so, because it showed that I wished better to myself than to others." He died on Wednesday the 9th of August, 870 A. D., 6th Ramazán, 256 A. H., and is buried at Baghdád. Some authors say that he died three years before that period.

Sarfraz Khan, Nawab, نواب سرفراز خان, entitled 'Alá-uddaula, was the son of Nawáb Shuja-uddaula or Shuja-uddin, governor of Bengal, whom he succeeded on the 13th March, 1739 A. D., 13th Zil-hijja 1151 A. H. He reigned one year and two months, and was slain in an attack made by Alahwardí Khán Mahábat Jang on the 29th April, 1740 A. D., 13th Safar, 1153 A. H. The cause of this murder is thus recorded: "Alá-uddaula having accidentally met the niece of his wazír Mahábat Jang, a young lady who bore the repute of being the most beautiful woman of the age, first commanded, and then entreated, her to withdraw her veil, that he might enjoy one look at her face. The modest damsel, overwhelmed with confusion and terror, entreated the prince's pardon, and, pleading eloquently for her honour, declined to gratify his curiosity; but he, being charmed with her exquisite grace and the delicious tones of her voice, was fired with a hasty determination, and himself withdrew the veil. He gazed in ardent admiration on her lovely countenance for a few seconds; then dropping the drapery, he asked forgiveness for his rudeness, and paying the beauty some princely compliment, passed on. The unhappy girl fled in tears to her father, 'Atáulláh, and to her uncle the wazír, and with mixed indignation and shame, declared the sad tale of her disgrace, and immediately afterwards destroyed herself with poison. Suffice it to say, that the prince became their victim within a few hours."

Sarfi Sawaji, صرفي سناوجي, a poet named Shaikh Yaqúb who flourished in the time of the emperor Akbar, and wrote a chronogram on the death of Amír Fath-ulláh Shírání and Hakím Abúl Fatha Ghlání, both of whom died in 1589 A. D., 997 A. H. He was a native of Sáwa in Persia and came to India where he died in 1595 A. D., 1003 A. H., and left a Diwán.

Sarfoji, سرفوجي, Rájá of Tanjore, a descendant of Ekkoji, the brother of the celebrated Siwájí the Marhatta chief. By the treaty of 25th October, 1799 A. D., the English Government decided between two rival claimants, to place Sarfoji upon the masnad, on condition that he transferred

the management of his territory to the British, consenting to receive in lieu of its revenue, an annual payment of £118,350. The absolute sovereignty of the fortress and city of Tanjore itself, were at the same time guaranteed to the prince. Sarfoji died in 1832 A. D., and was succeeded by his only son Siwájí, who reigned 23 years and died on the 29th October, 1855 A. D., leaving no legitimate son to succeed him. The surviving family consisted of the following persons: viz., The Queen Dowager, 16 wives, 2 daughters, 2 sisters, 6 natural sons, 11 natural daughters, and 54 collaterals.

Sarhindi Begam, سرهندي بيگم, one of the wives of Sháhjahán, who built a garden at Agra, no traces of which are left now.

Sarkhush, سرخوش, the poetical name of Muhammad Afzal who was born in 1640 A. D., 1050 A. H., flourished in the time of the emperor 'Alamgir. He wrote a biography of the poets of his own time, entitled "Kalmát-ush-Shu'ará," the letters of which, if taken according to their respective numbers, will give the year in which it was written, viz., 1682 A. D., 1093 A. H. He was a good poet, had the good fortune to become acquainted with almost all men of talents of his day. He died at the advanced age of 76 years about the year 1714 A. D., 1126 A. H., and left besides the above-mentioned work, four Masnawis or poems, viz., "Husn-o-Ishk," "Núr-i-'Alí," "Sákí-náma," and "Sháh-náma Muhammad 'Azim."

Sarmad or **Muhammad Sarmad**, سرمد, Kāzī of Seringapatam in the time of Tipú Sultán, by whose request he translated into Persian a work in the Dakhaní dialect, and called it "Khulása Sultání."

Sarmad, سرمد, the poetical name of an Armenian merchant who came to India in the reign of the emperor Sháh Jahán. In one of his journeys towards Thatta, he fell so passionately in love with a Hindú girl, that he became distracted and would go about the streets stark naked. He was well-versed in the Persian language and was a good poet. In the beginning of the reign of 'Alamgir, he was sentenced to death on account of his disobeying the orders of that emperor who had commanded him not to go about naked. This event took place about the year 1661 A. D., 1072 A. H. Some say that the real cause of his execution was a Rubáí which he had composed, the translation of which is "The Mullahs say that Muhammad entered the heavens; but Sarmad says that the heavens entered Muhammad." His tomb is close to the Jamá Masjid at Dehli.

Sarmadi, سرمدي, Takhallus of Muhammad Sharif of Isfahán. He died 1606 A. D., 1015 A. H.

Sarup Chand, سروپ چند, a Hindú, who is the author of a history called "Sahif-ul-Akhbar."

Sarsabz, سارشابز, poetical name of Mirzá Zain-ul-Abidin Khán, son of Nawáb Salar Jang. He is the author of a Diwán.

Sarup Singh, رانا سروپ سنگه, present Rájá of Udaipur, (1857) died 1862 A. D.

Sarshar, سرشار, the poetical name of Murshid Kulí Khán Rustum Jang, son-in-law of Nawáb Shujá-uddin of Bengal. He was living in the time of Nawáb Mahábat Jang.

Sarwar, سرور, poetical name of 'Azim-uddaula Nawáb Mír

Muhammad Khán Bahádúr, a son of 'Azim-uddaula Abú'l Kásim Muzaffár Jang. He died in 1834 A. D., Shawwál, 1250 A. H., and left besides the Tazkira called "Umda-e-Muntakhiba," a thick Díwán.

Sarwat, سرورت, *vide* Jugál Kishór.

Sata, ساطع, takhallus of a poet.

Satesh Chandar Rae Bahádúr, چندررای بہادر, سیتش, Mahárájá of Nadea, the great-grandson of Rájá Kishan Chandar Rae who aided the English in despoiling Siráj-uddaula, died November, 1870 A. D.

Sayadat Khan, میاداد خان, brother of Islám Khán, a nobleman of the reign of Sháh Jahán; he died in the month of July, 1659 A. D. His son's name was Fazl-ulláh Khán.

Sayyad Ahmad Kabir, سید احمد کبیر, grandfather of Sayyad Jalál Bukhári, and a Musalmán saint, whose tomb is in Bijaimandil near the tomb of Sháh Muhammad Khayálí at Dehli.

Sayyad Ahmad, سید احمد منصف دہلی, Munsif of Dehli in the British Government service, was the son of Sayyad Muhammad Muttakí Khán Bahádúr, and author of the work called "Asár Sanádí," containing a description of old Dehli and Sháhjahánábád, and also of another work, entitled "Silsilat-ul-Malúk." The native place of his ancestors, is Arabia. They removed afterwards to Hirat, and during the reign of Akbar the Great, they came into India. Ever since that period, they have enjoyed royal titles and dignity. He was living in 1857 A. D., 1273 A. H.

Sayyad Ahmad, سید احمد, brother of the celebrated Sayyad Jalál Bukhári. He was left in charge of Gujrát by Dará Shikóh in 1659 A. D. His elder brother's name was Sayyad Jafar Khán. His tomb is near Tájjanj at Aghrah.

Sayyad Ahmad Khan, سید احمد خان, *vide* Ahmad Khán (Sayyad).

Sayyad Ahmad, سید احمد بریلوی, of Bareilí, who raised a religious war with the Sikhs in the Panjáb and was killed at Bulákoṭ. He began life in an indifferent school for the character of reformer and saint, which he ultimately assumed, as a sawár serving with Amír Khán's free-booting horse in Málwá. Quitting that service, he repaired to Dehli, and became a disciple of Sháh 'Abdul 'Aziz, a very celebrated devotee of the city; the fame of whose knowledge and piety has been widely extended throughout this side of India. It is frequently said by natives, that it was from Sháh 'Abdul 'Aziz, that Sayyad Ahmad derived the peculiar opinions which he subsequently promulgated, and the design which he adopted of preaching up a religious war. It is at least certain, that the chief of his first disciples, and the most constant associates of all his fortunes, were two near relatives of 'Abdul 'Aziz, one his nephew, Maulwí Muhammad Ismá'il, author of the Sirát-ul-Mustakím, the other his son-in-law, and also partially a contributor to the book, named Maulwí 'Abdul Hai. By these persons, Muhammad Ismá'il is generally esteemed to have been a man of much talent and learning. The extreme honour which he and his brother Maulwí paid to Sayyad Ahmad, who was himself nearly illiterate, had a powerful effect in attracting towards him the respect of the vulgar. They rendered him almost menial offices, running, it is said, with their shoes off, by the side of his palankeen, when, he moved

out with his servants. From his first leaving Dehli, he assumed the name of a religious teacher, and commenced spreading his religious doctrines. The general spirit by which these were animated (identical nearly with that of the tenets of the Arabian Wahábí, of whom the sect of Sayyad Ahmad may perhaps be accurately termed an Indian imitation) was the ardent profession of Muhammadanism in its primitive simplicity and fervour, and the utter rejection of all idolatrous or superstitious innovations, whencesoever derived. The manner in which they were at first actually received was, however, highly favourable. When Sayyad Ahmad at last came down to Bengal, he had got together many followers, and had established an extensive reputation. He arrived in Calcutta with a considerable retinue towards the end of 1821 A. D., and immediately a great majority of the Muhammadans of the place, of all ranks and stations, flocked to become, or to profess themselves, his disciples. In the early part of 1822, he proceeded with his friends, the two Maulwis, to Mecca, from whence he returned in October of the next year, having touched for a few days at Bombay, where, with reference to the shortness of his stay, his success, in gaining numerous followers, was nearly as remarkable as in Calcutta. In December, 1823 A. D., he again started for Upper India. The next important event of his career, his commencing a religious war in the Láhor territories, did not occur till after a considerable interval, though the enterprise was one in which he had long openly announced his intention to engage. Its date is given in the "Targhib-ul-Jihád," or "Incitement of Religious War," a little treatise written in Hindústání during the continuance of the struggle, by a Maulwí of Kanauj, with the view, as its name purports, of rousing the Faithful to rally round the standard which had been raised in the Panjáb. "The tribe of Sikhs," says the indignant Maulwí, "have long held sway in Láhor and other places. Their oppressions have exceeded all limits. Thousands of Muhammadans they have unjustly killed, and on thousands have they heaped disgrace. The 'Azán, or summons for prayer, and the killing of cows, they have entirely prohibited. When at length their insulting tyranny could no longer be borne, Sayyad Ahmad, going to the direction of Kábul and Kandahár, roused the Muhammadans of those countries, and nerving their courage for action in the service of God, some thousands of believers became ready at his call to tread the path of God's service; and on the 21st December, 1826 A. D., 20th Jumáda I, 1242 A. H., the Jihád against the Káfir Sikhs began." The events of this war were watched with a natural interest by the Muhammadan population of India generally, whether followers of Sayyad Ahmad or not. Many of the inhabitants of our Western Provinces went in bodies to range themselves under his standard; and his emissaries gathered large contributions of money and jewels, even from our own distant Presidencies, and from the principal Muhammadan towns of the Dakhin. The prominent occurrences of the war, the perseverance with which it was kept up, the temporary and occasional successes which Sayyad Ahmad met with, and his ultimate death in battle, are well known. With his death, the struggle appears to have entirely ceased.—*Journal Asiatic Society of Bengal*, Vol. I, p. 480.

Sayyad 'Ali or Sayyad 'Ali Hamdani, علی ہمدانی,

Sayyad, a famous Sayyad who fled to Kashmir from his native city of Hamdán where he had incurred the wrath of Amír Taimúr. Seven hundred Sayyads are said to have accompanied his flight to Kashmir in the reign of Sultán Kutb-uddin. He arrived in that province in 1380 A. D., 782 A. H. He remained at Kashmir six years and named it the "Garden of Solomon" (Bágh Sulaimán). He died at Paklí whilst on his return to Persia. His son Mír Muhammad Hamdání, also a fugitive, brought in his train three hundred Sayyads to Kashmir,

where he remained twelve years. These two immigrations of fugitive Sayyads fixed the religion of the country, and were doubtless the chief cause of the religious persecutions which ensued in the following reign.

Sayyad 'Ali Shirazi, **سید علی شیرازی**, the saint of the Jokhia Sindhi tribe. His tomb is in Tatta. The inscription bears the date 1776 A. D., 1190 A. H.

Sayyad 'Ali bin-Shahab-uddin Hamdani, **سید علی بن شهاب الدین ہمدانی**, author of the "Tazkirat-ul-Mulúk," treating upon religion, articles of faith, duty of kings to their subjects, &c., &c.

Sayyad Husain Shahid, Amir, **امیر سید حسین شہید**, a Muhammadan saint or martyr, who was slain on the 9th of May, 1538 A. D., 9th Zil-hijja, 944 A. H. in the time of the emperor Humáyún, and is buried at a place called Naiki Mandi at Agra, where his tomb is to be seen to this day bearing a Persian inscription in verse.

Sayyad Kabir, Sayyad, **سید کبیر**. His tomb is still to be seen at Agra near a place called Sultanganj, and from the inscription on the tombstone, we learn that he died in 1609 A. D., 1018 A. H.

Sayyad Muhammad or Said Muhammad, **سید محمد**, author of an Arabic work on Theology called "Asrar 'Ulám."

Sayyad Muhammad, **سید محمد**, a poet whose poetical name is Rind, *vide* Rind.

Saydi, Mir, **میر سیدی**, a poet of Persia who in 1654 A. D., 1064 A. H. came to India in the reign of Sháh Jahán. It is said that in one instance he received a present of 5000 rupees from Jahán 'Ará Began the daughter of the emperor, and in another one lac for his poems. He died in 1672 A. D., 1083 A. H. and is the author of a Diwán containing, 4,000 verses.

Saifi of Bukhara, Mulla, **ملا سیفی بخاری**. He is the author of two Diwáns, one of Ghazals, and the other for the use of trades-people. *Vide* the following article.

Saifi of Naishapur, **سیفی نیشاپوری**, a poet who flourished in the reign of Aláuddin Takash of Khwarizm. There are several other poets of this name, such as Saifi of Bukhara, Amir Háji Saif-uddin Saifi, a nobleman at the court of Amir Taimúr, &c. One of them is the author of a small work on the art of writing poetry, called "Urúz Saifi" which he wrote in the year 1491 A. D., or 896 A. H. This work was translated into English in 1872 A. D. by H. Blochmann, M. A.

Saif Khan, **سیف خان**, a nobleman of the reign of the emperor 'Alamgir, who was appointed governor of the Sába of Agra in September, 1659 A. D., 1070 A. H.

Saif Khan, **سیف خان**, the brother of Zain Khán Koka.

Saif Khan, **سیف خان بن ابراہیم خان**, son of Ibráhím Khán, Fatha Jang governor of Bengal by a sister of the empress Núr Jahán, named Malika Bano Begam. His aunt the empress, having no sons by Jahángir, adopted Saif Khán as her own, and he was from his tender years brought up at court by the empress. He was subsequently governor of Bardwán where after some years as he was riding on an elephant through the street, a child was accidentally trodden to death. The parents loudly demanded an exemplary punishment on the driver. Saif

Khán refused their request and ordered them to be driven away. They made their complaint to the emperor, who ordered Saif Khán to make them ample amends for their loss; but Saif Khán threw them into prison which coming to the ears of the emperor, he sent for Saif Khán at Láhor, and for his disobedience had him trodden to death in the presence of the child's parents.

Saif Khan Koka, **سیف خان کوکھا**, eldest brother of Zain Khán Koka, who was raised by the emperor Akbar to the rank of 4000. He was killed in battle against Muhammad Husain Mirzá at Ahmadábád Gujrát in the year 1572 A. D., 980 A. H.

Saif-uddin Lachin, Amir, **امیر سیف الدین لچین**, a Turk of the tribe of Láchin, came to India about the year 1253 A. D., 651 A. H., and served under several emperors of Delhi. He is the father of 'Azz-uddin 'Alí Sháh, Hisám-uddin Ahmad and of Abú'l Hasan who is commonly called Amir Khusro, the celebrated poet of Hindústán.

Saif-uddin Asfarikati, **سیف الدین اسفراکاتی**, a poet who was a native of Asfarikat a town in Máwar-un-nahr. He flourished in the time of one of the Sultáns of Khwárizm, named Alp or Apal Arsalán who reigned after Atsiz and died in 1166 A. D., 561 A. H. Saif-uddin has left a Diwán containing 12,000 verses.

Saif-uddaula, **سیف الدولہ**, a prince of Hamdán who reigned about the year 967 A. D., 356 A. H.

Saif-uddaula or Saif-uddin, **سیف الدولہ**, son of 'Alá-uddin Hasan Ghóri, whom he succeeded in the kingdom of Ghór and Ghazni 1156 A. D., 551 A. H., and made over the latter province to his cousin Ghayás-uddin Muhammad the son of Sam. He was slain in a battle he fought against the Ghizán Turks 1163 A. D., 558 A. H., after a reign of seven years, and was succeeded by his cousin Ghayás-uddin.

Saif-uddaula, **سیف الدولہ** whose proper name is Mír Najábat 'Alí Khán, was the second son of Mír Ja'far 'Alí Khán, governor of Bengal, Behar and Urysa. He succeeded his brother Najm-uddaula who died of small-pox, in May, 1766 A. D., Zil-hijja, 1179 A. H., and assumed the title of Saif-uddaula. A pension was granted to him by the English, and the business of Názim managed by deputy. He lived after this three years and ten months, and died on the 10th March 1770 A. D., 8th Zi-Ka'da, 1183 A. H. He was succeeded by his younger brother Mubárik-uddaula, a minor.

Saif-uddaula, **سیف الدولہ**. This man, who was a faithful follower of Mirzá Najaf Khán, was a Hindú Rájput called Rathor, a native of Bikaner. Having been in service at Allahábád under the brother of the late Wazir, father of Muhammad Kúli; he became a Muhammadan about the year 1866, and was appointed to the charge of districts returning 20 lacs a year, with the title of Saif-uddaula.—*Mr. H. G. Keene's Moghul Empire*, page 110.

Saif-uz-zafar Naubahari, **سیف الظفر بنچرنوبار**, author of a work called "Durr-ul-Majális," containing anecdotes of various persons from the earliest ages to the time of Abú Sa'id Abú'l Khair who died in 1048 A. D., 440 A. H., together with a description of heaven and hell. He is also called Sayf Zafar Naubahári.

Sayyad, **سید**, the Sayyads who are also called Mírs, are the descendants of 'Alí, the son-in-law of the prophet.

Sayyad Abdullah, **سید عبد اللہ**, son of Sayyad 'Abdul

Kádir Ghlání, the great saint of Baghdád. His tomb is in the city of Tatta in Sindh.

Sayyad, سید, the poetical title assumed by Sayyad Namat-ullah Walí.

Sayyad Ahmad Jalal Bukhari, احمد جلال بخاری, سید. Vide Abú Jalál Bukharí.

Sayyad 'Ali, سید علی, vide Sayyad 'Alí.

Sayyad Husain or **Mir Husain**, a celebrated Muhammadan of Ghazní who died at Hirát in December, 1317 A. D., Shawwál, 717 A. H., aged 117 lunar years. He is the author of works called Nazhat-ul-Arwáh and Kanz-ul-Kamúz.

Sayyad Husain, Makhdum, مخدوم سید حسین, a contemporary of Shaikh Nizám-uddín Aulia, and author of the work called "Siar-ul-Aulia. See Wajih-uddín Mubárik Kirmání.

Sayyad Husain, سید حسین خنگ سوار, commonly called Khink Sawár. It is mentioned in the Akbar-náma, that Sayyad Husain came to India with Shaháb-uddín Ghórí, who after his conquest of India in 1192 A. D., 588 A. H. left him behind as governor of Ajmeer where he died some years after, and was buried on the hill where the fort of Ajmeer then stood. He is now venerated by the Muhammadans as a saint.

Sayyad Ismail Shah, سید اسمعیل شاه, commonly called "Pír Chattar," a Muhammadan saint, whose tomb is situated about two thousand paces out of the western gates of the city of Brouch on the northern bank of the Nurbada. The tomb is said to be upwards of three hundred years old. It is built of the ordinary form in a small enclosure. It is shaded by a Khizni tree which grows by the side of the eastern wall out of the enclosure. In the middle of the tomb is a reservoir about 5 feet 4 inches by 1 foot 8 inches, and in depth about 1 foot 2 inches. In the midst of the water there rises about one inch above it, a small island, or the inner tomb, of 4 feet by 1. This miraculous reservoir is always full to the brim of very cold water. Hundreds of visitors go to the shrine every Thursday, and drink a tumbler full of the water, but it never diminishes nor increases.

Sayyad Ja'far, سید جعفر زبیرپوری, of Zamírpúr or Zambírpúr, was a descendant of Sayyad Namat-ullah Walí. His poetical name was Rúhí. He died on the 30th of October, 1741 A. D., 1st Ramazán, 1164 A. H., and is buried at Zambírpúr, a place situated thirty miles from Lakhnau.

Sayyad Ja'far Khan, سید جعفر خان, the oldest son of Sayyad Jalál Bukharí, and brother of Sayyad Ahmad. After his father's death he sat on the masnad of Irshád as a spiritual guide. He lived in the time of the emperor 'Klamgír.

Sayyad Jalál Bukhari, سید جلال بخاری, vide Shaikh Jalál.

Sayyad Jalal Bukhari, سید جلال بخاری, son of Sayyad Muhammad Bukharí and a descendant of Sayyad Ahmad Kabir. A very proud and learned Musalmán who held the rank of 6000 in the reign of the emperor Sháh Jahán. He was born on the 11th February, 1595 A. D., 11th Jumáda, II, 1003 A. H. and died in 1647 A. D., 1057 A. H. and is buried near the gate of the city of Dehli. Some say his tomb is near Tárganj at Agrab.

Sayyad Sharif Jurjani, سید شریف جرجانی, vide Sharif Jurjání.

Sayyad Said, سید سعید, Sultán of Oman, and Imám of Muskat, who at the age of 16, ascended the throne in 1803 A. D. and reigned till his death in 1866. His dominions, after his death, were divided among two of his sons, one of whom is established at Zanzibar, the other resides at Muskat, and has the sovereignty of the Asiatic Provinces.

Sayyad Tehrani, سید طهرانی, author of a Diwán found in Típu Sultán's Library.

Sayyad Said, سید سعید, Imám of Muskat. The connection of the British with Muskat commenced in the beginning of the present century, when in conjunction with the then Imám, Sayyad Said, the English were engaged in suppressing the Wahabí pirates who infested the Persian Gulf and the Indian Ocean. Sayyad Said lived to a great age and filled the throne of Muskat for about fifty years. He died in 1856 A. D., and was succeeded by his son Thowayni who has recently been murdered by his son Salim. The old Imám left several sons, one of whom received as his share the kingdom of Zanzibar and the other Sayyad Turki another chiefship.

In the year 1868 A. D., one Azan bin-Ghais, aided by the other potentates, having attacked and driven the Sultán from the throne, occupied it himself. Sultán Salim fled to Bandar Abbás, where he is now. The new ruler Azan bin-Ghais is no doubt connected with the Wahabís and supported by them.

Sayadat, Mir Jalal-uddin, سیادت, a son of Mir Jamál-uddín Muhaddis. He flourished about the year 1670 A. D., 1081 A. H., and is the author of a Diwán.

Sayuf Zafar, Naubahari, سیوف ظفر نوبهاری, this is his correct name, however see under Saif-uz-zafar Naubaharí.

Sayuti, سیوطی, vide Jalál-uddín Sayúti.

Sidi or **Sayyad Maula**, سیدی مولا, a venerable sage, in a mendicant dress, who travelled from Jurján towards the east and arriving at Dehli, set up a great academy and house of entertainment for travellers and the poor of all denominations. Though he was very religious, and brought up in the Muhammadan faith, yet he followed some particular tenets of his own, so that he never attended public worship. He kept no women nor slaves for himself, and lived upon rice only; yet his expenses in charity were so great, that, as he never accepted any presents, men were astonished whence his finances were supplied, and actually believed, that he possessed the art of transmuting other metals into gold. He made nothing of bestowing two or three thousand pieces of gold to relieve the wants of any noble family in distress. In short, he displayed more magnificence in his feasts than the princes themselves. He expended daily upon the poor 1000 maunds of flour, 500 maunds of meat, 80 maunds of sugar, besides rice, oil, butter and other necessities in proportion. He latterly began to bestow titles and offices upon his disciples, and to assume a tone and manner sufficiently indicative of his design on the throne. One of his followers dissatisfied with the part assigned to him, went privately to the king (Jalál-uddín Firoz Khiljí) and disclosed the plot. The king caused him to be apprehended and trodden to death by an elephant. This event happened in the year 1291 A. D., 690 A. H., and is accounted one of the most remarkable

events that took place in the reign of that monarch, for many believed him entirely innocent of the charge.

Sidi 'Ali Kapudan, سیدی علی کپدان, or Captain of the fleet of Sultán Sulaiman I, emperor of Constantinople. He is the author of the work called "Mirat-ul Mumalik," or Mirror of Countries, containing a description of his journey overland from the Indian shores to Constantinople; and of the "Muhit," that is the Ocean, a Turkish work on Navigation in the Indian Seas. This work the author finished at Ahmadabad the capital of Gujrat in December, 1554 A. D., Muharram, 962 A. H. It was translated by the Baron Joseph von Hammer, Professor, Oriental Languages, at Vienna, and communicated through the Journal of the Asiatic Society of Bengal in 1837.

Simi Naishapuri, سیمی نیشاپوری, a very learned Musalmán of Naishápúr. It is said that in one night and day, he composed 3,000 verses. He flourished in the time of Prince 'Aláuddaula (the son of Báisanghar Mirzá) who reigned at Hírat 1447 A. D.

Sina, Abu Sina or Avicenna, سینا, vide Abú Sina.

Sirati, سیرتی, a poet who wrote Kasidas, of which some are panegyrics on Sadik Khán and his son Jafar Khán Rázi, kings of Persia, the latter of whom was murdered in 1785 A. D., 1199 A. H.

Seibuya, سیدبویه, an author who received this name on account of his keeping an apple (seib) in his hand, and smelling it often, but his proper name was Abú Bashar 'Unar. He died in 796 A. D., 180 A. H., aged 32 years. See Kutrib.

Seindhia, سیندھ، for Rájás of the Seindhia family, vide Ránóji Seindhia.

Seiwaji or Siwaji, سیواجی, a celebrated chief of the Bhosla family and founder of the Marhatta States in the Dakhin, of whose origin we have the following account. Bhím Sen, rána of Udaipur, the first in rank among the Hindú princes, had a son named Bhág Singh by a concubine of a tribe very inferior to his own. On the death of his father, Bhág Singh finding himself despised and neglected by his relations, the Sisodia rájpúts, who from the low caste of his mother, regarded him only as a bastard, and not of their tribe, became weary of the indignities shewn him; and moved from Udaipur to Khándesh where he embraced the service of a Zamindár, named Rájá 'Alí Móhan. He afterwards retired into the Dakhin, where he purchased a tract of land near the present Marhatta capital of Púna, and settled upon it as Zamindár, in which situation he died. Bhág Singh had four sons, two of whom, Mallúji and Bambúji, being of an enterprising spirit, entered into the service of Jádho Ráo, a Marhatta chief of distinguished rank at the court of Bahádúr Nisám Sháh. Mallúji had a son named Sáhji or Sádúji who married the daughter of Jádho Ráo, and thus the Bhosla family became incorporated with the Marhattas, and are commonly esteemed as such in Hindústán. Sáhji, after the death of his father, left Ahmadnagar with his followers and entered into the service of Ibrahim 'Adil Sháh, king of Bijápúr, who gave him a jagír in the Karnatic, with a command of ten thousand horse. Soon after this in May, 1627 A. D. his son Sewáji, afterwards so celebrated in the Dakhin, was born, from the daughter of Jádho Ráo Marhatta. Sáhji having disagreed with his wife, sent her, with the infant Sewáji, to reside at Púna, of which, and the vicinity, he had obtained a grant. Sewáji though neglected by his father was properly educated, and at the age of seventeen excelled in every accomplishment. Military fame was his first

passion; and the government of Bijápúr being now weakened by intestine divisions and the encroachments of the Mughals, he had soon an opportunity of raising himself among other rebels. He raised a banditti, and plundered the neighbouring districts, and having now taken possession of the jagír, raised more troops, successfully levied contributions on several Zamindáras, and much extended the limits of his territories. At this crisis the prince Aurangzeib, governor of the imperial territories in the Dakhin, was meditating the overthrow of his brother Dará Shikóh, the favourite son of the emperor Sháh Jahán, who was now in a dangerous state of health. For this purpose he was preparing an army to march to Agra; and, observing the enterprising genius of Sewáji, sent him an invitation to his service. Sewáji pretending to be struck with horror at the rebellion of a son against a father, received the prince's messenger with indignity, drove him from his presence, and ordered the letter he had brought, to be tied to the tail of a dog. Aurangzeib for the present stifled his resentment, but never would forgive Sewáji's insolence, and hence may be dated his tedious war in the Dakhin, and finally the ruin of the Mughal empire by the Marhattas. Aurangzeib having left the Dakhin in 1658 A. D., 1068 A. H., Siwaji resolved to turn the inactivity of the imperial troops, and the weakness of the Gólkanda and Bijápúr princes, to the utmost advantage. He took the strong fortress of Rájgadh, which he fixed upon as the seat of his government. The Bijápúr government having in vain desired his father Sáhji, (who disclaimed all connection with him) to repress the excesses of his son, at length sent against him a considerable force under a general named Afzul Khán. Sewáji with artful policy invited him to come and receive his submission. Afzul Khán advanced without opposition to his tent, when he was stabbed by the treacherous Zamindár in embracing him. Upon a signal given, the Marhattas rushed from an ambuscade, attacked the unsuspecting army of Bijápúr, which, deprived of their chief, was quickly defeated. Sewáji plundered their rich camp, and by this victory became master of all Kókan, the Zamindáras of which flocked to acknowledge his authority, to save their possessions. The strong fortress of Sitára and other places also opened their gates to receive him. In the course of only three years, Sewáji became a powerful prince, his authority being acknowledged over almost the whole coast of Márwár. He built palaces and erected fortifications in every part of his country; gave much trouble to the emperor 'Alamgir; reigned more than twenty years, and left a character which has never since been equalled or approached by any of his countrymen. He died on the 14th April, 1680 A. D., 24th Rabí' I, 1091 A. H., but according to Elphinstone's History of India, on the 6th April the same year, aged 53 years. His funeral pile was administered with the same sacrifices as had been devoted the year before to the obsequies of the Mahárájá Jaswant Singh of Jodhpúr; attendants, animals, and wives, were burnt with his corpse. He was succeeded by his son Sambha or Sambhájí.

Seoji or Shioji, سجوی، a grandson of the renowned Jaichánd, the last Ráthor monarch of Kanauj. He with a few retainers migrated in the year 1212 A. D., and planted the Ráthor standard in Márwár. His successors in process of time, by valour, and by taking advantage of the times, enlarged the state, and in 1432 A. D., Jódh Ráo of Márwár, founded the modern capital of Jódhpúr, to which he transferred the seat of government from Mandór. The name of Márwár is a corruption of Márdwár, also called Márd-deis, or "the region of death." Anciently, and properly, it included the entire western desert, from the Satlaj to the ocean.

Shabib, شبیب بن یزید بن نعیم, the son of Yezid, the son of Nám, was a Khárajite. It is related that his

father Yezid was sent by 'Usmán the Khalif to assist the Syrian Muhammadans against the Greeks in the twenty-fifth year of the Hijra. The Musalmáns obtaining the victory, the Christians were exposed for sale. Among the captives Yezid espied a beautiful maid, whom he bought, and married. She proved with child of Shabib, who was born on the 10th of the month of Zil-hijja, being the day on which the pilgrims kill the sacrifices at Mecca. He opposed Hajjáj the governor of Mecca for a long time, and was at last drowned in a river. His body being drawn out, his head was cut off and sent to Hajjáj. This happened in 696 A. D., 77 A. H.

Shadan, شَدَاد, poetical title of Ráe Chandra Lál, an Amír in the service of the Nizám of Haidarabád.

Shaddad, شَدَاد, the Adite, was the son of 'Adand the first king of the 'Adites, a race of ancient Arabs; the smallest of their tribe is said to have been 60 cubits high, and the largest 100 cubits. 'Ad had two sons, Shadid and Shaddád; on the death of their father they reigned conjointly over the whole earth. At length Shadid died, and his brother Shaddád ruled after him. Shaddád was fond of reading the ancient books, and when he met with descriptions of Paradise and of the world to come, his heart enticed him to build its like upon the earth. A pleasant and elevated spot being fixed upon, Shaddád despatched one hundred chiefs to collect skilful artists and workmen from all countries. He also commanded the kings of Syria and Onnus to send him all their jewels and precious stones. Forty camel-loads of gold, silver, and jewels were daily used in the building, which contained a thousand spacious quadrangles of many thousand rooms. In the areas were artificial trees of gold and silver, whose leaves were emeralds, and fruit clusters of pearls and jewels. The ground was strewed with ambergris, musk and saffron. Between every two of the artificial trees was planted one of delicious fruit. This romantic abode took up 500 years in the completion. To this paradise he gave the name of Irám. When finished, Shaddád marched to view it, and when arrived near, divided two hundred thousand youthful slaves, whom he had brought with him from Damascus, into four detachments, which were stationed in cantonments prepared for their reception on each side of the garden, towards which he proceeded with his favourite courtiers. Suddenly was heard in the air a voice like thunder, and Shaddád, looking up, beheld a personage of majestic figure and stern aspect, who said, "I am the Angel of Death, commissioned to seize thy impure soul." Shaddád exclaimed, "Give me leisure to enter the garden," and was descending from his horse, when the seizer of life snatched away his impure spirit, and he fell dead upon the ground. At the same time lightnings flashed, and destroyed the whole army of the infidel; and the rose-garden of Irám became concealed from the sight of man.

It was during the reign of Muáwia, the first Khalif of Damascus, that some of the principal incidents connected with the Paradise of Shaddád, are said to have taken place. This Paradise, though invisible, is still supposed to be standing in the deserts of Aden, and sometimes, though very rarely God permits it to be seen.

Crighton, in his "History of Arabia," says that "The whole fable seems a confused tradition of Belus and the ancient Babylon; or rather, as the name would import, of Benhadad, mentioned in Scripture as one of the most famous of the Syrian kings, and who, we are told, was worshipped by his subjects."

Shadid, رَازِي شَدِيد, an eminent Musalmán doctor and author who died in the year 1447 A. D., 861 A. H.

Shadid, شَدِيد, an author, whose proper name is Mahammad bin-Farámura.

Shadman, سلطان شادمان, a poet who had assumed the title of Sultán on account of his being a descendant of the royal race of Gihkars, whose territory was between the countries of the Panjáb and Hasan Abdal. He flourished in the reign of the emperor Sháh Jahán, and is the author of a Diwán. He wrote some beautiful verses in praise of the peacock throne on its completion in the year 1636 A. D., 1044 A. H. for which he was very handsomely rewarded by the emperor. He died in the reign of 'Alamgir 1668 A. D., 1079 A. H.

Shad-ul-Mulk, شاد الملوك يوسع الملوك, a celebrated courtesan whom Sultán Khalil the grandson of Amír Taimúr had secretly married, and at last lost his kingdom on her account. *Vide* Khalil (Sultán).

Sha'ib, شَعِيب, the name of Jethro, the father-in-law of Moses.

Sha'ib, شَعِيب, the title of a poet of Isfahán, who wrote the poem called "Wámik and Uzra."

Shaek, شَائِق, the poetical name of Yúsaf Beg, a poet of Delhi, who passed a retired life although his other brothers were mansabdárs in the service of the emperor 'Alamgir. He died 1687 A. D., 1098 A. H.

Shaek, شَائِق, poetical name of Mír Ghulám 'Alí bin-Sayyad Fatha 'Alí Razawí Jálisi. He flourished under Gházi-uddín Haidar king of Audh who reigned at Jakhnau from 1814 to 1827 A. D., 1229 to 1243 A. H. He is the author of a Diwán.

Shaek, نَذِير الدِّين حَسَن شَائِق, poetical name of Nazir-uddín Hasan, son of Sháh Ghulám Muhi-uddín Awa'isi. He is the author of a work called "Masdar Fayúz" a grammar to learn the Persian language, which he wrote at Bareili in the year 1815 A. D., 1230 A. H., when in the service of Nawáb Ahmad Yár Khán.

Shafa'i, امام شافعي, surname of Abú Abdullah

Muhammad bin-Idris, who was thus surnamed from Shafa' one of his forefathers who was a descendant of 'Abdul Mutallib, grandfather of Muhammad. It is from that origin that the Sunnis give to this doctor the title of Imám-ul-Mutallibi, as well as that of 'Arif Billáh, or learned in God. He was born at Ghaza a city of Palestine on the very day that Abú Hunifa died 767 A. D., 150 A. H., and eventually became the founder of the third of the chief Sunní sects. He died in Egypt on Friday the 20th January, 820 A. D., 30th Rajáb, 204 A. H., aged 64 lunar years. He is the author of several works, and is said by all Sunní writers to have been a learned and virtuous man, who laboured to arrange the traditions so as to render them useful as a code of laws. In his youth he was a pupil of Málik ibn-'Ans. His followers wore at one time very numerous in Khurásán; but at present his opinions are rarely quoted, either in Persia or India. He is reputed to have composed two collections of traditions, namely, the "Masnad" and the "Sunan." Besides the works on the traditions, he is said to have composed a most excellent treatise on jurisprudence, called "Al-Fikḥ-ul-Akbar;" but it has been questioned whether he was the author.

Shafa'i, شَائِقِي, poetical appellation of a poet. See Hanifá (Imám).

Shafa'i, حَكِيم شَفَائِي, poetical title of Sharaf-uddín Hasan, a physician and poet who is the author of

several manuscripts, one of which is called "Munakkaḥ al-Hakīqat" the Salt-cellar of Truth. He died in 1036 A. D., 1037 A. H., *vide* Sharaf-uddin Hasan Shalāt.

Shafari, شافری, one of the three authors who composed the poems entitled "Lamaṭt-ul-Arab."

Shah Abbas I, شاه عباس, *vide* Abbās (Shāh I.)

Shah Abbas II, شاه عباس, *vide* Abbās (Shāh II.)

Shahab-uddin, شهاب الدین, author of a Medical work in Persian, called "Asrār Atilba."

Shahab-uddin Abu'l Fazl Ahmad-al-'Uskalani, شهاب الدین ابوالفضل احد العسقلانی, author of a work on Traditions, entitled "Bulūgh-al-Ma'ām" an abridgement of which called "Muntakhib Bulūgh-al-Marāni" was printed at Calcutta with an interlinear Urdu translation. 'Uskalāni died in 1418 A. D., 852 A. H., *vide* Ibn-Hajar.

Shahab-uddin Adib Sabir, شهاب الدین ادیب صابر, a celebrated poet at the court of Sultān Sanjar Saljūki. He was a contemporary of Anwari and Rashidi, and was drowned in the river Jaihun by order of Sultān Atsiz of Khwārizm who was an enemy of Sultān Sanjar. When Atsiz raised in Khwārizm the standard of revolt against Sanjar, the latter sent Adib as a spy to the court of Atsiz that he might continually keep him informed of the intentions of his enemy. It so happened that Atsiz despatched an assassin who was to murder Sanjar on Friday. Adib sent the intelligence of the plot and portrait of the assassin in advance to Sanjar. The plot was thus frustrated, but Adib paid with his life for his fidelity to his former patron. Atsiz ordered that his hands and feet be tied, and that he be thrown into the Oxus. This happened in 1152 A. D., 516 A. H. He has left a Diwān of Kasidas, called "Kasā'id Adib Sābir."

Shahab-uddin Ahmad bin-Mahmud-al-Siwasi, شهاب الدین احمد بن محمود السواسی, author of a most celebrated Commentary on the Sirājia of Sajāwandī. He died 1400 A. D., 803 A. H.

Shahab-uddin Ahmad Talash, شهاب الدین احمد تالاش, author of the "Tārīkh Mulk Asham," which contains the account of an expedition undertaken against the kingdom of Asām in the 4th year of the reign of 'Alamgir 1661 A. D., by Muazzim Khān Khān Khānān, written in 1663. *Vide* Mir Jumla.

Shahab-uddin Ahmad, شهاب الدین احمد, son of Muhammad Maḳḍisi of Jerusalem, author of the "Sharah Lāmia Shatibia." He died 1328 A. D., 728 A. H. There appears to be another Shāhāb-uddin the son of Yūsaf Chilpi, who is said to be the author of the above work. He died in the year 1355 A. D., 756 A. H.

Shahab-uddin Ahmad, شهاب الدین احمد, author of the "Fatāwā Ibrāhīm Shāhī" which was composed by order of Ibrāhīm Shāh of Jaunpūr in the ninth century of the Hijra.

Shahab-uddin Burhanpuri, شهاب الدین برهانپوری, author of the Fountain of Truth, called "Ayn-ul-Ma'āni," an Essay on the knowledge of God, &c., written in the year 1688, *vide* Majd-uddin Ahmad.

Shahab-uddin Ahmad bin-Yahia, احمد بن یحیی, شهاب الدین, an Arabian author who died in 1317 A. D.

Shahab-uddin Burutusi, شهاب الدین برتوسی, author of a work on Sufism called "Durr-ul-Ghawṣi."

Shahab-uddin, Kasi, شهاب الدین دولتا بادی, of Daulatābād, author of the Commentary on the Qurān, called "Bahr Mauwāj," in Persian. He received the title of Malik-ul-'Ulma, king of the learned from Sultān Ibrāhīm Sharḳī of Jaunpūr, and died in the year 1437 A. D., 842 A. H. He is also the author of the work entitled "Munakib-us-Sādat."

Shahab-uddin, Maulana, مولانا شهاب الدین, author of the marginal notes on the Qurān, called "Hashia Shāhāb Hifāchī."

Shahab-uddin, Mua'mmai, شهاب الدین معمای, or the Punster. He accompanied the emperor Bābar Shāh to India; was a good poet and wrote a book of Enigmas, on account of which he received the title of Muammāi or the Punster. He died in the reign of the emperor Humāyūn 1535 A. D., 942 A. H., and Khūndamir, the historian, found the year of his death in the words "Shahāb-ul-Sākib" or Shāhāb the Sublime.

Shahab-uddin Muhammad G'hoṛi, محمد غوری, شهاب الدین, surnamed Moizz-uddin Muhammad Sām.

He was appointed governor of Ghazni in 1171 A. D., 570 A. H. by his elder brother Ghayās-uddin Muhammad, Sultān of Ghōr and Ghazni. He defeated and took prisoner Khusro Malik, the last prince of the race of the Ghaznavides 1186 A. D., 582 A. H., and subdued Khurāsān and great part of India. He fought two battles with Pithoura the Rājā of Ajmeir, who was made prisoner and put to death along with Khānde Rāe, king of Dehli in 1192 A. D., 588 A. H. His brother Ghayās-uddin died in 1203 A. D., 599 A. H., when he succeeded to the throne and reigned over Ghōr, Ghazni and India three years. He was murdered by the Gihkars on his way to Ghazni on the 14th March, 1206 A. D., 2nd Shabān, 602 A. H. after he had reigned 32 years from the commencement of his government over Ghazni, and 3 from his accession to the throne. His remains were taken to Ghazni and buried there in a new vault which had been built for his daughter. He was succeeded by his nephew Ghayās-uddin Mahmūd the son of Ghayās-uddin Muhammad.

Shahab-uddin 'Umar, شهاب الدین عمر, son of Sultān 'Alā-uddin Sikandar Sāni, king of Dehli, *vide* Kāfūr and 'Alā-uddin.

Shahab-uddin Suharwardi, شهاب الدین سهروردی, شیع, generally called Shaikh Maḳtūl, and Kaṭil-ullāh, because he was put to death by the famous general Salāh-uddin (Saladin) of Aleppo, for having more philosophy than religion. According to the work called Haft Akīm, he was starved or put to death at Aleppo in 1189 A. D., 585 A. H., aged 36 or 38 years. He is the author of the Commentaries called "Sharah Hayākul," and "Sharah Ayzāh." In the 4th Vol. of Hājī Khalḳā, p. 236, he is said to be the author of another work called "Akl Surkh."

Shahab-uddin Suharwardi, Shaikh, سهروردی, شیع, the son of Abū Najib; was born at Suharward in January, 1145 A. D., Rajab, 539 A. H. He was a pious Shaikh, most assiduous in his spiritual exercises and the practise of devotion. He is the author of several works, among which is one called "Awārif-ul-Ma'ārif" also called "Awārif-ul-Haḳā'ik." He died on the 26th September, 1234 A. D., 1st Muharram, 632

A. H., in his 93rd year, at Baghdád, where he was buried. There is another work in Arabic found in the Library of Tipú Sultán, entitled "Hikmat-ul-Ashrák," of which he is said to be the author.

Shahab-uddin, Sultan, سلطان شهاب الدين, the son of Sultán 'Alá-uddin whom he succeeded on the throne of Kashmír, 1356 A. D., 757 A. H. He turned his attention to foreign conquest, and during the succeeding ten years subdued Thibet, Káshghar, Badakhshán and Kábul. He then, according to the historian Haidar Malik, invaded Hindústán with an immense army, and is said to have worsted Fíroz Sháh king of Dehlí in a pitched battle on the banks of the Satlaj; the result of which was to cause that potentate to acknowledge his supremacy. Shaháb-uddin then returned to Kashmír, where his religious zeal led him to destroy the idol temples at Bijbihári and elsewhere. He died after a reign of 19 years, 1376 A. D., and was succeeded by his brother Kutb-uddin, during whose reign, the famous Sayyad 'Alí Hamdání arrived at Kashmír.

Shahadat, شهادت, poetical name of Mirzá Sáláh of Balkh, who died in 1742 A. D., 1155 A. H.

Shah 'Alam, شاه عالم, king of Dehlí, whose original name was 'Alí Góhar, was the son of the emperor 'Alamgir II, by Zinat Mahal surnamed Bilál Kúnwar; was born on the 15th of June, 1728 A. D., 17th Zi-Ká'da, 1140 A. H. In the year 1758 A. D., 1172 A. H., fearing he might be made a prisoner by 'Imád-ul-Mulk Gházi-uddin Khán the minister of his father, he left Dehlí to try his fortune in Bengal, the Nawáb of which province, Siráj-uddaula had been deposed by the assistance of the English, and Mír Jafar set up in his room. He was in Behár, when he received the intelligence of the murder of his father, and having assumed the imperial authority, he ascended the throne on the 25th of December, 1759 A. D., 4th Jumáda I, 1173 A. H. with the title of Sháh 'Alam. After the defeat of Shujá-uddaula his prime-minister, at Buxar on the 23rd October, 1764 A. D., 26th Rabi' II, 1178 A. H., and his flight to the upper province, the king followed the English to Allahábád where he granted the East India Company the Sanad of the Diwání of Bengal dated 12th August, 1765 A. D., 24th Safar, 1179 A. H., on the Company agreeing to pay the emperor 24 lacs of rupees annually from the revenues of the three provinces, viz., Bengal, Behár, and Urysa. This important business being settled by Lord Clive, he returned to Calcutta, leaving General Smith to attend the emperor, but in fact to rule him; for the General resided in the fortress, and his majesty in the town; and the sound of the imperial naubat in the fort being disagreeable to General Smith, he forbade the band to play, nor did the servants of the emperor refuse. Sháh 'Alam continued to reside at Allahábád under the protection of the English till the year 1778 A. D., 1185 A. H. when growing weary of his retirement, he proceeded to Dehlí where he arrived on the 25th of December the same year, but not long after fell into the power of Ghulám Kádír Khán a Rohella chief, who put out his eyes on the 10th of August, 1788 A. D., Ramazán, 1185 A. H. Sháh 'Alam after this event re-assumed the throne and died on the 19th November, 1806 A. D., 7th Ramazán, 1221 A. H., aged 81 lunar years. Sháh 'Alam's poetical name was 'Aftáb. He was a good poet, and has left a Diwán called Diwán 'Aftáb, in Persian and Urdú verses. His remains were deposited close to the tomb of Bahádur Sháh adjoining the Motí Masjid near the Dargáh of Kutb Sháh.

Shah 'Alam, شاه علم, a celebrated Muhammadan saint, was the son of Kutb 'Alam, which see.

Shah 'Ali, Hazrat, حضرت شاه علي, a pious Sayyad who is the author of several works on religion, in Persian, Arabic, and Gujrátí. He died at Ahmadábád Gujrát in 1665 A. D., 973 A. H., and was buried there.

Shah 'Ali Muhammad, شاه علي محمد, author of the "Tajjallíat Rahmání," an explanation of the Súfi tonets and mystical phrases, &c.

Shah Begam, شاه بیگم, the mother of Sultán Khusro the son of the emperor Jahángir. *Vide* Khusro (Sultán).

Shahbaz Banda Nawaz, شاهباز بنده نواز, author of two books called "Ishk-náma, and Sárdat-náma," containing Essays on divine love, the soul, future state, &c.

Shahbaz Khan Kambu, شاهباز خان کبجو, a descendant, in the sixth generation, of Háji Jamál who was a disciple of Shaikh Bahá-uddin of Multán. He passed the first part of his life as a Dervish or mendicant, but was afterwards employed by the emperor Akbar, and raised to the dignity of an Amír. He was appointed governor of Bengal in 1584 A. D., 992 A. H., and died in the 44th year of the reign of that monarch, 1599 A. D., 1008 A. H., aged 70 years. He was buried at Ajmeer near the mausoleum of Khwája Mo'in-uddin Chishtí. His liberality and the money he expended was so great, that it made the people think that he had in his possession the Philosopher's Stone.

Shah Beg Arghun or Urghun, شاه بیگ ارغون, king of Sindh and founder of the Arghún family, was the son of Mirzá Zunnún Beg Arghún, the commander-in-chief and head of the nobles at the court of Sultán Husain Mirzá king of Khurásán, and governor of Kandahár and the provinces of Shál, Sitúnak and Arghún. Mirzá Zunnún met his death in attempting to resist an invasion under Muhammad Khán Shaibání Uzbek. After his death the government of Kandahár devolved on his son Sháh Beg Arghún. When the emperor Bábar Sháh invaded the province of Kandahár, Sháh Beg unable to resist him retreated towards Sindh, and having overcome Jám Fíroz the last king of the Samána dynasty, 1521 A. D., 927 A. H., he settled himself as king in that country. His reign was, however, but of short duration, for he died two years and some months after the conquest, in the year 1524 A. D., 930 A. H., and his eldest son Sháh Husain Arghún succeeded him.

Shah Begam, شاه بیگم, this was the title conferred by Jahángir on his first wife who was the daughter of Bhagwán Dás the son of Rájá Behárá Mal. She was married to prince Salím (afterwards Jahángir) in 1584 A. D., 993 A. H., and became the mother of Sultán Khusro who was born in 1587 A. D., 995 A. H. When Jahángir rebelled against his father Akbar, and was living independently at Allahábád he gave himself up more than ever to debauchery. He had always entertained a peculiar dislike for his eldest son Sultán Khusro whose own levity and violence seem to have given him reasons for his displeasure. Some circumstance in their disputes so affected Khusro's mother, that she swallowed poison (opium) in 1603 A. D., 1012 A. H., and died at Allahábád where she was buried in a place called Sultán Khusro's garden, where her son Sultán Khusro also was afterwards buried.

Shah Begam, شاه بیگم, a daughter of Muhammad Mukím, brother of Sháh Beg Arghún, governor of Kandahár and afterwards king of Sindh. She was married to Kásim Kóka, who was killed in the wars of the Uzbaks. On the conquest of Kandahár by Bábar Sháh, she was taken away to Kábul.

Shah Daulat Shah, شیر دلاور, a pupil of Shāh Nemat-ud-dīn Wali. He was a mystical poet and a great saint. His tomb which is at Shirās is a place of pilgrimage.

Shahi, شاهی, poetical title of Prince Mirsā Nār-uddīn the son of Mirsā Khān Bakht, the son of Mirsā Sulaimān Shikoh.

Shahi Beg Khan Uzbek, شاهی بیگ خان ازبک, also called Shaibānī Khān, who after he had conquered Transoxiana, invaded Khurāsān, took Hirāt in 1507 A. D., 918 A. H., and extinguished the principal branch of the house of Taimūr. He was, however, defeated and slain in a battle against Shāh 'Ismā'īl I, Safwī, in 1510 A. D., 916 A. H., when his scull was overlaid with gold, and made into a drinking cup by that monarch. After his death Taimūr Sultān succeeded him and Jānī Beg Sultān and 'Abdullāh Khān divided Bukhārā between themselves. The Uzbaks were Tartars who came from the borders of Russia, where they had been governed by a race of princes descended from Shaibānī, the grandson of Changēz Khān; but they derived their name from Uzbek, the seventh of their race, who introduced the Muhammadan religion among them. The last prince of this tribe was Burgū Khān, who was slain by Shāh Bakht, upon which the Uzbaks quitted their ancient habitation, and conquered Khurasān, Khwarizm, &c.

Shahi, Mir or Amir, میر شاهی, poetical name of 'Akā Malik son of Jamāl-uddīn Firozkohī. His mother was the sister of Khwāja Muwyyad, a chief of the race of Sarbadāls of Sabzwār. He was himself a native of Sabzwār and a very learned man. He wrote a beautiful hand, was a good musician and painter. He flourished in the time of Baisanghar Mirsā and Sultān Bābar, and died at Astrabād in 1450 A. D., 854 A. H., aged more than 70 years. He was buried at his own request at Sabzwār. He is the author of a biography of poets called "Majmū'a-ush-Shuarā" and of a Diwān entitled "Diwān Shāhī."

Shahid, شاه, *vide* Ghulām Imām Shahid.

Shah Ghulam Azim, شاه غلام عظیم, son of Shāh Abul Ma'sūm, the son of Shāh Ajmal of Allahābād. He is the author of two Diwāns and a Masnawī. *Vide* Afzal.

Shah Girami or Mirza Girami, شاه گرامی, a poet who lived in the dress of a Kalandar and Dehlī and died in the year 1743 A. D., 1156 A. H.

Shah Gul, شاه گل, *vide* Wahdat.

Shah Hatim, شاه حاتم, surname of Shaikh Zahīr-uddīn a Hindūstānī poet. *Vide* Hātim.

Shah Husain Arghun, شاه حسین ارغون, king of Sindh, succeeded his father Shāh Beg Arghūn in 1524 A. D., 930 A. H. He reigned 32 years and died in 1556 A. D., 962 A. H. After his death the government of Sindh was divided between two rivals, Mahmūd the governor of Bakkar and Mirsā Isa Turkhār governor of Thatta, who both assumed the title of king, and between whom frequent dissensions arose, and battles were fought. The emperor Akbar on coming to Lāhor reduced the whole of the province of Bakkar exclusive of the fort, till

Shah Husain Safwi, شاه حسین صفوی, succeeded his father Shāh Sulaimān, king of Persia in 1694 A. D., 1134 A. H. In the year 1722, Mahmūd, an Afghan chief of Kandahār besieged Isfahān, and compelled Sultān Husain to surrender and resign his crown to him. This circumstance occurred on the 23rd of October the same year 1135 A. H., and the unfortunate Sultān was confined in a small palace, where he remained seven years; when a reverse of fortune which threatened their downfall led his enemies, whose chief was Ashraf the successor of Mahmūd, to put an end to his existence. This melancholy event took place in November, 1729 A. D., 1142 A. H. The Safwian family may be said to have actually terminated with Sultān Husain. His son Tahmasp, assumed the title of king, and struggled for a few years with his fate, but a weak effeminate, and debauched youth, was unsuited for such times; and he only merits a place in history, as his name furnished a pretext for the celebrated Nādir Shāh to lay the foundation of his great power.

Shah Husain Sayyad, سید شاه حسین, *vide* Hakikat.

Shahidi, شاهیدی, poetical name of Mīr 'Abdul Wāhid of Bilgrām, which see.

Shaista Khan, Nawab, شایسته خان نواب, the son of Asaf Khān the prime minister.

Shahidī Kummi, شاهیدی قومی, an author who was a native of Kumm, and died in 1529 A. D., 935 A. H.

Shah Jalal, شاه جلال, a Muhammadan saint of great sanctity, whose tomb is in Sylhet. This shrine has a large number of attendants to minister at it, and the pigeons and other birds which flock there, are held as sacred as the birds within the temple of Mecca.

Shah Jahan, شاه جهان, emperor of Dehlī, surnamed Shahāb-uddīn Muhammad Shāhib Kirān Sānī, was the third son of the emperor Jahāngīr. He was born at Lāhor on the 6th January, 1593 A. D., 2043 Rabī' I, 1000 A. H., and named Mirsā Khurram. His mother Balmatī was the daughter of Rājā Udai Singh, son of Rājā Maldeo of Jodhpūr, and sister to Rājā Sūraj Singh. At the time of his father's death he was absent in the Dakhin, but the throne was secured for him by his father-in-law, 'Asaf Khān the wazir, the brother of Nār Jahān Begam. He marched towards Lāhor on hearing of the throne being at his disposal; and began his reign 4th February, 1628 A. D., 8th Jumādā II, 1037 A. H. He was the most magnificent prince that ever appeared in India. The most striking instance of his pomp and prodigality was his construction of the famous Peacock throne. It took its name from two peacocks fashioned splendidly in sapphires, emeralds, rubies and other appropriate jewels which formed the chief ornament of a mass of bullion and precious stones that dazzled every beholder. Tavernier, a jeweller by profession, reports, that it cost nearly six millions and a half sterling. His greatest splendour was shown in his buildings. He founded a new city at Dehlī called after him Shāhjahānābād, but of all the structures erected by him, there is none that bears any comparison

with the Táj Mahal at Agra, a mausoleum of white marble decorated with mosaics, which for the richness of the material, the chasteness of the design, and the effect at once brilliant and solemn, is not surpassed by any edifice, either in Europe or Asia. Táj Mahal is a corruption of Mumtáz Mahal, the name of Sháh Jahán's favourite wife, whose sepulchre it forms. Sháh Jahán reigned thirty years and was deposed and confined in the fort of Agra by his son 'Alamgír Aurangzeib on the 9th of June, 1658 A. D., 17th Ramazán, 1068 A. H., and died at Agra after an imprisonment of 7 years and 10 months, on Monday night the 23rd of January, 1666 A. D., 26th Rajab, 1076 A. H., aged 76 lunar years 3 months and 17 days, and was buried in the Táj close to his wife's tomb. There were living at the time of his imprisonment, four of his sons and four daughters. Of the sons, the eldest was Dárá Shikóh, the second Sultán Shujá, the third 'Alamgír and the fourth Murád Baksh; but 'Alamgír, who succeeded his father, murdered two of his brothers, *viz.*, Dárá and Murád, and the third Sultán Shujá died in Arracan, or was murdered by the Rájá of that country. His daughters were Arjuman 'Ará, Geití 'Ará, Jahán 'Ará and Dahr 'Ará, (or Roshan 'Ará).

Inscription on a gold coin of Sháh Jahán of enormous size and value struck in 1064 A. H.

سکه بر مهر دو صد مهري زد از لطف اله
ثانی صاحب قرین شاه جهان دین پناه
روی زر باد از نقش سکه اش عالم فوز
ناشود از پرتو خورشید روشن روی ماه
Reverse.

از صدق ابوبکر شد ایمان انبیا
اسلام قوی دست شد از عدل عمر
دین تازه شد از شوم و حیا عثمان
از علم علی یافت ولایت زور

Shah Karak, شاه کرک, a celebrated Muhammadan saint

who is buried at Kara, a city in the province of Allahábad, and whose tomb is still held sacred by the Musalmáns. It is mentioned by Firishta, that the day before the assassination of Sultán Jalál-uddín Fíroz in 1296 A. D., Sultán 'Alá-uddín visited this holy man, who rising from his pillows repeated the following extempore verses. "He who cometh against thee, shall lose his head in the boat, and his body shall be thrown into the Ganges;" which, they say, was explained a few hours after by the death of the unfortunate king, whose head fell into the boat upon this occasion. Sháh Karak died between the years 1296 and 1316 A. D.

Shah Jahan Begam of Bhopal, شاه جهان بیگم,

succeeded to the principality of Bhopal on the death of her mother Sikandar Begam, on the 30th of October, 1868. Her Highness in 1871 married her own minister Muhammad Sádik Hasan Khán, by the advice or consent of the Supreme Government. This is her second husband. She commanded that in future he should be addressed thus: Motamid-ul-Muhárrn Muhammad Sádik Hasan Khán Sahib Bahádur, second minister of the State of Bhopál.

Shah Kasim, شاه قاسم, a pious and learned Musalmán who died in the year 1584 A. D., 992 A. H., and Khwája 'Abdul Razá wrote the chronogram of the year of his death.

Shah Kudrat-ullah, شاه قدر الد, *vide* Kudrat.

Shah Kuli Khan Mahram, شاه قلی خان محرم,

a nobleman of the court of the emperor Akbar. He held the rank of 5,000, and was sent with prince Sultán Salim to Ajmeir accompanied by Rájá Mán Singh, to chastise the Amírs under the Rájá of Udaipur in 1598 A. D., 1007 A. H. The emperor Jahángír says in his Memoirs, that in the first year of his reign 1605 A. D., he gave the daughter of Mirzá Handál, named Sultán Begam, in marriage to Sháh Kulí Khán Mahram, but his death is mentioned in another work, *viz.*, "Másir-ul-Umra" to have taken place in the month of December, 1600 A. D., 18th Azar, 1009 A. H., at Agra.

Shah Madar, شاه مدار, a celebrated Muhammadan saint,

whose proper name was Badí-uddín. He was a disciple of Shaikh Muhammad Taifúrí Bastámí, and is the founder of the sect called Madaría in India. Many curious anecdotes are related of him. He died on the 20th December, 1434 A. D., 838 A. H., aged 124 years, and is buried at Makanpúr in Kanauj, where a great assembly is held every year at his tomb. He was a cotemporary of Kází Shaháb-uddín Daulatábádí who lived in the time of Sultán Ibráhím Sharfí of Jaunpúr.

Shah Mahmud of Isfahan, شاه محمود اصفهانی, *vide* Sháh Shujá.

Shah Mansur, شاه منصور, last Sultán of the dynasty

of the Muzaffarians, was the son of Sháh Muhammad Muzaffar. He reigned in 'Irák and Fars after Sháh Zain-ul-'Abidin whom he deprived of sight and took possession of Shíráz. He was defeated by Amír Taimúr, who put him to death on Thursday the 22nd of May, 1393 A. D., 10th Rajab, 795 A. H.

Shah Mansur, شاه منصور, *vide* Khwája Mansúr.

Shah Mir, شاه میر, also called Mían Mír whose proper

name was Shaikh Muhammad, was a descendant of the Khalíf 'Umar, and a very pious Musalmán. He is reckoned amongst the Muhammadan saints. He was born at Shístan 1550 A. D., 957 A. H., came to Láhor where he resided 60 years, and died there on Tuesday the 11th August, 1635 A. D., 7th Rabi' I, 1045 A. H., aged 88 lunar years. He is buried at a place called Háshimpúr near Láhor. He had numerous disciples, one of whom was Mullá Sháh, the spiritual guide of the prince Dárá Shikóh, the eldest son of the emperor Sháh Jahán. He is the author of the work called "Ziyá-ul-Ayún," or the Light of the Eyes, containing the rules for propriety of conduct through life.

Shah Mir, شاه میر, first Muhammadan king of Kashmír,

The original inhabitants of Kashmír appear to have been the followers of Brahmá. The period of the first establishment of the Muhammadan faith in that country took place during the reign of Rájá Seina Déva, about the year 1315 A. D., 715 A. H., when a person called Sháh Mír, coming to Kashmír in the habit of a Dervish, was admitted into the service of that prince. Upon the death of the rájá, he was appointed prime minister to his son and successor Rájá Ranjan. When this rájá died, Anand Dev, who succeeded him, also made Sháh Mír his minister. The whole of this family not only gained great ascendancy over the rájá, but also over the minds of the people, till the rájá, becoming jealous of their power, forbade them the court. This exclusion drove Sháh Mír into rebellion, when having occupied the valley of Kashmír with his troops, most of the officers of the rájá's government also joined him. This insurrection soon brought the rájá to the grave, who died of a broken heart in the year 1327 A. D., 727 A. H., leaving his widow regent. Sháh Mír after some years married

Kaula Devī, the wife of the rájá, who embraced the Muhammadan faith; an event which secured to him the country which he had before nearly usurped. It is related by another author, that when preparations for the marriage were commenced, the devoted princess despairing and indignant, surrounded by her train of maidens, advanced into the presence of the usurper, and upbraiding him for his ingratitude and treachery, stabbed herself before him. Thus perished by her own hand the last Hindú sovereign of Kashmir, and Sháh Mir, who is considered the first Muhammadan king of that country, ascended the throne under the title of Sultán Shams-uddín, in the year 1341 A. D., 712 A. H. He died in 1344 or 1349 A. D., 715 or 750 A. H., and was succeeded by his son Jansheid.

List of the Muhammadan Kings of Kashmir.

1. Sultán Shams-uddín Sháh Mir.
2. Jansheid, son of Sháh Mir, reigned 14 months, and was expelled by his younger brother 'Alá-uddín 'Alisheir, and slain.
3. 'Alá-uddín 'Alisheir, son of Sháh Mir, reigned 13 years.
4. Shaháb-uddín, son of 'Alá-uddín reigned 19 years and died 1376 A. D.
5. Kutb-uddín, brother of Shaháb-uddín, during whose reign the famous Sayyad 'Alí Hamdání arrived in Kashmir. He reigned 15 years.
6. Sikandar, surnamed Butshikan, who destroyed all images and subverted the Hindú religion, was the son of Kutb-uddín, and a contemporary of Amír Taimúr. He reigned about 25 years.
7. 'Alí Sháh, the son of Sikandar, reigned nearly 7 years.
8. Zain-ul-'Abidín, brother of 'Alí Sháh, reigned 52 years, and died about the year 1474 A. D.
9. Haidar Sháh, son of Zain-ul-'Abidín, reigned little more than a year, and was killed by a fall from his palace.
10. Sultán Hasan, son of Haidar Sháh, reigned 12 years in excess and drunkenness.
11. Muhammad Sháh, a child of seven years of age, son of Hasan Sháh. He had several battles with Fatha Khán, and after a reign of 11 years was imprisoned by his uncle.
12. Fatha Khán, who took the title of Fatha Sháh, reigned 10 years.

Muhammad Sháh re-ascended the throne in 1506 and reigned two months, and then Fatha Sháh one year, after which Muhammad Sháh ascended the throne the third time, and was deposed after a reign of 19 years. He was once more raised to the throne and died in 1533 after an interrupted reign of 50 years.

Ibráhím, the son of Muhammad, reigned 5 years.

Mubárik Sháh also called Nazuk and Barbak, son of Ibráhím, ascended the throne and after a reign of 3 months was expelled by the army of the emperor Humáyún, who being defeated by Sheir Sháh in 1541, had fled his country, and had retreated to Láhor, whence he sent an army under the command of Mirzá Haidar Doghlát, who invading Kashmir, conquered that province, and reigned there 10 years.

Mirzá Haidar Doghlát, after a reign of nearly 10 years, was killed in a night-attack in 1551 A. D., 958 A. H. After his death, the leading men divided the country into three principalities among themselves, though for form's sake, Názuq, the son of Ibráhím, was again seated on the throne, and was again deposed the second time, by his brother.

Ibráhím II was placed on the throne by Daulat Chak, and after a short time was deposed and blinded, and his brother

Ismá'il was raised to the throne in 1556. He reigned nearly two years, and was succeeded by his son

Habib who ascended the throne and reigned 3 years, after which he was imprisoned by Gházi Chak.

Ghází Chak declared himself king and assumed the title of Ghází Sháh, and reigned 4 years, when being attacked with a leprosy, abdicated the throne in 1563 A. D.

Husain Sháh, his brother mounted the throne, reigned 6 years and was compelled to abdicate in favour of his brother 'Alí Khán in 1569 A. D.

'Alí Sháh ascended the throne in 1569, and in the year 1572, Mullá Ishki and Kázi Sadr-uddín came as ambassadors from the court of Dehli, the result of which was that Akbar was proclaimed emperor of Kashmir in the public prayers; and 'Alí Sháh at the request of Akbar, sent his niece the daughter of his brother Husain Sháh to be married to the prince Salim. In the year 1578, 'Alí Sháh was killed by a fall from his horse after a reign of 9 years and was succeeded by his son.

Yúsaf Chak who proceeded to the court of Akbar in 1586 and his son.

Yakúb Chak succeeded to the throne in consequence of his father's detention at the court of Dehli. In the year 1587 A. D., 995 A. H. Akbar appointed Muhammad Kásim Khán, Amír-ul-Bahr (Admiral) to march and subdue Kashmir. Yakúb was defeated and at last seized and sent to Dehli in 1588, where Akbar enrolled Yúsaf Sháh and his son Yakúb among the nobles of his government. Each of them received estates in the province of Behár, and from that period the kingdom of Kashmir has been a province of Dehli.

Shah Muhammad, Khalifa, خليفة شاه محمد, author of the book called "Insháo Jáma-ul-Kawánín," commonly called "Insháo Khalifa," containing forms of letters.

Shah Murad, شاه مورد, vide Murad Mirzá.

Shahnawaz Khan, شاه نواز خان, son of 'Abdul Rahím Khán KhánKhánán. His daughter was married to prince Sháh Jahán. He died in the year 1028 A. H.

Shahnawaz Khan, شاهنواز خان, a nobleman of the reign of the emperor Sháh Jahán, was the son of 'Asaf Khán wazir, and father-in-law of the emperor 'Alamgir, and of his brother prince Murád Bakhsh. But the author of the Másir-ul-Umrá says that he was the son of Mirzá Rustam Kandahárf. He was appointed governor of Gujrát in the room of the prince Murád Bakhsh who was imprisoned by order of his brother 'Alamgir in July, 1658 A. D. When Dará Shikóh through various adventures, after his flight from Multán, came to Ahmadábád Gujrát, Sháhnawáz Khán his maternal uncle was then in that city, and his daughter the wife of Murád Bakhsh was in his palace. Her bitter supplications against 'Alamgir, the impending murderer of her husband, prevailed on him to join the cause of Dará, for whom he levied an army, and marched with him towards Ajmoir where on their arrival, a bloody battle ensued between the armies of Dará and 'Alamgir, on Sunday the 13th of March, 1659 A. D., Jumáda II, 1069 A. H. which ended in the defeat and flight of Dará and death of Sháhnawáz Khán who fell by the lance of Dileir Khán. He was buried by the orders of 'Alamgir in the mausoleum of Khwája Mof'n-uddín Chishtí at Ajmeir.

Shahnawaz Khan, شاهنواز خان, a nobleman of Sháh 'Alam's court, author of the book called Miraat-e-Aftáb-numai a work on the history of Modern Dehli.

Shahnawaz Khan, شمس الدولة شاهنواز خان, entitled Samsám-uddaula. The original name of this nobleman was 'Abdul Razzák; he was descended from the family of Sadát of Khawáf in Khurásán, but his great-grand-

father Amír Kamál-uddín left Khawáf, and came to Hindústán in the reign of the emperor Akbar, when he was admitted amongst the nobles of the court of Delhi. Mirak Husain, the son of Kamál-uddín held a situation in the service of the state, in the reign of Jahángír. The son of Mirak Husain, Mirak Mo'n-uddín, commonly called Amánat Khán, was in great favour with Sháh Jahán, and rose to the first rank. He retained also the patronage of 'Alamgír, was appointed by him to various important governments as those of Láhor, Multán, Kábul and Kashmír. Amánat Khán was the ablest man in the court, and a great favourite of 'Alamgír. When the emperor resided in Upper India, he bestowed the Subádarí of the Dakhin on Khán Jahán Bahádúr Kokaltásh about the year 1670 A. D., 1081 A. H., and Amánat Khán was appointed Diwán of the Dakhin or Paymaster General, and Historiographer. He had four sons of eminent character; the first 'Abdul Kádir Dayánat Khán, was the keeper of the Privy Purse. The second Mir Husain Amánat Khán, was the public treasurer and governor of Súrat: after his death the latter post was assigned to his elder brother. The third son was Mir 'Abdul Rahmán Wizárat Khán who was promoted to the Diwání of Málwá and Bijápúr. He was an excellent poet and composed a Diwán under the poetical title of Bíkramí. The fourth son Kásim Khán was Diwán of Multán. Mir Hasan 'Alí the son of Kásim Khán was the father of Nawáb Samsám-uddaula Sháhnawáz Khán. He was born on the 10th of March, 1700 A. D., 29th Ramazán, 1111 A. H. at Láhor, but repaired to 'Aurangábád at an early age, and took up his abode with his relations and kinsmen who resided there before him. He was engaged first by Nizám-ul-Mulk 'Asaf Jáh under whom and his son Násir Jang he served as Diwán of Berár for several years. In the time of Salábat Jang, he was raised to the rank of 7000 with the title of Samsám-uddaula. On the 12th of May, 1758 A. D., 3rd Ramazán, 1171 A. H., the day on which 'Abdul Rahmán Haidar Jang, the counsellor of Monsieur Bussy the French General, was assassinated by the instigation of Nizám 'Alí the brother of Salábat Jang, he also was murdered in the confusion together with his youngest son Mir 'Abdul Nabí Khán, but his two other sons, Mir 'Abdur Salám and Mir 'Abdul Hai escaped. The remains of the father and son were interred in the tomb of their ancestors in the southern part of the city of 'Aurangábád. The chronogram of this event gives the following: "We have been murdered by 'Abdul Rahmán" Sháhnawáz Khán is the author of the work called "Másir-ul-Umráo Taimúria" containing the Memoirs of the nobility who served in Hindústán and the Dakhin under the house of Taimúr. It was commenced by him, but he left it unfinished, and in the turbulent scenes which attended his death, the manuscript was scattered in various directions, and was considered as lost: some short time afterwards Mir Ghulám 'Alí Azád, a friend of his collected the greater portion of the missing leaves, and restored the work to its entire form with a few additions, amongst which was the life of the author: at a subsequent period again, his son Mir 'Abdul Hai Khán who had received the title of Samsám-uddaula Samsám Jang after his father's death, completed the work in the form in which it now occurs, in the year 1779 A. D., and died on the 28th April, 1782 A. D., 15th Jumáda I, 1196 A. H.

Shah Nur Ashhari, شاه نورا شهري, a famous poet who was a pupil of Zahir-uddín Fáryábi and flourished in the reign of Sultán Muhammad Khwárizm Sháh son of Takash. He died at Tabrez in 1204 A. D., 600 A. H.

Shah Nur, شاه نور, a celebrated Dervish and saint who died on the 2nd February, 1693 A. D., and was buried in the vicinity of 'Aurangábád where his tomb is still visited by the Muhammadans.

Shahpur, شاه پور, vide Sháhpúr.

Shahristani, شهرستاني, vide 'Abú'l Fatha Muhammad-ash-Shahristaní.

Shahrukh, Mirza, شاهرخ مرزا, the son of Razá Kulí and grandson of Nádír Sháh. His father Razá Kulí's mother Fátima Sultán Begam was the daughter of Sháh Sultán Husain Safwí. Sháhrúkh was raised to the throne some time after the death of his grandfather, but was soon after seized and deprived of sight. He retired to Mashhad, which province he was allowed to hold in his possession till the time of his death which happened at Dámghán in 1796 A. D. His death was the consequence of the tortures that had been inflicted upon him by 'Aká Muhammad, king of Persia, who by this act extorted from him many precious stones of great value which had once belonged to Nádír Sháh.

Shahrukh, Mirza, مرزا شاهرخ, was the fourth son of Amír Taimúr and held the government of Khurásán at his father's death which took place in February, 1405 A. D. After the imprisonment of Sultán Khalí his nephew, ruler of Samarkand 1408 A. D., 811 A. H., he marched from Khurásán to take possession of his dominions. His authority was immediately acknowledged, not only in Samarkand, but over all Transoxania. He was brave and generous, but not an ambitious prince: and during a reign of 42 years, we hear of no wars in which he was engaged, except with the Turkman tribes of Asia Minor whose power Taimúr had overcome, but not destroyed. Mirzá Sháhrúkh was born at Samarkand on the 21st July, 1377 A. D., 14th Rabí I, 779 A. H., and died at Físháward in the province of Reí, on the Persian new year's day, viz. Sunday, the 12th March, 1447 A. D., 25th Zil-hijja, 850 A. H., aged 71 lunar years. He reigned 42 years during which the conquests of his father in India seem to have remained in subjection to his authority. At his death he left 5 sons, viz., Mirzá Ulagh Beg, Ibráhim Mirzá, Mirzá Báisanghar, Sayúrghamish and Muhammad Júgi. He was succeeded by his son Mirzá Ulagh Beg.

Shahrukh Mirza, شاهرخ مرزا, a descendant of Amír Taimúr, was the son of Ibráhim Mirzá, the son of Mirzá Sulaimán ruler of Badakhshán. His mother's name was Muhtarim Khánam. About the year 1575 A. D., 983 A. H., he forcibly took possession of Badakhshán from his grandfather and reigned there about 10 years, after which in 1585 A. D., 993 A. H. that province was conquered by 'Abdulláh Khán Uzbek, and Sháhrúkh compelled to fly to India, where he was kindly received by the emperor Akbar, who gave him his daughter Shakar-un-Nisá Begam in marriage in the year 1593 A. D., 1001 A. H. and raised him to the rank of an Amír of 5,000. In the time of Jahángír the rank of 7,000 was conferred on him. He died at Ujjain 1607 A. D., 1016 A. H., and was buried there.

Shahruk Mirza or Mirza Shahruk, شاری مرزا, who had a Jagír in Gujráat, was murdered by his younger brothers in the year 1032 A. H.

Shahryar, شهریار, a king of Persia of the Sasánian race, who reigned in Persia a few months in 629 A. D., vide Sheiróya.

Shahryar, Sultan, سلطان شهریار, the youngest son of the emperor Jahángír, was married to a daughter of Núr Jahán Begam by her former husband Sher Afghán Khán. On the death of Jahángír in 1627 A. D., 1037 A. H. this prince who was then at Láhor, seized the royal treasure, bought over the troops, and forming a coalition

with the two sons of his uncle, the late prince Daniál, marched out to oppose 'Amir Khán the man who had released prince Dáwar Bakhsh, imprisoned Daniál, the son of Sultan Khúro from prison and proclaimed him king. The battle ended in Sháhryár's defeat, he fled but being given up by his adherents, was imprisoned and blinded. He was after three months put to death together with Dáwar Bakhsh and the two sons of Daniál, named Tahmúr and Hoahang by order of Sháh Jahán who ascended the throne on the 4th February, 1628 A. D., 8th Jumáda II, 1037 A. H.

Shah Sadr, شاه سادر, a Muhammadan saint whose tomb is situated at the foot of a large mountain of Siwistán, at the distance of about 300 yards from the village of Lakki in Sindh which belongs to the Sayyads of that place. This famous saint, says Lutf-ullah in his Autography, originally came from Arabia, and brought thousands of infidels to the light of Islám from the darkness of idolatry in Sindh. The year of his death is not known, but his tomb was built here by order of Nádir Sháh, king of Persia, in 1155 A. H. Tradition states, that Nádir in a dream was invited by this saint to come to Amarkote where he was to find a very large treasure. Nádir having acted upon the visionary command, discovered the treasure promised to him, and received a very large amount, as a tribute from the Amirs of Sindh. Nádir then bestowed a large sum of money upon the Sayyads of the village, directed them to have the edifice built over the remains of the saints. This they carried into execution, and the following inscription at the door of the shrine gives the date of its completion:—

"I inquired of intellect the year of its date.

"Inspiration informed me, It is the Paradise of the members of the sacred house." 1742 A. D., 1155 A. H.

All Sayyads of Sindh that are called Lakki Sayyads, are, I am informed (says Lutf-ullah) the descendants of this saint, whose parentage ascends up to the Imám 'Alí Naki. I am therefore inclined to think that the word Lakki is a corruption of Naki, which is the name of the tenth Imám.

Shah Safi, شاه صفي, grandson of Sháh Abbás the Great, king of Persia. His father's name was Safi Mirzá and his original name Bahrán Mirzá. He succeeded his grandfather in January, 1629 A. D., Jumáda I, 1038 A. H. and took the title of Sháh Safi. He was a capricious tyrant; and every year of his rule presented the same horrid and disgusting scene of barbarous cruelty. All the princes of the blood royal, and almost every minister, or general of family or character, were either put to death, or deprived of their eyes, by command of this monarch. He reigned nearly 14 years, died in May, 1642 A. D., Safar, 1052 A. H., and was succeeded by his son, Abbás II.

Shah Sharaf-uddin, شاه شرف الدين, a Muhammadan saint who died in the year 1379 A. D., 781 A. H., and is buried in Behár, where his monument is still standing and is visited by the Muhammadans. There is an inscription in the Kúff character over the entrance to the dargáh, which however time has rendered illegible with the exception of the date of the death of the saint, and of the erection of the tomb in 1569 A. D., 977 A. H. The dargáh is held in great veneration by the Muhammadans who at the 'Urs or anniversary of the death of the saint, assemble from all parts of the country, it is said to the number of 60,000. He is also called Makhdúm-ul-Mulk Sháh Sharif-uddin and Shaikh Sharif. The emperor Sikandar Sháh the son of Bahául Lodí went to visit his tomb about the year 1496 A. D., 900 A. H., vide Sharaf-uddin Ahmad 'Abia Manerí.

Shah Sharif or Sharif-uddin, شاه شريف, a Muhammadan Sharaf-uddin.

Shah Shujaa' or Shuja'-ul-Mulk, شاه شجاع, a Muhammadan

Shah Shujaa', شاه شجاع, king of Kábul, was the youngest son of Taimúr Sháh the son of Ahmad Sháh Abdálí. He was sent to Kashmír by his brother Muhammad Sháh and imprisoned in the fort of the Kóh-i-Marán in 1812 A. D. from which place he was released in 1814 by Ranjít Singh and detained at Láhor as a prisoner till his escape to the British territories. He was placed by the British Government on the throne of Kábul on the 8th May, 1839 A. D., and was murdered by his nephew, a son of Zamán Sháh on the 2nd May, 1842 A. D. He is the author of a biographical sketch of his own life written at Lúdhiana in 1826-27. This work was translated by Lieut. Bennet, of the Artillery, and published in the Asiatic Journal, Vol. XXX, p. 6, under Asiatic Intelligence.

Shah Shujaa', شاه شجاع, Sultán of the Muzaffaríans

whose capital was Shíráz. It is said that this prince was in such a manner plagued by a malady called Jáu'l Bakár, or canine hunger, that he could not satisfy his hunger, neither on his journey, nor when he was at rest. He deprived his father Muhammad Muzaffar of his sight in 1359 A. D., and held the reins of government in his own hands. His brother Sháh Mahmúd of Isfahán besieged Shíráz in 1364, took possession of that country and died before his brother in 1375 A. D., 9th Shawwal, 776 A. H. after a reign of 16 years. Sháh Shujaa' died on Sunday the 9th of October, 1384 A. D., 21st Shabán, 786 A. H. He was succeeded by his son Zain-ul-'Abidin, who on the approach of Amír Taimúr to Shíráz retired to Tishtar, where his uncle Sháh Mansúr seized him and deprived him of his sight. Shíráz was bestowed by Amír Taimúr on Sháh Ahia the son of Muzaffar, but it was soon after taken by Sháh Mansúr, in whose possession it remained till it was retaken by that conqueror in 1393 A. D., 795 A. H. There is a garden near Shíráz called Haft-tan, which contains the remains of Sháh Shujaa', and has, on one side of it, a small building, ornamented with a variety of pictures.

Shah Sufi, شاه صوفي, a Muhammadan saint whose shrine

is at a village called Súfípur in the Pargana of Firozábád in Agrah. It is related by the Khádimis of the dargáh that in the reign of the emperor Akbar, Sháh Súfí a fakír of some celebrity wandered from Isfahán to India, and took up his hermitage among the Jamna ravines near the city of Chandwár, then the county town of the Pargana of the same name, and which from the remains which still cover the surrounding country for miles—ruined mosques, dilapidated octagon mausoles, fallen entrance gates and such like works of costly strength, must have been an important post in a fiscal and military point of view. All the time from which the fable of Sháh Súfí's miracles commence, Rájá Chandarsen was the lord of the fort of Chandwár, and a troublesome tributary of the Dehlí court. Non-compliance with the royal demands for payment of revenue, brought upon the rájá the investment of his fort by the army of Akbar, who is said to have commanded his forces in person, and to have prosecuted his attack with no approach to success for a period, which the credulous or imposing Khádimis of the establishment have exalted into a term of ten years. In the language of Oriental metaphor, the emperor is said to have planted a mangoe tree on the commencement of the seige, and to have eaten the fruit of it, ere his success was secured. This success he owed to the anchorite of the ravines Sháh Súfí. During a severe land storm, the lamps of the entire camp were put out, and the light of the Sháh's hut alone glimmered in the surrounding darkness. This extraordinary fact led to the Sháh's being

visited by some of the courtiers. The miraculous character of the event being much commented on by the visitors, the Sháh acknowledged himself to be under the special favour of Heaven—and in the end the conversation turned upon the difficulties of the siege, and the grateful sense of the hermit's interference which the sovereign would entertain in the event of its being brought to a close by his holy means. The Sháh promised the required aid, and declared that the fort should be captured by a fixed day. Thus much for the emperor. In respect to the rájá, the Sháh acted very effectually upon his superstitious fears—told him that the fort was destined to fall, and proffered his own miraculous powers to secure for the rájá, a safe and honourable retreat for himself, family and valuables. The whole were accordingly passed invisible through the besieging camp, and the rájá quitted Hindústán for the eastward. In return for this valuable service, the emperor bestowed half of an hamlet of Chandwár on the Sháh. The place assumed the name of Safipúr, and has since been inhabited by the descendants of the Sháh. The decease of Sháh Safi took place soon after the grant was made, and he was buried on the brow of a deep ravine, a handsome tomb being erected over his remains. The mausoleum is still in good order and forms a picturesque object in the midst of the desolation of the Jamna ravines in the vicinity of Chandwár and Firozábád. Its pretty dome and minarets commanding as they do, the heights of the Jamna ravines, often lead the voyagers on the river to visit the shrine of the saint, and landwards the building is an object of interest and beauty, which (says Mr. Mansel, Collector of Agra) in a letter to the Commissioner of Revenue at Agra, 29th May, 1839 No. 126) all would regret to see lost to the country. There are several dóláns, a handsome gate, and a small mosque comprised within the building, and the whole is kept in occasional good repair by the outlay of part of the funds of the grant. The fable of the whole is palpable. Indeed the rájá who, under the name of Chandersen, was ousted from Chandwár, lived it is supposed by those best acquainted with the annals of Firozábád, in the reign of 'Alá-uddin, and his descendants were the party who fell under the displeasure of Akbar.

Shah Sub-han, شاه شويان, a Muhammadan saint who died in 1200 A. D., 596 A. H.

Shah Sulaiman Safwi, شاه سليمان صفوي, the son of Sháh Abbás II, king of Persia, whom he succeeded on the 26th August, 1666 A. D., 5th Rab' I, 1077 A. H. He reigned over Persia 29 years, and died in 1694 A. D., 1106 A. H. He was succeeded by his son Sháh Husain Safwi.

Shah Tahir Junaidi, شاه طاهر جنيدى, also called Dakhani, was the youngest brother of Sháh Jafar. He came to India in the time of the emperor Humáyún, and went afterwards to the Dakhin and was appointed minister to Burhán Nizám Sháh I of Ahmadnagar. He was of the Shia sect, and succeeded in converting his sovereign to the Shia persuasion in the year 1537 A. D., 944 A. H., and induced him to exchange the white canopy and scarlet pavilion for the green standard assumed by the followers of 'Alí. Sháh Tahir died in the Dakhin 1545 A. D., 952 A. H. He was an excellent poet and is the author of several works.

Shah Taki or Shaikh Taki, شاه ياشين تقي, a Muhammadan saint who died between the years 1413 and 1421 A. D., and is buried at a place called Jhúsf in the province of Allahábád where a great crowd of Musalmáns assemble every year and make offerings on his tomb.

Shah Turkman, شاه تركمان, a Muhammadan saint who died in February, 1341 A. D., 748 A. H., and was buried in Shahjahanpúr, Delhi, at a place called Dargah Sháh Turkman.

Shah Wali Muhammad, شاه ولي محمد, a saint whose dargáh is in Agra.

Shah Wali Ullah, شاه ولي الله, vide Ishiyák.

Shahzada Khanam, شاهزاده خانم, a daughter of the emperor Akbar by Salma Begam. She was living in the commencement of the reign of her brother Jahángir.

Shahzada Sultan, شاهزاده سلطان, vide Sultán Sháh-záda.

Shah Zaman, شاه زمين, vide Zamán Sháh.

Shaista Khan, امير الامرا شايسنه خان, Amir-ul-Umra.

His original name is Abú Tálib, or Mirzá Murád. He was the son of 'Asaf Khán wazir, and grandson of Yátmáduddaula. After the death of his father 1641 A. D., he was appointed wazir by the emperor Sháh Jahán. The large Jama Masjid which stood (till 1857) on the banks of the Jamna river to the west of the fortress of Allahábád, was built by him in the time of Sháh Jahán and completed in the year 1646 A. D., 1056 A. H. His son Khudábanda Khán also held a high rank in the time of 'Alamgir, and was appointed Faujdár of the Karnatic Bījápúr, and subsequently, after the death of Ruh-ullah Khán, he held the post of grand steward of the household. Shaista Khán was appointed governor of Berár by Sháh Jahán in 1638: and in 1652 to the more important command of Gujrát. In 1656 he was employed by 'Alamgir (Aurangzeib) at that time viceroy of the Dakhin, to serve as lieutenant to his eldest son Sultán Muhammad in the war of Golkanda. In the contentions of Sháh Jahán's sons for the throne in 1658, he served with Dará Shikóh, whom he betrayed by giving intelligence and guides of Aurangzeib. He was appointed in July, 1659 A. D., governor of the Dakhin in the room of Muhammad Muazzim the son of the emperor 'Alamgir who was recalled to the presence, and in 1666 as governor of Bengal. He kept his court at Dacca and by his injustice provoked a war with Job Charnock, Governor of the factory of the East India Company at Golághát near Hugli. He died in the reign of 'Alamgir on the 31st May, 1694 A. D., 16th Shawwál, 1105 A. H., aged 93 lunar years. Some traces of his Rauza and garden are still to be seen at Agra on the banks of the Jamna.

Shakar-un-Nisa Begam, شاركت ان نشايكم, the daughter of the emperor Akbar, who gave her in marriage to Mirzá Sháhrúkh, son of Ibráhím Mirzá. She is buried in the mausoleum of Akbar at Sikandra in Agra. Her mother's name was Bibí Daulat Sháh.

Shakik Balkhi, شقيق بلخي, a celebrated pious Musalmán. He died on the 20th January, 791 A. D., 9th Ramaẓán, 174 A. H. in the reign of the Khalíf Hárún-al-Rashíd, and was buried at Khailán.

Shakir, شاكِر, the poetical name of Nizám-ul-Mulk 'Asaf Jáh.

Shakir, شاكِر, the poetical name of 'Abdur Rahmán, author of the poetical work called "Gulistán Musarrat," which he also named "Hadásek-ul-Maání. He wrote this book at Lakhnau during the reign of Amjád 'Alí Sháh in 1845 A. D., 1261 A. H., and finished it in the time of Wájid 'Alí Sháh.

Shamru, Samru or Sombre, شمر. His real name was Walter Reinhard, a person of obscure parentage the Electorate of Treves. He entered early as a common soldier the service of the French, taking for *Nom-de-Guerre*, Summer, which his comrades, from his saturnine complexion, turned into Sombre, and the Indians, by corruption, Samrú and Shamrú. At length he repaired to Bengal, and enlisted in one of the Swiss Companies then employed at Calcutta; but at the end of eighteen days deserted to the French at Chandarnagar, where he became a Serjeant. Deserting this post, he fled into the Upper Provinces and was for some time a private trooper in the cavalry of Safdar Jang, father to Shujá-uddaula. This service he quitted, and led a vagabond life in different provinces; but in 1760 was with the rebel Faujdár of Purnia Khádim Husain Khán. Upon his being expelled from Bengal, Shamrú left him and entered into the service of Gregory, an Armenian, then in high favour with Nawáb Kásim 'Alí Khán and distinguished with the title of Gúrgin Khán. From him he had the command of a battalion of sepoys, and afterwards obtained from the nawáb the addition of another. In this station he massacred the English captives at Patna in 1763. Some time previous to the battle of Buxar, he treacherously deserted Kásim 'Alí with his corps, and embraced the service of the Nawáb Shujá-uddaula, who had gained him over by bribes. Upon the nawáb's defeat at Buxar, he was entrusted with the protection of the Begams, and remained with the nawáb till he had made peace with the English; when, fearful of being delivered up to them, he retired to Agra, and entered into the pay of the Ját rájá Jawáhir Singh; but quitted him for the service of the rájá of Jaipur, who soon dismissed him on a remonstrance from the English General. He then again served the Játs; quitted them once more, and came to Dehli, from whence he followed the fortunes of Nawáb Najaf Khán, in whose service he died. Such are the outlines of the fortune of this man, who had some merit as a soldier, but wholly obscured by a treacherous and blood-thirsty disposition. His corps was continued after his death, in the name of his son and a favourite concubine, who received for their maintenance the sum of 65,000 rupees per month. He died or was murdered in the year 1778 A. D., 1192 A. H., at Agra, where his tomb is to be seen in the Roman Catholic Burial-ground with a Persian inscription in verse, mentioning the year of his death and his name. *Vide* next article.

Shamru Begam, شمر بیگم, the celebrated princess of Sardhana, whose original name is Zeib-un-Nisa, was the wife, or rather concubine of Shamrú or Sombre. She held an extensive jagir at Sardhana, and died on the 27th of January, 1836 A. D., 8th Shawwál, 1251 A. H., aged 88 lunar years. She was buried in the church of Sardhana of which she was the founder. She was one of the oldest and most sincere allies of the English. At her death she left upwards of six lakhs of rupees to various charitable and pious purposes, and gave instructions for founding a college for young men, to serve on the apostolic mission of Thibet and Hindústán. Captain Mundy in his "Journal of a Tour in India," says that the history of her life, if properly known, would form a series of scenes, such as perhaps, no other female could have gone through.

plished her purpose. A mutinous disposition, on the subject of pay, having manifested itself among his body-guard, the Begam, then about twenty-five, exaggerated the danger to her husband, and got intelligence conveyed to him that the rebels had formed a plan to seize and confine him, and to dishonour his wife. They, consequently, arranged to escape together from the fury of the soldiery; and at night, started secretly from their palace, in palankeens. Towards morning the attendants, in great alarm, announced that they were pursued; and our heroine, in well-feigned despair, vowed that, if their escort was overcome, she would stab herself to the heart. The devoted husband, as she expected, swore he would not survive her. Soon after, the pretended rebels came up, and after a short skirmish drove back the attendants, and forced the bearers to put down the palankeens. At this instant he (Sombre) heard a scream and his wife's female slave rushed up to him, and exclaimed that her mistress had stabbed herself to death. The husband, true to his vow, instantly seized a pistol, and blew out his own brains. His tomb is at Sardhana.

Shamsheir Bahadur I, شمشیر بہادر, an illegitimate offspring of the Peshwá Báji Ráo Marhatta by a Musalmán concubine named Mastání, who brought him up in the Muhammadan religion. He was severely wounded in that famous battle which took place between the Marhattas and Ahmad Sháh Abdálí in January, 1761 A. D., got to Dig where Súrjmal Ját had his wounds treated with the greatest care, but he died soon after, and was buried at Dig.

Shamsheir Bahadur II, شمشیر بہادر, Nawáb of Banda, was the eldest son of 'Alí Bahádúr, the son of Shamsheir Bahádúr I, the son of Báji Itáo Peishwá. He succeeded to the territories of his father in Bundelkhand about the year 1802 A. D., but subsequently a pension or stipend of four lacs of rupees annually was granted him in perpetuity by the British Government. He died on the 30th August, 1823 A. D., 24th Zil-Ka'da, 1238 A. H., and was succeeded by his brother Zulfikár 'Alí Khán.

Shams Fakhri, شمس فخری, a poet.

Shamsheir Khan, شمشیر خان, a nobleman at whose request a prose abridgement of the Sháhnáma of Firdausí was made by Tawakkul Munshí in 1662 A. D., 1063 A. H.

Shams Shahab Afif, شمس شہاب عقیف, the son of Malik Sad-ul-Mulk who was Amaldár of Abúhar and Dibálpúr in the reign of Sultán Ghayás-uddín Tughlak. He was born the very day that Sultán Firoz Sháh came into the world, i. e., in the year 1309 A. D., 709 A. H., and was the grandfather of Shams Siráj Afif, the author of the Tarikh Firoz Sháhí.

Shams Siraj Afif, شمس سراج عقیف, the grandson of

Shams Shaháb Affí, was an historian who flourished in the reign of Sultán Fíroz Sháh Bárbak, king of Dehlí who reigned from 1351 to 1388 A. D. He is the author of the entire history of that monarch, called "Tárikh Fíroz Sháhí," in which he relates that when that emperor built the city of Fírozábád adjoining to that of (old) Dehlí in the year 1354 A. D., 756 A. H., he (the author) was then twelve years of age, and that the red stone pillar in the Koshak of Fírozábád near the mosque or Jama Masjid, was brought by that emperor in the same year with great expense and labour from a place called Naweira in the vicinity of Sitaura near Khizirábád, a city situated on the foot of a mountain, ninety cós distant from (old) Dehlí, where it then stood. The whole length of this pillar, says the author, was 32 gaz; 8 of which the king ordered to be buried in the earth or sunk in the building and the remaining 24 to be above the surface. This pillar was called by the emperor, "Mínar Zarrín," i. e., the Golden Minar. The second pillar which the emperor set up within his hunting place, called Shikárgáh Fíroz Sháh, was brought from Míráth, and was somewhat smaller than the one just mentioned. This pillar is now called the Láth of Fíroz Sháh. These two pillars were even at that period, as they are now, believed by the Hindús to have been the hand sticks of a famous hero of antiquity named Bhím Sen. The character engraved round these two pillars, the most intelligent and learned men of all religions were not able to decipher. He also observes that the high Minar in the Jama Masjid called "Kúwat-ul-Islám" in (old) Dehlí was built by Sultán Shams-uddín Altimsh. The author was living at the time of Tamerlane's invasion to India in 1398 A. D., 801 A. H., whom he has mentioned in his work.

Shams Tabreizi, شمس تبریز, vide Shams-uddín Muhammad Tabreizi.

Shams Tibsi, شمس تبریز, vide Shams-uddín Tibsí (Kází).

Shams-uddín Ahmad, شمس الدین احمد, author of the "Khulásat-ul-Munákib," containing the Lives of ten celebrated Súfi Shaikhs.

Shams-uddín Ahmad Khan, شمس الدین احمد خان, a descendant of the Sayyads of Naishápúr. He held the rank of 5000 in the reign of the emperor Akbar, and died in 1591 A. D. 990 A. H.

Shams-uddín 'Ali Khan, شمس الدین علی خان, author of the "Muntakhib-ul-Hasnát" which contains the history of the eighth Imám, viz., 'Alí Razá bin-Músa also called 'Alí Músi Razá, who died 818 A. D., and whose tomb is at Mashhad (formerly called Tús) in Khurásán, and is still an object of pilgrimage to the Persians; also memoirs of his descendants. This work was translated from the Arabic of Abú Jafar.

Shams-uddín-al-Shafa'i, شمس الدین الشافعی, author of the Arabic work called "Ayún-ul-Asar;" containing the wars and conquests of Muhammad, his successors and companions, interspersed with various anecdotes of his generals.

Shams-uddín Altimsh, شمس الدین اتمش سلطان, a king of Dehlí, whose original name was Altimsh. In his childhood he was bought from a merchant by Sultán Kutb-uddín Eybak, king of Dehlí, who afterwards gave him his daughter in marriage. He expelled 'Arám Sháh, the son of Kutb-uddín from the throne of Dehlí, 1210 A. D., 607 A. H., and declared himself king with the title of Shams-uddín. He defeated

and imprisoned Táj-uddín Eldúz, king of Ghazni who came to Láhor with a large army in 1215 A. D. He besieged for a whole year the fortress of Gwáliar and took it in 1233, and after a reign of 26 years, died on the 30th April, 1236 A. D., 633 A. H. His son Sultán Rukn-uddín Fíroz succeeded him. It is supposed that the Kutb Minár in old Dehlí, which is now commonly called the Láth of Kutb Sháh because it stands close to the dargáh of the celebrated saint Khwája Kutb-uddín Bakhtiyár Káki, was built and completed by Sultán Shams-uddín Altimsh some time before the year 1236 A. D. A part of it was injured by lightning and was repaired and completed on the 26th October, 1501 A. D., 13th Rabi' II, 907 A. H. by Fatha Khán Masnad 'Alí in the reign of Sultán Sikandar Sháh Lodí.

Shams-uddín Bahmani, شمس الدین بهمنی سلطان, the son of Sultán Mahmúd Bahmuní. He was

placed on the throne of the Dakhin on the 14th of June, 1397 A. D., 17th Ramazán, 799 A. H., after the dethronement of his brother Ghayás-uddín, by Lálichín, who was now honoured with the title of Malik Náb or regent. Shams-uddín had reigned only five months and seven days, when Fíroz Khán, the son of Sultán Dáúd Sháh, having deposed him, sent him together with Lálichín to confinement, and ascended the throne with the title of Fíroz Sháh Rózafulzún on Thursday the 15th of November, 1397 A. D., 23rd Safar, 800 A. H.

Shams-uddín bin-Mubarik, شمس الدین بن مبارک, author of the "Sharah Hikmat-ul-Ain."

Shams-uddín Fakir, میر شمس الدین فقیر, a native of Dehlí, and author of the work, called "Hudáek-ul-Balághat," or Garden of Eloquence, a treatise on the rhetoric, poetry and rhyme of the Persians.

Shams-uddín Kart I, ملك شمس الدین كرت, also called Malik Shams-uddín Muhammad Kart, the son of Abá Bakar Kart, was the founder of the dynasty of Kart or Kard, a tribe of Turks. He commenced his reign in the year 1268 A. D., 666 A. H., over Hirát, Ghor, Ghazni and Kábul. His mother was the daughter of Malik Rukn-uddín Ghóri, who before his death in 1245 A. D., 643 A. H., had named him to be his successor, and which was subsequently confirmed by Mangú Khán and Hulákú Khán, kings of Persia. His descendants continued to reign over those countries for 119 lunar years and two months, till they were extinguished by Amír Taimúr (Tamerlane) in 1381 A. D. He was a cotemporary of Abuká Khán, king of Persia, and died at Tabreiz in January, 1278 A. D., Shaban, 676 A. H. after a reign of ten years and was succeeded by his son Malik Shams-uddín II.

Kings of the dynasty of Kart or Kard.

1. Malik Shams-uddín Muhammad Kart I.
2. " Shams-uddín II, his son, also called Rukn-uddín.
3. " Fakhr-uddín Bahman, his son.
4. " Ghayás-uddín Kart, his brother.
5. " Shams-uddín Kart III, his son.
6. " Háfiz, his brother.
7. " Mo'izz-uddín Husain, his brother.
8. " Ghayás-uddín, the son of 'Alí and grandson of Mo'izz-uddín, the last king of this race.

Shams-uddín Kart II, ملك شمس الدین كرت, second king of the dynasty of Kart, was the son of Shams-uddín Kart I, whom he succeeded in January, 1278 A. D., 676 A. H. He was a cotemporary of Abáká Khán the Tartar king of Persia, and reigned about 28

years over Ilirát, Ghazní, Balkh, &c. He died on Thursday the 2nd of September, 1305 A. D., 12th Safar, 705 A. H., and was succeeded by his son Malik Fakhr-uddin Bahman.

Shams-uddin Kart III, Malik, شمس الدين كرت

ملك, the fifth Sultán of the dynasty of Kart who reigned over Ilirát, Balkh, Ghazní and Kábul. He succeeded his father Ghayás-uddin Kart in 1329 A. D., 729 A. H. reigned ten months and died in 1330 A. D., 730 A. H. He was succeeded by his brother Malik Háfiz, who was slain in 1332. After him Mo'izz-uddin Husain his brother ascended the throne.

Shams-uddin Khan, نواب شمس الدين خان

the nawáb of Firozpur, was the son of Nawáb Ahmad Bakhsh Khán, a jagirdár of Pargana Firozpur and Lohári. It was at his instigation that Karim Khán one of his confidants murdered Mr. W. Fraser the British Commissioner of Dehli, on the evening of the 22nd March, 1835 A. D., for which act Karim Khán was hanged on the 26th August following, and subsequently the nawáb, who after a full investigation of the case, being found guilty, was executed on the 8th of October of the same year at Dehli. Nawáb Shams-uddin was the Jagirdár of Firozpur, the town of a large district of the same name, situated at a distance of sixty miles to the south-west of Dehli. He enjoyed a revenue variously estimated at from three to ten lacs of rupees a year. The actual cause of his animosity towards Mr. Fraser, and the reason which induced him to instigate his murder, will perhaps ever remain a mystery. The supposition is, that Mr. Fraser had, in the faithful discharge of his duty, apportioned to Amin-uddin and Ziya-uddin, the younger brothers of the nawáb, a part or whole of Lohári, an extensive estate, to which the latter considered himself the best entitled.

Shams-uddin Khawafi, Khwaja, شمس الدين خوافي

خواجہ, the son of an Amír of Khawáf in Khurásán by name Khwája 'Alá-uddin. Shams-uddin held a high rank in the service of the emperor Akbar, and was appointed Diwán of the Panjáb in 1599 A. D., 1008 A. H., but died after a few months at Láhor.

Shams-uddin Muhammad, شمس الدين محمد

author of the works called "Bakhtyár-náma," and "Sindbád-náma."

Shams-uddin Muhammad Anka Khan, عكا خان

شمس الدين محمد, vide 'Azim Khán.

Shams-uddin Muhammad Assar, الدين محمد عصار

شمس, vide Assár.

Shams-uddin Muhammad-bin-Abdullah-al-

Ghuzzi, Shaikh, شمس الدين محمد بن عبد الله الغزوي

شمس, author of the "Tanwír-ul-Absár," which he composed in 1586 A. D., 995 A. H., and enriched with a variety of questions and decisions. It is considered to be one of the most useful books according to the Hanafi doctrines, and has been frequently commented upon. The most noted of these commentaries is one written by the author himself, entitled "Manh-al-Ghasfar."

Shams-uddin Muhammad ibn-Nasar, ابن نصر

شمس الدين محمد, author of the work called "Mujma'-ul-Bahryn." He lived in the time of Táj-uddin Eldúz.

Shams-uddin Muhammad bin-Killsi, محمد

شمس الدين, author of the "Faráz-ul-Fáriká," a treatise on the Law of Inheritance according to Sháfai's doctrine. He died in 1375 A. D., 777 A. H.

Shams-uddin Muhammad bin-Hamsa, بن حمزة

شمس الدين محمد, surnamed Faná'í. He was an author and died in the year 1431 A. D., 834 A. H. He wrote a commentary which is considered one of the best glosses on the Sirájia of Sajáwandi.

Shams-uddin Muhammad Kuswi, Khwaja, خواجہ شمس الدين محمد کوسوي

a descendant of Shajikh Ahmad Jám. He died on Saturday the 31st of March, 1459 A. D., 26th Jumáda I, 863 A. H., and is buried near the Jama Masjid at Ilirát, close to the tomb of Faqih Abú Yezid Marghazí.

Shams-uddin Muhammad Sahib Diwan, ديوان

شمس الدين محمد صاحب, held the office of Diwán and prime minister in the reign of Halákú Khán and his son Abáká Khán the Tartar kings of Persia. In the first year of the reign of Arghún Khán, the son of Abáká Khán, he was accused by his enemies of causing the death of the king's father by poison, and was executed at Kara Bágh of Tabrez on Monday the 16th of October, 1284 A. D., 4th Shabán, 683 A. H. He was a good poet and is the author of the work called "Risála Shamsia dar ilm Mantak," a work on the science of Logic. His brother Alá-uddin, surnamed Atá Malik, is the author of a History entitled Jahán Kushá.

Shams-uddin Muhammad Tabrezi, Maulana, مولانا شمس الدين محمد تبریزی

commonly called Shams Tabrezi, a celebrated Muhammadan of Tabrez. He was the master of Jalál-uddin Maulwí Rúmi who wrote a book of odes in his name entitled the Diwán of Shams Tabrezi. He was murdered by 'Alá-uddin Mahmúd, the son of the Maulwí and thrown into a well 1247 A. D., 645 A. H. He is considered by the Súfis to be one of the most celebrated martyrs of their sect. He was, they say, sentenced to be flayed alive, on account of his having raised a dead person to life. We are told that, after the law had been put in force, he wandered about, carrying his own skin, and solicited some food to appease his hunger, but he had been excommunicated as well as flayed, and no one would give him the slightest help. After four days he found a dead ox: but he could not obtain fire to dress it. Wearied out with the unkindness of men, he desired the sun to broil his meat. It descended to perform the office; and the world was on the point of being consumed, when the holy Shaikh commanded the flaming orb to resume its station in the heavens.

Shams-uddin Purbi I, شمس الدين پوربي

surnamed Bhangaira. His proper name was Khwája Iliás. He ascended the throne of Bengal after the assassination of 'Alá-uddin Púrbi about the year 1343 A. D., 744 A. H. For thirteen years he resisted with success the forces of the king of Dehli, who could never succeed during the whole of that period in making any impression upon him. He died after a reign of 16 years 1358 A. D., 760 A. H., and was succeeded by his son Sikandar Sháh Púrbi.

Shams-uddin Purbi II, شمس الدين پوربي

ascended the throne of Bengal after the death of his father Sultán-us-Salátin 1383 A. D., and died after an inglorious reign of three years 1386 A. D., 788 A. H. He was succeeded by Rája Kans Púrbi.

Shams-uddin Tabreizi, شمس الدين تبریزی, vide

Shams-uddin Muhammad Tabrezi.

Shams-uddin Tibsi, Kāzi, قاضي شمس الدين طيسي, one of the learned men of Khurāsān, and an excellent poet, who attended the court of Nizām-ul-Mulk Wazīr to Sultān Jalāl-uddin Malikshāh. He died about the year 473 A. H.

Shams-ul-'Umra, Amir Kabir Nawab, شمس الامرا, امير كبير نواب, a nobleman or Amīr-ul-'Umra of the court of the Nizām of Haidarābād. He was born in 1780 A. D., and survived three successive Nizāms. The first was Nizām 'Alī Khān by whom the nawāb was originally appointed "Commander of the household troops," during the troubled periods of Tīpū Sultān's reign. On Nizām 'Alī's death in 1803 A. D., the Nawāb lived to see Mīr Akbar 'Alī *alias* Sikandar Jāh, raised to the masnad, and subsequently on the decease of this prince in 1830, saw him succeeded by Nāsir-uddaula, the late Nizām, from whom he received the title of "Amīr Kabīr" in acknowledgment of his services to the state. As a geometrician he stood unrivalled, and the compilation styled after himself "Shams-ul-Handisa" besides other works published by him on the Arts and Sciences, distinguish him as an author. He died on the 10th April, 1863 A. D., when he had just completed the 83rd year of his age, and was the oldest nobleman then living in Haidarabād. He left two sons, both are good men. The elder of the two has inherited his father's vast estates and his official titles. The younger received most of his father's immense wealth during his lifetime, and many jagirs since his death.

Shams-un-Nisa Begam, شمس النساء بیگم, the daughter of Hakīm Kamar-uddin Khān of Benares, but her place of residence is at Lakhnau. She is the author of a small Dīwān and was living in the year 1272 A. H.

Shani, شانی, a poet who flourished in the reign of Shāh Abbās I, king of Persia, and died in the year 1614 A. D., 1023 A. H. He is sometimes called Maulana Shānī Tuklū.

Shapur, شاپور, a poet of Teherān who died 1638 A. D., 1048 A. H. His tomb is at a place called Surkhāb in Tabreiz. He had the title of Malik-ush-Shoārā or king of poets.

Shapur or Shahpur I, شاپور, (the Sapore of the Greeks) the second king of Persia of the Sasanian dynasty, was the son of Ardisheir Bābigān. He began to reign about the year 240 A. D., and carried his arms into the Roman territories, gained many important victories over that nation, whose emperor, Valerian, he made prisoner and slayed him alive. According to Persian historians, Shāpūr reigned 31 years, and died about the year 271 A. D. He was succeeded by his son Hurmuz I, the Hormisdas of the Greeks.

Shapur II, شاپور, surnamed Zū'l Aktāf, was the son of Hurmuz II, king of Persia, and was born 310 A. D. a few months after the death of his father, on which account the Persian historians say, that his reign was a few months longer than his life. He died 381 A. D., aged 71 years. During his long reign, he raised his country to a state of the greatest prosperity; having defeated all his enemies, and extended the limits of his empire in every direction. He was succeeded by his son Ardisheir II.

Shapur III, شاپور, the son of Shāpūr II, and the uterine brother of Ardisheir II, whom he deposed, and mounted

the throne of Persia 385 A. D. This prince who is described as virtuous and beneficent, reigned over Persia only five years. He was killed by the fall of his tent, the pole of which struck the monarch as he slept.

Sharaf-ibn-Shams-uddin, شرف ابن شمس الدين, author of the "Sharaf-nāma" a Persian History of the Dynasties which have governed in Kurdistān. It was translated into English by Professor Charmoy.

Sharaf Jahan, Mirza, مرزا شرف جهان, an author whose father Kāzī Jahān held a high appointment at the court of Shāh Tahmasp Safwī, but being suspected of being a Sunnī, he was deprived of it. Sharaf Jahān died in 1561 A. D., 968 A. H.

Sharaf Kāzwini, شرف قزوینی, a poet who was a native of Kāzwīn, and is the author of a Persian Dīwān. He came to the Dakhīn in the reign of Kūṭb Shāh in whose service he died.

Sharaf-uddin Ahmad Ahia Maneiri, Shaikh, شيخ شرف الدين احمد احيا منيري, a celebrated saint of

Behār. He and his eldest brother Shaikh Jalāl-uddin were the disciples of Shaikh Najm-uddin Firdausī. Sharaf-uddin was a contemporary of Shaikh Nizām-uddin Aulia. He resided at Behār, and is the author of the works called "Maḍan-ul-Ma'ānī," and "Mukātibāt Ahia Maneiri," the latter contains the whole duty of a Sūfī in a series of 250 letters addressed to his disciples and friends. He died in the year 1379 A. D., 781 A. H., and his tomb (an exact delineation of which has been given by Mr. Daniel) stands near the junction of the river Sōn with the Ganges, and is still the resort of devout Muham-madans. He is called Maneiri because he resided in a town called Maneir near Patna. The tomb of his father Shaikh Ahia or Yehia is in the town of Maneir. (Journal Asiatic Society of Bengal, Vol. XIV, part I, pp. 138-140.) See also Shāh Sharaf-uddin.

Sharaf-uddin 'Alī Yezdi, Maulana, علي يزدي مولانا, a learned man and author of several

works. He lived at the court of Sultān Ibrāhīm, the son of Shāhrukh Mirzā, at whose request he wrote in a beautiful style, the "Zafar-nāma," also called Tārīkh Sāhib Kīrānī, a history of the celebrated conqueror Amīr Taimūr (Tamerlane), whose dominions extended from the borders of China to the shores of the Mediterranean. This work was finished in four years and dedicated to Shāhrukh Mirzā, 1425 A. D., 828 A. H. It has been translated by P. De la Croix, and the heads of it may be found in Gibbon's sixth volume of the Decline of the Roman Empire. Sharaf-uddin may be considered as the Panegyrist of Taimūr, while the work of Ahmad-ibn-Arabshūh is a coarse satire on that conqueror. He is also the author of the "Sharb Burda." Sharaf-uddin who used Sharaf for his poetical name, died about the year 1446 A. D., 850 A. H.

Sharaf-uddin Ashrafi Samarkandi, سمرقندی, شرف الدين اشرفی, a poet of Samarkand who died in the year 1199 A. D., 595 A. H.

Sharaf-uddin Hasan Shafai of Isfahan, اسفہانی, شرف الدين حسن شافعی, He is the author of the following Masnawis or poems, viz., Namakdān Haḳīqat, "Meh-r-o-Muhabbat," and "Dida Beidar." He died in the year 1628 A. D., 1038 A. H.

Sharaf-uddin Husain, Mirza, مرزا شرف الدين حسين, the son of Khwāja Mōīn who was of the race of Khwāja

Shakir Nāsir-uddīn 'Abdullāh one of the greatest saints of Turkistān. Sharaf-uddīn Husain was the son-in-law of the emperor Humāyūn and was governor of Ajmeir. He with another chief named Abū 'Alī Maṣālī, had revolted at Nāgor, before the Uzbek rebellion took place in Mālwa, about the year 1561 A. D., 969 A. H., had defeated the emperor Akbar's troops, and advanced towards Dehlī. They were afterwards driven back in their turn, and forced to seek for safety, the latter beyond the Indus, and the former to Aḥmadābād in Gujrat where he joined the Mirzās at Barouch, in the year 1568 A. D., 976 A. H.

Sharaf-uddin Panipati, شرف الدين پانی پتی, *vide* Abū 'Alī Ḳalandar.

Sharaf-uddin Rami, Maulana, شرف الدين رامي مولانا, author of a *Dīwān* and the "Ḥadāṣk-ul-Ḥuḳāṣk," which treats on metric and poetic compositions, and has been written in imitation of, or competition with, Rashīd-uddīn Waṭwāt's *Ḥadāṣk-us-Sehr*. He flourished in the reign of Shāh Mansūr and died 1393 A. D., 795 A. H.

Sharaf-uddin Shafrawa, شرف الدين شفرودة, a poet of Isfahān, who flourished in the reign of Tughral III, and was cotemporary with the poet Mujir. He is the author of the work called "Itbak-uz-Zahab" which he wrote in imitation of Itwak-uz-Zahab of Zamakhshari.

Sharaf-uddin, Shah, شاه شرف الدين, *vide* Shāh Sharaf-uddīn.

Sharaf-uddaula, شرف الدوله, a nobleman of the reign of the emperor Muhammad Shāh. He is the founder of the Masjid situated in the Darīfa Bāzūr at Dehlī which he built in the year 1723 A. D., 1135 A. H.

Sharaf-uddaula, Nawab, نواب شرف الدوله, ex prime-minister of Audh, was a native of Kashmir. His ancestors were "Rafūgurs" or shawl-darners. At an early age he travelled to the Dakhin, where he obtained employment under the Nizām. He did not, however, remain long at Haidarābād; the reputed splendour of the court of Lakhnau brought him to Audh where he found he had an uncle, the celebrated Maulwī Ahia, the residency Wakil during the reign of Nāsir-uddīn Haidar. On the accession of Muhammad 'Alī Shāh to the throne in 1839 A. D., Maulwī Ahia was advanced to the post of prime-minister, *vice* Ḥakīm Mahdī, deceased, and Sharaf-uddaula was appointed residency Wakil *vice* his uncle promoted. Maulwī Ahia dying soon after, Sharaf-uddaula succeeded him as prime-minister. He held the office up to the time of Muhammad 'Alī Shāh's death which took place in May, 1842 A. D., when Amjad 'Alī Shāh succeeding to the throne, he nominated his favourite, Amin-uddaula to the premiership, obliging Sharaf-uddaula to retire. By the Resident personally the nawāb was so much esteemed that, after he lost office, he, the Resident, deemed him the fittest man in Lakhnau to manage the very responsible and important concerns of the Husainabād Imāmbārah, of which he induced the king to make him "Wasīḳadār," or stipendiary. Sharaf-uddaula was known by every one to be the most sincerely attached friend the British had in Audh. He was, therefore, looked upon with much jealousy and rancour by all the courtiers, but especially by Nawāb 'Alī Naḳī Khān, the father-in-law and prime-minister of Wājīd 'Alī Shāh the last king. Viewing him always as his rival, 'Alī Naḳī often contemplated his ruin, and at one time in league with Nawāb Waṣī 'Alī Khān, one of the famous abominables of the court of Lakhnau, he would have compassed his end, as he had succeeded in getting the king to issue an order of banish-

ment against Sharaf-ud daula, with his whole family, but for the timely interference of the Resident who had the order revoked. During the early part of the rebellion (in 1857) the insurgents surrounded his house, insisting that he should become prime-minister of the rebel government. He refused and tried to excuse himself in every way, but they forcibly installed him in the office, which he knew he only nominally held, since Mamūd Khān was the ruling spirit with the Begam. On the arrival of General Havelock's force for the relief of the Lakhnau garrison, he was in the Keisar Bāgh and received a bullet in the shoulder. When the final grand attack was made on the city by the Commander-in-Chief, which caused the Begam and her party to remove to the Mūsa Bāgh, Sharaf-uddaula took advantage of the confusion and skulked behind, and endeavoured to steal out of the city, when he was recognised by some sepoy, who bound him with cords, took him to Maulwī Aḥmad-ullāh Shāh, who after starving him for four days had him put to death.

Sharif Jurjani, Mir or Sayyad, میر شریف جوجانی, whose full name is Sayyad Sharif 'Alī bin-Muhammad, is the author of the "Ilāshia Kashshāf" and "Hashia Tafsiṣ Anwār-ut-Tauzīl," also of an Arabic work on philosophy called "ʿAdāb-ul-Sharīf," and the marginal notes on the "Sharah Matla-ul-Anwār" and on the "Mawākif Azdiya" a work on Jurisprudence in Arabic. He also wrote a Commentary on the *Sirājia* of Sajāwandī, which he named "Sharīfiya." He was born in 1339 A. D., 740 A. H., and died in July, 1413 A. D., 8th Rab' II, 816 A. H.

Sharif Khan Amir-ul-Umra, شریف خان امیر الامرا, son of Khwāja Abdus Samad, a nobleman of the reign of the emperor Jahāngir, who in the first year of his reign conferred on him the rank of 5,000 and appointed him governor of Haidarābād in the Dakhin where he died after some years. He was an excellent poet and has left a *Dīwān*. His poetical name was Farsī.

Sharif Muhammad, شریف محمد, author of the Persian work on Jurisprudence called "Fatāwa Faerōz Shāhī," dedicated to Fīrōz Shāh, king of Dehlī.

Sharifi Maulana, مولانا شریفی, a native of Balkh who was a physician, poet and a good musician. He has written several panegyrics in praise of the king of Badakhshān.

Sharif-uddin Muhammad Abdullah-al-Moussali-al-Basri, شریف الدین محمد عبدالله البوصلي, author of a *Dīwān* which he called "Dīwān Murtazā Ali."

Sharm, شرم, *vide* Shams-un-Nisa Begam.

Shatibi, شاطبي, *vide* Abū Muhammad Shatībī.

Shayek, شایق, *vide* Shāṣk.

Shayurghamish, Mirza, شیر غمش مرزا, a son of Shāhrukh Mirzā.

Shirazi, شیرازی, an author who wrote a Commentary on the *Tahrīr-ul-Majastī* of Is-hāk bin-Husain, and named it "Ḥall Mushkilāt Majastī."

Shirin, شیدی. This word or name which signifies in Persian, sweet, charming or agreeable, is the name of a lady well-known throughout the East. Some call her Mary and others Irene. The Greeks only describe her as a Roman by birth, a Christian by religion; but she is represented as the daughter of the emperor Maurice in

the Persian and Turkish romances, which celebrated the love of Khusró for Shirín, of Shirín for Farhád the most beautiful youth of the East. This celebrated beauty has been accused of giving those affections, which a monarch so anxiously sought, to the lowly Farhád, in whose breast her beauties kindled a flame, which deprived him of reason and life. We are told that the son of Khusró, after putting his father to death, sought the favours of his father's mistress; who appeared to consent, but desired to take one look at the remains of his father. The murdered body of her former lover was shown to her, and she immediately put an end to her existence by stabbing herself. *Vide* Farhád.

Shidi, شیدی, an African.

Shidi Foulád Khan, شیدی فولاد خان, *vide* Foulád Khán Shidi.

Shefta, شیفته, his proper title and name is Nawáb Mustafá Khán of Dehlí, the son of Nawáb Murtazá Khán. He was a good poet and had adopted two poetical names, *viz.* Shefta and Haasratí. In the art of poetry he was a pupil of Momin who died 1852 A. D., 1250 A. H. He is the author of a *Diwán* and a biography of Urdu poets which he wrote in 1834 called Gulshán Beikhár.

Shaikh 'Alai, شيخ ملائی, a philosopher of Bayana, who made a great noise in the world in the reign of Sultán Salim Sháh by introducing a new system of religion. He called himself Imám Mahdí who is believed to be the last of the prophets. This impostor raised great disturbances in the empire, converted some thousands by force and persuasion. After being twice banished by the king, he returned, and kindled fresh troubles, for which he was scourged to death at Agrah, by order of the king 1548 A. D., 955 A. H. He remained firm to his doctrine in the agonies of death; but his religion was not long maintained by his disciples. *Vide* Kín Translation, (Abú'l-Fazl's Biography).

Shaikh 'Alam, شيخ عالم, who wrote a book on the Music of India, and called it Mádhóánal or Mádhó Náek, after the name of the musician who first wrote it in Hindi.

Shaikh 'Ali, شيخ علی, author of the "Jawáhir-ul-Samania."

Shaikhí 1st, شيخی, a poet, on whom Murád I had conferred a wasírship. The following amusing anecdote of this poet is recorded by an author. In the early part of his career Shaikhí suffered much from a complaint in the eyes, and, being very poor, he was so inconsequent as to open a shop for the sale of eye-water. The price was an asper a bottle. One day, however, a stranger, passing by and observing the bloodshot eyes of the poet, stopped to purchase a bottle, and in paying for it laid down two aspers. "I charge but one asper," said Shaikhí, "do you not know that?" "Certainly I know it," said the stranger, and therefore you see I give you a second." "Give me a second!" replied Shaikhí angrily. "for what?" "To enable you to buy one of your own bottles, my friend," replied the other coolly, "and cure yourself!" The poet shrugged his shoulders and shut up his shop. He flourished about the year 1395.

Shaikhí 2nd, a Turkish poet, who was contemporary with Ahmádí.

Shaikh Buhlul, شيخ بهلول, the brother of the saint Muhammad Ghaus of Gwáliar. He was put to death in

Agrah by Mirzá Handal, the brother of the emperor Humayún about the year 1539 A. D., 945 A. H. His tomb is on a hill near the fort of Byana.

Shaikh Farid Bhakari, شيخ فرید بهکری, a native of

Bhakar, and author of the work called "Zakhírat-ul-Kawáin," which he composed in the time of the emperor Sháh Jahán 1650 A. D., 1060 A. H.

Shaikh Farid Bukhari, شيخ فرید, a nobleman, who

in the first year of Jahángír, was raised to the rank of 5,000, with the title of Murtazá Khán, and appointed Paymaster General of the army. He died in the year 1616 A. D., 1025 A. H.

Shaikh Ibrahim, شيخ ابراهيم, an uncle of the poet

Hazín. He is the author of the "Ráfa-ul-Khiláf," which contains glosses on various works, and of the "Káshif-ul-Ghawáshí" being glosses on the Kashaháf as far as the 49th Súra, and of a commentary on Euclid. He died at Lábi-ján in 1707 A. D., 1119 A. H.

Shaikh Jalal, شيخ جلال, surnamed Makhdúm Jahánian

Jahángasht; a celebrated saint of Multán, the son of Sayyad Ahmád Kabír the son of Sayyad Jalá'l Bukhári. He was the disciple of Shaikh Rukn-uddín Abú'l Fatha, grandson of Shaikh Bahá-uddín Zikaria. He is said to have travelled all over the world, and is on that account called Jahángasht. He made seven pilgrimages to Mecca and brought from there a stone bearing the foot mark of the prophet, which he made over to Sultán Firóz Sháh Tughlak who became one of his disciples. Shaikh Jalál was born on the 8th February, 1308 A. D., 14th Shabán, 707 A. H., and died on Wednesday, the 3rd February, 1384 A. D., 10th Zil-hijja 785 A. H., aged 78 lunar years; he was buried at Uchcha in Multán. The Persian inscription is engraved on the gate of his mausoleum, which is annually visited by the pilgrims of distant countries. It is a popular belief that a fool can get restored to perfect sense by eating the earth of his tomb. He is the founder of the sect of Malang and Jalália Fakirs in India, and is the brother of Sayyad Rájú Kattál. His memoirs were written by one of his disciples and is called "Kitáb Kutbí." *Vide* Thomas, Chronicles of the Pathán kings, p. 94 n.

Shaikh Jalal of Thanesar, شيخ جلال بخاري, a celebrated pious Musalmán who lived in the time of

the emperor Akbar, and died on the 10th of January, 1582 A. D., 14th Zil-hijja 989 A. H., and lies buried at Thanesar.

Shaikh Jamali, Maulana, مولانا شيخ جمالي, was a native of Dehlí and an excellent Persian poet. He

at first took for his poetical title "Jalá'í," but subsequently at the request of his *murshid* Shaikh Samá-uddín, changed into, "Jamálí." From Dehlí he proceeded on a pilgrimage to Mecca, and on his return he came to Hirat in the time of Sultán Husain Mirzá, where he resided for several years and became acquainted with the celebrated Maulwí Jámí. He is the author of the work entitled "Siar-ul-'Arifín" or Lives of the Pious, as also of a *Diwán*. He died in the time of the emperor Humáyún 1585 A. D., 942 A. H., and lies buried at old Dehlí where his tomb is still to be seen. His son Shaikh Gadáf Kambóh served under Bairám Khán for several years, rose to a suitable rank and died in 1668 A. D., 976 A. H.

Shaikh Jun or Jiwan bin-Abi Sa'id-al-Makki,

شيخ جون, author of the "Núr-ul-Anwár fí Sharh-al-Manár, a law treatise.

Shekh Mir, شيخ مير, a nobleman and one of the best generals of 'Alamgír, whose cause he espoused and was killed in the last battle which took place between that emperor and his eldest brother Dará Shikóh at Ajmeir on Sunday the 13th of March, 1659 A. D., 29th Jumáda II, 1069 A. H. He was buried by the orders of 'Alamgír close to the tomb of Khwája Mo'in-uddín Chishtí at Ajmeir.

Shekh Mir of Lahor, شيخ مير. He is also called Sháh Mir, and is said to have been a pious Musalmán and spiritual guide of Mullá Sháh. He died in August, 1635 A. D., 1045 A. H., and is buried at Lahor. *Vide* Sháh Mir.

Shekh Mubarak of Nagor, شيخ مبارك ناگوري, father of Shekh Faizí and Abú'l Fazl the celebrated wazír of the emperor Akbar. He is the author of the Commentary on the Kurán called "Mumba-ul-Ayún," and of another work entitled "Jawáma-ul-Kalám." He was born in the year 1506 A. D., and died at Lahor on the 5th August, 1593 A. D., 17th Zil-Ka'da, 1001 A. H., and was buried at Agra where in the same compound it is supposed Faizí, Abú'l Fazl and Ladli their sister were buried. His father's name was Shekh Músá, who was a Turk by birth.

Shekh Mufid, شيخ مفيد, *vide* Abú 'Abdulláh Muhammad bin-Muhammad-al-Namání.

Shekh Muhammad, شيخ محمد, author of a work on Súfism in Persian called "Chehal Risála," or forty Chapters, *vide* Muhammad (Shekh).

Shekh Muwyyad, شيخ موييد, *vide* Abú'l Kasim of Hulla.

Shekh Nizam, شيخ نظام, *vide* Nizám (Shekh).

Shekh Razi, شيخ رضي, son of Hasan, author of the Sharah on the Káfa and Sháfa of Ibn-Hájib. He died in 1287 A. D., 686 A. H.

Shekh Safi or Safi-uddin, شيخ صفي, the celebrated founder of the sect of Súfis in Persia, from whom were descended the royal Safwí family. He dwelt in Ardibeil in Media and died there. His son Shekh Sadr-uddin Músá was held in such high estimation, that he was honoured by a visit from the great conqueror Amir Taimúr. That monarch was so much pleased by the Shekh's conversation, that at his request he released all the prisoners taken in Asia Minor and Turkey. Many of the captives were persons of wealth and family, who afterwards enriched their benefactor by costly presents and acknowledged him as their tutelar saint. Their respect and that of their descendants was continued to him and his posterity. Shekh Safi died at Ardibeil on the 7th of August, 1335 A. D., 17th Zil-hijja, 735 A. H.

Shekh Razi, شيخ رضي, son of Hasan, author of the "Sharah on the Káfa and Sháfa of Ibn-Hájib." He died in 1287 A. D., 686 A. H.

Shekh Saduk, شيخ صدوق, also called Abú Jafar Muhammad bin-'Alí Babawia. *Vide* Babawia.

Shekh Sharif, شيخ شريف, *vide* Sháh Sharaf-uddin.

Shekh Taki, شيخ تقي, *vide* Sháh Taki.

Shekh Yusuf, شيخ يوسف, *vide* Yúsaf (Shekh).

Sher Afgan Khan, شير افغن خان, a Turkman nobleman of high lineage and great renown, was the first husband of the celebrated Núr Jahán Begam. He served in the wars of Akbar with extraordinary reputation, and had a jágir at Bardwán where he was slain 1607 A. D., 1019 A. H., in an encounter with the Governor, Kutb-uddin. His original name was Asta Fillo, and 'Alí Zula Beg, but having killed a lion, he was dignified with the title of Sher Afgan Khán or the destroyer of Lions. The Emperor Jahángir married the widow some years after which gave rise to a legend of the Emperor's having caused his death.

Sher 'Alí Khan, Amir of Kabul, شير علي خان, the youngest son of Dost Muhammad Khán.

Sher 'Alí Afsos, Mir, مير شير علي افسوس, *vide* Afsós.

Sheri Maulana, مولانا شيري, a poet who flourished in the reign of the emperor Akbar. When the fortress of Chittor was taken by that monarch in December, 1567 A. D., Jumáda II, 975 A. H., and the fort of Binthanpúr on the 22nd March, 1569 A. D., 3rd Shawwál, 976 A. H., in which year the fort of Agra was also completed, Sheri was then living, and wrote the chronogram of all three. He was slain together with rájá Birbal and other officers of note in a battle fought against the Yúsafzai Afgháns of Sawád and Bijúr in February, 1586 A. D., Rabi' I, 994 A. H. The author of the "Másir-ul-'Umrá" says, that he was the nephew of Khwája Juhán Hirwí a nobleman of the court of Akbar, who died in November, 1574 A. D., Shaban, 982 A. H., and that Sheri died in 1581 A. D., 989 A. H. He is the author of a Diwán.

Sher Khan Lodi, شير خان لودي, the son of 'Alí Amjad Khán Lodi who died on the 13th of November, 1673 A. D., 14th Shaban, 1084 A. H. Sher Khán is the author of a Tazkira or biography of poets called "Mirat-ul-Khayáb," or the Mirror of Imagination, which he wrote in the year 1691 A. D., 1102 A. H., in the reign of the emperor 'Alamgír. It contains an account of the most celebrated poets, and besides it treats on almost every science cultivated by the Musalmáns: music, medicine, cosmography, oneiroscopy, talismans, &c.

Sheroya, شيرويه, the Siroses of the Greeks, was the son of Khusro Parwez, or Chosroes, king of Persia, whom he threw into a dungeon and subsequently murdered 628 A. D., 7 A. H. He reigned only eight months and died 629 A. D., 8 A. H. At the death of Sheroya, an ambitious noble raised Ardisher the infant son of that prince to the throne: but another noble of the name of Shahryár, disapproving this measure, marched from the province which he governed, seized Madáin, put Ardisher to death after he had reigned five months, and usurped the crown, which however he held only a few days, having been slain by the adherents of the royal family. These not being able to discover any heir male of the house of Sasán, elevated Túrándukht the daughter of Khusro Parwez to the throne.

Sher Shah, شير شاه, a native of Hissar. His original name was Farid. His father Hasan was an Afghán of the tribe of Súr, and a native of Roh at Posháwar who had received from Jamál Khán the governor of Jaunpúr, the districts of Sahsarám and Tánđa in jágir for the maintenance of 500 horse. Farid was for some time in the service of Muhammad Lohání king of Behár, and on his

killing a tiger, received from him the title of Sher Khán. He defeated the emperor Humáyún once at Behár on the 26th June, 1539 A. D., 9th Safar, 946 A. H., and the second time on the 17th of May, 1540 A. D., 10th Muharram, 947 A. H., at Kanauj, when he pursued him through Agrah and Láhor to Khúsháb; from whence Humáyún eventually retreated towards the Indus. Sher Khán by this victory became the sovereign of Dehlí, assumed the title of Sher Sháh, and ascended the throne on the 25th January, 1542 A. D., 7th Shawwál, 948 A. H. In the 5th year of his reign he moved towards Kalingar one of the strongest forts in Hindústán. The batteries were advanced close to the walls, a breach was made, and a general assault was ordered, when a shell, which was thrown against the fort, burst in the battery in which the king stood. The explosion communicating to a powder magazine, several gunners were blown up, and the king so much scorched, that his recovery was hopeless. In this condition he encouraged the prosecution of the attack, and continued to give his orders, till in the evening news was brought him of the reduction of the place. He then cried out, "Thanks to the Almighty God!" and expired. His death happened on the 24th May, 1545 A. D., 12th Rabi' I, 952 A. H. His corpse was conveyed to Sahsarám the family estate, where it was buried in a magnificent sepulchre, which is still to be seen standing in the centre of a reservoir of water, built during his own life. Tradition adds, that during his reign, such was the public security, that travellers rested and slept with their goods by the highways without apprehension of robbery. He was succeeded by his son Salim Sháh.

Sher Singh, شیر سنگه, ruler of the Panjáb, was the second

son of Kharag Singh the son of Ranjit Singh. After the death of his eldest brother Nau Nihál Singh, which took place on the 17th November, 1840 A. D., his mother Rání Chánd Kúnwar managed the affairs of his country for two months, when Sher Singh her second son deprived her of that power and became the sole manager. On the 13th September, 1843 A. D., the royal palace was taken by a powerful body of troops and Sher Singh and his son Partáp Singh was murdered by Sardár Ajít Singh—every child and all of Sher Singh's and Partáp Singh's wives were brought out and murdered; amongst the rest, one of Sher Singh's sons, only born the previous evening. After Sher Singh's death, Rájá Dalíp Singh the youngest son of Mahárájá Ranjit Singh was placed on the Masnad. *Vide* Kharag Singh.

Sherzad, سلطان شیرزاد, son of Sulţán Masaúid III, of Ghazni, whom he succeeded 1114 A. D., 508 A. H., and was murdered after one year by his brother Arsalán Sháh, who ascended the throne 1115 A. D., 509 A. H.

Shia or **Shia'**, شيعه. Those Muhammadans who assert the rights of 'Alí, are called Shias or Shiites or Sectaries, whilst those who consider the first three Khalífas preceding 'Alí as the rightful successors of Muhammad, are called Sunnis or Sannites or Traditionists. The animosity which exists between the Shias and Sunnis, fully equals that of the Protestants and Papists of former times. It was owing to their dissensions that Baghdád was taken, and the Khiláfat overturned. The Turks and Arabs are Sunnis; the Persians and most of the Muhammadans of India are Shias. A complete history of the Shias will be found in a work called "Majális-ul-Mominín." The Shia doctrines were adopted by the Persians at the foundation of the Safwí dynasty in 1500 A. D., 905 A. H., and from that period until the present time, have prevailed as the pational religion and law of Persia, notwithstanding the violent efforts to substitute the Sunni creed made by the Afghan usurper Ashraf, and the great Nádir Sháh.

Shibli, شبلي, *vide* Abú Bakr Shibli.

Shikeibi, مولانا شكيبي, a poet of Persia whose proper name is Muhammad Razá. He came to India in the reign of the emperor Akbar, and died in the time of Jahángir 1614 A. D., 1023 A. H.

Shimbhu, شنبهو, a Bráhma, who is the author of a "Zafar-náma" or book of victory, containing a poetical account of the military career of General Lake.

Shinasi, شناسي, title of a poet who died in the year 1627 A. D., 1037 A. H., and is the author of a work called "Fazl-náma."

Shio Ramdas, شیو رام داس, a poet whose poetical title was Hayá, which see.

Shitab Rae, راجه شتاب راي, was by caste a Káyeth, and a native of Dehlí; in his youth he served 'Aká Sulaimán, the favourite dependant of Samsám-uddaula, son of Khán Daurán Amír-ul-'Umra to the emperor Muhammad Sháh. Upon the death of Samsám-uddaula, he obtained the office of imperial Díwán at Patna. Attaching himself to the English in the several revolutions, he became their chief adviser in their connections with the country powers. He was an able statesman, and understood completely the direction of finance. He died about the year 1777 A. D., 1187 A. H.

Shahrat or **Shuhrat**, شهرت, the poetical title of Nawáb Hakím-ul-Mumalik, *vide* Muhammad Husain (Shekh).

Shorish, شورشی, a poet, whose proper name is Gholám Husain and who is the author of a biography of Urdú poets. He died in 1781 A. D., 1195 A. H.

Shouk, شوق, the poetical name of Mír Muhammad Bákir father of Mír Muhammad 'Atá Husain Khán Tahsin.

Shouk, شوق, poetical name of Maulwí Kudrat-ulláh, who has left a Díwán and a Biography of poets called Tabkat-ush-Shoara.

Shouk, شوق, poetical name of Ráe Tansukh Ráe, which

Shoukat of Bukhara, شوكت بخاري, a poet who died at Isfahán in 1695 A. D., 1107 A. H., and left a Díwán in Persian. His proper name is Muhammad Is-hák.

Shouki, شوقي, a poet of Tabreiz, but he is usually called Hirwí, *i. e.*, of Hirát. He left the service of Sâm Mirzá, son of Sháh Tahmasp Safwí and went with the emperor Humáyún to Kabul where he died in 1546 A. D., 953 A. H.

Shouki, Amir, امير شوقي, a nobleman and poet who lived in the time of the emperor Sháh Jahán. His proper name was Mír Muhammad Husain. He died in 1634 A. D., 1044 A. H.

Shujaa' Khan or **Shujaa't Khan**, شجاع خان, a relative of Sher Sháh, king of Dehlí, who conferred the

government of Málwá on him after the expulsion of Mallú Khán entitled Kádír Sháh in 1542 A. D., 949 A. H. He governed Málwá for a period of 12 years and died in 1554 A. D., 962 A. H. After his death his eldest son Malik Báyezíd assuming the title of Báẓ Bahádúr, took the reins of government in his own hands.

Shujaa', Sultan, سلطان شجاع, *vide* Sultán Shujáa.

Shujaa't Khan, Nawab, نواب شجاعت خان, a nobleman in the service of the emperor 'Alamgir, *vide* Fakhr-un-Nisá Begam. He was a mansabdár of 4000 in the time of Sháh Jahán. He had a house at Agra which no traces now remain.

Shuja-uddin, نواب شجاع الدين, nawáb of Bengal, also called by some Shujá-uddaula, was a native of Burhánpúr, and a descendant of a Turkish tribe of Afgháns in Khurásán. During 'Alamgir's campaigns in the Dakhin, he married Zeib-un-Nisá the daughter of Murshid Kulí Jafar Khán Súbadár of Bengal, and accompanied him to that province. Jafar Khán, who died in the year 1726 A. D., 1138 A. H., left at his death the succession to his government to his grandson 'Alá-uddaula Sarfaráz Khán; but Shujá-uddin his father having more interest at the court of Dehli than his son, procured the Súbadárá for himself, and in the year 1735 A. D., 1148 A. H., the province of Behár also was conferred on him by the emperor Muhammad Sháh. Shujá-uddin was celebrated for his clemency, justice and good qualities. He died after 12 years' government of Bengal on the 13th of March, 1739 A. D., 13th Zil-hijja, 1151 A. H., just at the time when Nádir Sháh was at Dehli. As there were only a few days remaining for the commencement of the Hijri year 1152 A. D., at his death. He was succeeded by his son 'Alá-uddaula Sarfaráz Khán, a young prince, whose character as a moral and religious man stands high on the pages of native history.

Shuja-uddaula, Nawab, نواب شجاع الدوله, who played a conspicuous part in the early history of British India, was the son of Mansúr 'Alí Khán Saffar Jang, governor of Audh. His original name is Jalál-uddin Haidar; he was born in the year 1731 A. D., 1144 A. H., and after the death of his father succeeded to the government in October, 1753 A. D., Zil-hijja, 1167 A. H. He was present in the famous battle which took place between Ahmad Sháh Abdálí and the Marhattas in January, 1761; was appointed wazír to the emperor Sháh 'Alam; was defeated at Buxar by the English on the 23rd October, 1764 A. D., 26th Rabí II, 1178 A. H., and died at Faizabád, the seat of his government, in the midst of his victories and highest prosperity, on the 29th of January, 1775 A. D., 24th Zi-Ka'da, 1188 A. H. By his own subjects he was sincerely beloved, and the sons of Háfiz Rahmat Khán, whose country he had seized, wept at his death. He was buried at a place called Guláb Bárfi in Faizábád, and was succeeded by his eldest son 'Asaf-uddaula. For a legendary account of his death see Keene's *Fall of the Mughal Empire*, p. 117.

Shuja-ul-Mulk, Shah, شاه شجاع الملك, *vide* Sháh Shujáa.

Shukr-ullah, شکر الهه, author of the history called "Bahjat-ut-Tawarikh."

Shukr-ullah Khan I, Nawab, شکراله خان نواب, a nobleman in the service of the emperor Aurangzeib who died about the year 1698 A. D., 1110 A. H.

Shukr-ullah Khan II, Nawab, شکراله خان نواب, son of Shukr-ullah Khán I, was an Amír in the service of the emperor Aurangzeib 'Alamgir. He was appointed governor of Mewát in 1702 A. D., 1114 A. H.

Shaibani, شیبانی, an author whose proper name was Abú Amrú Is-hák. He died at Baghdád in the year 828 A. D., 213 A. H.

Shaibani Khan, شیبانی خان, *vide* Sháhí Beg Uzbek.

Shaida, Mulla, ملا شیدا, title of a poet who flourished in the latter part of the reign of Jahángir and commencement of the emperor Sháh Jahán. He was one of the Sheikhzádas of Fathapúr Sikri, and a contemporary of the poets Tálib Kálím, Kudsí, Hakím Házik and Nawáb Islám Khán wazír. His works contain more than 50,000 verses. He has left a Masnawí of 12,000 verses in the style of the "Makhzan-ul-Asrar" of Nizámí. He died in 1652 A. D., 1062 A. H., in Kashmir and was buried there. He also had a house at Agra.

Shaida, شیدا, poetical appellation of Mír Fatha 'Alí of Lakhnau, author of the story of the Owl and the Grocer entitled "Bám-o-Bakkál." He was contemporary with Fidwí, author of an Yúsaf and Zaleikha in Urdú.

Siamak, سیامک, the son of Kayomurs and the father of Hoshang, the second king of the Pishadian dynasty of Persia.

Siawakhsh, سیاوخش, son of Kaikás, king of Persia of the Kayanian dynasty. He was murdered by Afrásiáb king of Túrán.

Sihl or Sehl bin-Sa'd, سهل بن سعد, one of the companions of Muhammad.

Sijaj, سجاج, a false prophetess cotemporary with Musylima another impostor. She was a Christian of extraordinary talents and eloquence, and being prompted by an aspiring ambition, she announced herself a prophetess, and uttering her string of rhapsodies in rhyme, declared that they came inspired from above. Struck by her success, Musylima thought it advisable to temporize with her, and accordingly having sent agents, invited her to a private conference, Sijáj consented and came to an interview; she was deceived and having forfeited all pretensions to that purity, which is the highest attribute of her sex, she fell from her proud pre-eminence, and became a mere debased, and contaminated woman. She subsequently enrolled herself among the proselytes of the Kúrán.

Sikandar, Alexander the Great, سکندر ذوالقرنین,

called by Muhammad in the Kúrán, "Zú'l-karnyn" the Two Horned Man; probably by reason of his head being figured as Ammon, with the Ram's Horns, on coins and medals. Eastern commentators have been at a loss to decide who is intended, but generally agree that he was a being favoured of, and who believed in the true God; that guided by the prophet Khizir, he reached the Land of Darkness, near the Fountain of Life, but he could not obtain permission to take a draught of the Eternal Spring. He died in 327 A. D., at the age of 33 years. He conquered Darius king of Persia in 331 B. C. and in 327 he proceeded to invade India. He crossed the Indus without opposition. He was afterwards opposed by a rájá who is called by the Greek Porus whose army was utterly routed.

Sikandar, سکندر, poetical name of Khalifa Sikandar who used to write beautiful Marsias in the Púrbi, Márwári and Panjábi language, and is the author of a poem containing the story of the Fish, the Ferryman and king Dilkhwár.

Sikandar 'Adil Shah, سکندر عادل شاه, the last of the kings of Bijápúr. He succeeded his father 'Alí 'Adil Sháh II when an infant about the year 1672 A. D., 1083 A. H., but never acquired any real power, being the tool of his nobility. In the year 1686 A. D., 4th Zi-Ka'da, 1097 A. H., on Monday the 13th of September Bijápúr was taken; the young prince made prisoner, and the kingdom with its remaining dependencies was reduced to the Mughal yoke by the emperor 'Alamgir. He died after three years' imprisonment.

Sikandar (Prince), سکندر شاعزاده, the son of 'Umar Shaikh Mirzá the son of Amír Taimúr, after whose death he had several battles with his two brothers, Pír Muhammad and Mirzá Rustam, and took possession of Fars and Isfahán which they had received as inheritance from their grandfather; on which account, his uncle Sháhrúkh Mirzá, having defeated him in a battle, put out both his eyes. This circumstance took place in 1414 A. D., 817 A. H.

Sikandar Begam, سکندر بیگم, the ruler of Bhopál. She was born in 1816 A. D. Her father was one of the Pathán or Afghán soldiers of fortune, who after the death of the emperor Aurangzeib, declared himself independent in Bhopal. On his death his wife was declared Regent by his troops, and his daughter Sikandar Begam heir. She married her cousin Jahángir in spite of her mother upon condition that her husband swore to leave her the direct and visible control of all affairs. Her husband Jahángir died in 1845 A. D. She was publicly presented with the Grand Cross of the Star of India at the Durbar at Agra. She died on the 30th October, 1868 A. D. Her Highness had conducted the administration of her principality since the year 1847 when she was first appointed Regent, with ability and success until the day of her decease. Her eldest daughter Sháhjahán Begam succeeded her.

Sikandar Jah, نواب سکندر جاہ, nawáb or Nizám of Haidarabád, succeeded his father Nawáb Nizám 'Alí Khán to the masnad of the Dakhin on the 16th August, 1802 A. D., 16th Rabi' II, 1217 A. H., and died on the 23rd of May, 1829 A. D., 19th Zi-Ka'da, 1244 A. H., after a reign of 28 lunar years and some months. He was succeeded by his son Mir Farkhunda 'Alí Khán, who took the title of Nasír-uddaula.

Sikandar Kadr, Mirza, سکندر قدر, the son of Prince Khurshaid Kadr, *vide* Taskhír.

Sikandar Khan Uzbek, سکندر خان ازبک, a descendant of the royal house of that tribe also called Sikandar Khán of Kashghar. He accompanied the emperor Humáyún to India, was created a nobleman by that monarch. He accompanied Mirzá Haidar who took possession of Kashmir in 1543, and died at Lakhnau in the reign of the emperor Akbar on the 18th September, 1572 A. D., 10th Jumádá I, 980 A. H.

Sikandar Munshi, سکندر منشی, Secretary to Sháh Abbás I, king of Persia. He is the author of the "Tárikh 'Alam Aráe Abbási," a history of that monarch, in three books, which he dedicated to him in 1616 A. D., 1025 A. H., *vide* Iskandar Munshí.

Sikandar Shah, سکندر شاه, king of Gujrát, succeeded his father Muzaffar Sháh II, in February, 1526 A. D., 19th Shabán, 932 A. H., and after a reign of only three months and seventeen days was assassinated on the 30th May the same year. After his death his younger brother Nasír Khán was raised to the throne under the title of Muhammad Sháh II.

Sikandar Shah Lodi, سکندر شاه لودی, whose original name was Nizám Khán, was the son of Sultán Bahlól Lódi whom he succeeded in July, 1489 A. D., Shabán, 895 A. H. He was the first Musalmán king who made Agra his capital. In his time a violent earthquake took place, when many houses were thrown down and several thousands of inhabitants lost their lives. This happened on Sunday the 6th July, 1505 A. D., 3rd Safar, 911 A. H. It was in his reign that the Hindús first commenced reading Persian. He reigned 21 lunar years and some months, and died at Agra on Sunday the 17th of February, 1510 A. D., 7th Zi-Ka'da, 915 A. H., Colonel Dow and General Briggs in their translation of Firishta say, that Sikandar Sháh died in the year of the Hijrí 923 corresponding with 1517 A. D., and that he reigned 28 years and some months; this is evidently a mistake, for the words "Tári Shud" shew the year of his death to be 915 A. H., consequently the period of his reign only 21 years. He was succeeded by his son Ibrahim Husain Lódi. Sikandar Lódi in his time had built a small fort at Agra on the right bank of the river Jamna and called it Badalgarh. The emperor Akbar in the 10th year of his reign, *viz.*, in 972 A. H., having demolished this part laid the foundations of another part of redstone which was completed in the course of 8 years superintended by Kasim Khán Mir Bahar this fort had three gotis and two windows and cost 36 lacs of rupees. This fort was accidentally burnt down in the time of Sháh Alam and Madho Rao Sendhia.

Sikandar Shah Purbi, سکندر شاه پوربی, He was raised to the throne of Bengal after the death of his father Shams-uddin Bhangeira, about the year 1358 A. D., 760 A. H. He had not long entered on his rule before his country was invaded by Firoz Sháh Tughlaq king of Delhi, who was, however, induced to retreat on Sikandar Sháh promising to pay an annual tribute. He reigned in peace for a period of nine years and died in 1367 A. D., 769 A. H., when he was succeeded by his son Ghayás-uddin Púrbi.

Sikandar Shah Sur, سکندر شاه سور, His original name was Ahmad Khán Súr, a nephew of Sher Sháh. He ascended the throne of Delhi after defeating Sultán Ibráhim Súr in a battle fought in May, 1555 A. D., Jumádá II, 962 A. H. He had not long enjoyed his good fortune however, when he was obliged to repair to the Panjáb to oppose the emperor Humáyún, who having returned from a long exile, was now advancing to recover his dominions. He engaged Bairám Khán the general of the army near Sarhind, was defeated on the 22nd June, 1555 A. D., 3rd Shabán, 962 A. H., and fled to the Sewálík mountains from whence he was afterwards expelled by the emperor Akbar 1557 A. D., 27th Ramazán, 964 A. H., and sought refuge in Bengal, where he died after two years.

Sikandar Shikoh Mirza, سکندر شکوه, a cousin of Bahádúr Sháh II, king of Delhi. He was executed for the murder of his wife in July, 1688 A. D.

Sikandar, Sultan, سلطان سکندر, king of Kashmir, surnamed "But Shikan," or Destroyer of Idols, was the grandson of Sháh Mir Darweish who introduced the Muhammadan religion into Kashmir. Sikandar by the

assistance of his mother, succeeded his father Sultán Kutb-uddin 1393 A. D., 796 A. H., his authority being acknowledged by all the nobles and other officers, and became one of the most powerful kings that ever reigned in Kashmir. Various magnificent temples and images of the Hindús did this Sultán lay in ruins; which conduct obtained him the glorious title of "But Shikan," or Iconoclast. He reigned 22 years and 9 months and died in 1416 A. D., 819 A. H. In his time Tamerlane invaded India and presents passed between him and Sikandar. He was succeeded by his son Sultán 'Alí Sháh.

Sikandar Turkman, سكندر تركمان, *vide* Kará Muhammad.

Silhaddi, سلھدي, a rájá of Raisin, who was made prisoner by Bahádúr Sháh of Gujrát and was forced to become a Muhammadan in the year 1531 A. D., 938 A. H., and afterwards when the fort of Raisin was surrendered by his brother Lachhman to the king, Rání Durgawati, the daughter of Rana Sanka, Rana of Chittor and wife of Rájá Silhaddi, with a heroic fortitude invoking curses on the heads of those who should not revenge her cause, set fire to a pile with which she had caused the female apartments to be surrounded, containing seven hundred beautiful women; she plunged into the flames, and they were all consumed. Silhaddi and Lachhman his brother with one hundred of their blood-relations, now putting on their armour, rushed impetuously on the Gujrát troops, and bravely met their fate the same year.

Sindbad Hakim, سندباد حكيم, author of a *Diwán* or book of Odes which he completed in the year 1374 A. D., 776 A. H., and dedicated to Sháh Mahmúd Bahmaní.

Sindh, سنڌه, history of, *vide* Násir-uddin Kabbácha.

Sipahdar Khan, سپه دار خان, whose proper name is Mirzá Muhammad Sálah, was a native of Tabrez, and his ancestors were reckoned among the nobles of that country. In the year 1592 A. D., 1000 A. H., he left Persia for Hindústán in company with Khwája Beg Mirzá son of Masúm Beg Safwí. On his arrival in India, he obtained the honour of an interview with the emperor Akbar. Mansabs suitable to his dignity as well as the government of Gujrát were conferred on him, time after time. When, after the death of prince Murád in 1699 A. D., 1007 A. H., prince Daniál went to the Dakhin and captured the fort of Ahmadnagar the capital of Nizám Sháh, the government of that country was conferred upon Khwája Beg Mirzá and Sipahdár Khán.

Sipahdar Khan, سپه دار خان, was the second son of Khán Jahán Bahádúr, the foster-brother of the emperor 'Alamgir. He was raised to the rank of 3000 by that monarch 1691 A. D., 1103 A. H. with the government of the province of Allahábád which he held for several years. His brother Himmat Khán was killed by an arrow in an action with the Marhattas about the year 1698 A. D., 1110 A. H., and soon after, their father Khán Jahán Bahádúr died in the imperial camp.

Sipehr Shikoh, سپه سيكو, third son of Dara Shikoh *vide* Sulaiman Shikoh. He was confined in the fort of Gwáliár by 'Alamgir who in his 16th year, 1085 A. H., sent for him from Gwáliár, got him married with his daughter Badr-un-Nisa of whom was born prince 'Alí Tabar.

Siraj, سراج, takhallus of Siráj-uddin Husain of Auran-gábád who is the author of the "*Diwán Muntakhib*," containing extracts from no less than 680 poets, and which he completed in 1766 A. D., 1169 A. H.

Siraj Kummi, سراج قمي, a poet who was a native of Kumm in Persia and contemporary with Salmán Sávají.

Siraj-uddin, سراج الدين, son of Núr-uddin, author of the "*Sharah Bukhári*," and "*Sharah 'Umda*." He died in 1401 A. D., 804 A. H., see Bilkaini.

Siraj-uddin 'Ali Khan, سراج الدين علي خان آرزو, whose poetical title is 'Arzú, was a native of Akbarábád (Agra), and a descendant of Shaikh Muhammad Ghaus of Gwáliár. He was an excellent poet and an officer of rank in the time of the emperor Farrukh-siyar. He is the author of several works, among which is a *Diwán* and a biography entitled "*Majmúa-ul-Nafáas*," which is also called "*Tazkira Arzú*," containing the memoirs of the Indian poets who have written Persian, Hindústání and Dakhaní poems. Arzú in 1734 A. D., 1147 A. H. met at Dehlí the poet Hazín who had just come from Persia. The jealousy between the two poets induced 'Arzú to write a treatise entitled "*Tambh-ul-Gháfíln*," in which he points out the errors in Hazín's poems. He died at Lakhnau on the 27th of January, 1756 A. D., 23rd Rabi' II, 1169 A. H., and was buried there for some time, but afterwards his remains were removed to Dehlí by his nephew Muhammad Husain Khán. Beside the abovementioned works, he is the author of the following:

Móhibat Uzma.
'Atia Kubrá.
Siráj-ul-Lughát.
Chirágh Hidáct.
Gharáeb-ul-Lughát.
Khayábán.
Mustiláhat-ush-Shuará.
Jawáb Yatarázát Munir.
Sharah Kasáed 'Urfi.
Sharah Sikandar-náma.
Sharah Mukhtasir-ul-Maání.
Sharah Gulkushti Mír Naját.
Nawádir-ul-Alfarz, a Hindústání Dictionary.

Siraj-uddin Husain, سراج الدين حسين, *vide* Siráj.

Siraj-uddin Muhammad bin-'Abdur Rashid-al-Sajawandi, محمد بن عبد الرشيد آل شيزاوندی, author of the "*Sirájia*," which is sometimes called "*Faráez as-Sajáwandi*." This book is of the highest authority on the law of inheritance amongst the Sunnis of India. It has been commented upon by a vast number of writers, upwards of forty being enumerated in the "*Kashf-uz-Zunún*. The most celebrated of these Commentaries, and the one most generally employed to explain the text, is the "*Sharífa*" by Sayyad Sharif 'Alí bin-Muhammad-al-Jurjání. The original text of the "*Sirájia*," together with that of the "*Sharífa*," was published in Calcutta in 1829. A Persian translation of the *Sirájia* and *Sharífa* was made by Maulwí Muhammad Ráshid by order of Warren Hastings, and published in Calcutta in 1812 A. D. The most celebrated Commentaries on the *Sirájia* next after the *Sharífa*, are, that by Shaháb-uddin Ahmad bin-Mahmúd-as-Siwási; one by Burhán-uddin Haidar bin-Muhammad-al-Hirwí; another by Shams-uddin bin-Hamza-al-Fanári; and lastly, a Persian Commentary entitled "*Al-Faróez-at-Tájiffi Sharh Faráez-as-Siráji*" by 'Abdul Karím bin-Muhammad-al-Hamdání.

Siraj-uddin Muhammad bin-'Umar Halabi, سراج الدين محمد, an author who died 1446 A. D., 850 A. H.

Siraj-uddin Sawai, سراج الدين ساوي, Maulana, one of the celebrated poets of Sámána a city in the province of Dehlí. He is the author of the work

called "Khiljī-nāma." When Sulṭān Jalāl-uddīn Fīroz Khiljī, before his accession to the throne, was governor of Sāmāna, the poet was ill-treated by some of his people, and as the Sulṭān took no notice of it then, he wrote the abovementioned book, in which he satirized the governor and the Khiljīs. However the Sulṭān after his accession to the throne of Dehli in 1289 A. D. sent for the poet, and he having tied a rope round his own neck presented himself like a criminal before the king, who embraced him and made him one of his principal confidants. The poet afterwards wrote several panegyrics in praise of the Sulṭān.

Siraj-uddin, Shaikh, شيخ سراج الدين, a celebrated Muhammadan saint, whose relics are deposited in an island in the river Krishna near the town of Kursī, in the district of Rācābh Bījāpūr, in southern Hindūstān.

Siraj-uddin 'Umar, سراج الدين عمر, who after the death of his brother Zain-ul-'Abidin Nuja'im completed the work called "Bahr-ar-Rācā" about the year 1662 A. D., 970 A. H., and wrote another but inferior commentary on the Kanz-ul-Dakā'ik entitled the "Nahr-ul-Fācāk."

Siraj-uddaula Muhammad Ghaus Khan, خان سراج الدوله محمد غوث, nawāb of the Karnatic whose poetical name was 'Azim, is the author of the work called "Tazkira Subh Watan," being a biography of the poets of Karnatic, compiled in 1842 A. D., 1258 A. H. It is an abstract of the Tazkira of Rācā also called "Guldasta Karnatik."

Siraj-uddaula, نواب سراج الدوله, nawāb of Bengal, formerly named Mirzā Mahmūd, was the eldest son of Zain-uddīn Ahmad, styled Haibat Jang, the nephew and son-in-law of Alahwardī Khān Mahābat Jang governor of Bengal. On the death of his grandfather Mahābat Jang, which happened on the 10th of April, 1756 A. D., 9th Rajab, 1169 A. H., he succeeded him in the government of that province, and immediately taking offence at the English, for their protection to a native officer, said to have escaped from Dacca with treasure, he attacked Calcutta, carried it on the 20th June the same year, and allowed his officers to shut up 146 European prisoners in a small military prison room called the "Black Hole," in which 123 of the number, perished during the night. Mr. Drake the governor of Calcutta escaped on board a ship with a few Englishmen and retired to Madras. At that time Colonel Clive commanded the Company's forces in the province of Arkot. It was agreed by the government of Madras that he should repair with a force to Bengal and endeavour to regain the factory of Calcutta. Colonel Clive and Admiral Watson left Madras with 900 Europeans and 1500 sepoys. He reached Falta on the 20th December and re-took Calcutta on the 2nd January, 1767 A. D., 1170 A. H., and forced Sirāj-uddaula into a treaty, offensive and defensive, on the 9th of February following. Clive, subsequently made a secret treaty with Mir Jafar, an officer of the Nawāb's, and advanced in June towards Murshidābād, the nawāb's capital. On the 23rd of June, 1767 A. D., Clive fought the battle of Plassey against 18,000 horse and 50,000 Infantry, and aided by the treachery of Mir Jafar, routed the Nawāb's troops. Sirāj-uddaula fled, but in a few days was seized and cruelly assassinated on the 4th July, 15th Shawwāl, 1170 A. H., by order of Miran the son of Mir Jafar. Thus perished Sirāj-uddaula in the 20th year of his age and the 15th month of his reign. On the 29th June Mir Jafar was raised to the masnad, and from that date, the influence of the British, may be said to have become paramount in Bengal. His tomb is not far from that of Mahābat Jang.

Suda, سودة, daughter of Zama'a, the second wife of Muhammad. He married her after the death of his first wife Khudyja and before his marriage with Ayesha the daughter of Abū Bakr. She died in 674 A. D., 54 A. H., forty-three years after the death of Muhammad.

Sudi, صودي, a Turkish poet, who wrote a commentary on the Diwān-i-Hāfiz in the Turkish language. The names of Shorī, Sayyad 'Alī, Lamāī, Surūrī and Shamāī occur also as commentators on Hāfiz; but Sūdī excels all as an enlightened and accurate critic, not only on account of his eminent success in correcting the exuberances of this fanciful and extravagant mode of interpretation, but of the singular happiness with which he has illustrated the ambiguous and more obsolete allusions of the Poet.

Sufi, صوفي, a sect among the Muhammadans. Kāzī Nūr-ullah of Shustar, a Persian author of very high reputation for his piety and judgment, has given an excellent account of the Sūfis and their doctrine in the Majālis-ul-Mominīn, a treatise on the Shia faith. "The Sūfis" (he there says) "are of two classes: those who desire human knowledge, and pursue it in the accustomed way, observing the common ordinances of religion, are called Mutakallim (advocates or observers): those who practise austerities and strive to purify their souls, are called Sūfis." This word literally means, *pure, clean*. The celebrated Moulwī Rūmī has the following play upon it in one of his lines. Sūfī na Shawad Sūfī tā dar narsad jamī. The Sūfī will not be pure till he takes one cup. This is said to have a mystical meaning.

Sufi, Mulla Muhammad Sufi of Amol, صوفي سوني, author of a "Sākī-nāma," which he composed in the year 1592 A. D., 1000 A. H.

Songsters, سنگسترس, celebrated Indian, vide Tānsein.

Surajmal Jat, سورجمل جات, rājā of Bhartpūr, was the son of Baḍan Singh Jāt whom he succeeded to the rāj a few years before 1750 A. D., 1163 A. H. His younger brother Partāp Singh, built the fort of Kumbhīr or Kumeir. After the departure of Ahmad Shāh Abdālī from India to Kandahār, Surajmal taking advantage of the weakness of the empire made himself master of all the countries that were dependant on Agra and ultimately of the town itself, and many other important places, but fell in battle with the Rohila chief Najīb-uddaula in December, 1763 A. D., 1177 A. H. His son Jawāhīr Singh succeeded him.

Suraj Singh, Raja, راجه سورج سنگه, son of Udai Singh Rathor, the son of Rāc Maldeo. After the death of his father, 1694 A. D., 1002 A. H., he was raised by Akbar to a suitable rank, and served under that emperor and his son Jahāngīr, for several years. The mansab of 5,000 was conferred on him by the latter. He died in the Dakhin 1619 A. D., 1028 A. H., and Rājā Gaj Singh his son succeeded him; and as his father was uncle to the emperor Shāh Jahān on the mother's side, he was in a short time raised to the rank of 5,000. Gaj Singh died on the 6th May, 1638 A. D., 2nd Muḥarram, 1048 A. H. His son Amar Singh killed Salābat Khān Mīr Bakhshī in 1624 A. D., 1054 A. H., and was himself cut to pieces at one of the gates of the Fort of Agra, now called Amar Singh Gate.

Surdas, सुरदास, son of Bābā Rāmdās, a Hindū poet and an excellent musician, who flourished about the 16th or 17th century. He is the author of the work called Sūr Sāgar," in Hindī, &c.

Souda, سودة, his real name is Mirzá Muḥammad Rafi, to which he subsequently added his poetical title "Soudá," and is now commonly known by the appellation of Mirzá Rafiús Soudá. He was a native of Dehli but resided at Lakhnau, and his Diwán and Ḳasáed contain a variety of poems on various subjects; also Idyls, Elegies and other miscellaneous pieces in Hindústání verse. These volumes are held in the highest estimation all over India. They include a number of encomiastic poems on the late Nawáb 'Asaf-uddaula of Lakhnau, and many other persons of high rank and power, both at Lakhnau and Dehli; not the least remarkable of which is an eulogy on the late Mr. Richard Johnson. The satires of this poet are also numerous and admirable; but having created him many enemies, to avoid the consequences of their anger, he feigned himself insane, and took the poetical name of Soudá or madman, but he is frequently known by the appellation of "Malik-esh-Shuará," or king of poets. He died at Lakhnau in the year 1781 A. D., 1195 A. H., aged 70 years. 'Asaf-uddaula of Lakhnau gave him a stipend of 6,000 rupees a year. He was a pupil of Siráj-uddín 'Alí Khán 'Arzú.

Soudai, بابا سودايي ايوردي, Baba of Abiward, a poet who had formerly assumed for his poetical title "Kháwari" but as he used to go about the streets without a turban or shoes, people gave him the title of "Soudái," i. e., distracted, which he subsequently used in all his compositions. He lived in the time of Sháhrukh Mirzá. He died 1448 A. D., aged 80 years.

Soz, سوز, the poetical name of Suyyad Muḥammad, who flourished in the reign of the emperor Sháh 'Alam, and is the author of a small Diwán in Urdú. He died in 1797 A. D., 1212 A. H. Another Soz is mentioned in the "Mirat-ul-Khayál" who lived in the time of 'Alamgir. He was a native of Bukhárá and brought up in India.

Sozan, سوزان, poetical appellation of Nawáb Aḥmad 'Alí Khán Shoukat Jang son of Nawáb Iftikhár-uddaula Mirzá 'Alí Khán, and nephew of Nawáb Sálár Jang. He lived in the time of Nawáb 'Asaf-uddaula of Lakhnau, and is said to have been a good Urdú poet.

Sozani, Hakim, حكيم سوزني, surnamed Shams-uddín Muḥammad of Samarkand, a Persian poet who derived his origin from Salmán Fársi one of the first companions of Muḥammad. Some authors say he was a native of the city of Nakhshab, and others pretend of Samarkand. It is said that when he was a student at Bukhárá, he conceived so great a friendship for the apprentice of a needle-maker, that he himself learned that profession, and he therefore assumed the takhallus of Sózani. (Sozan means a noodle.) He is considered the best humoristic poet of his time, and is the author of a poem called "Ḳasáed Sózani," or elegies, written in a very devout style, containing nearly 8,000 verses. During his youth he was a great dobauchee; but when advanced in years, he became very devout, made the pilgrimage of Mecca and died in 1173 A. D., 569 A. H., at Samarkand, aged 80 years. One of his friends declared that he had appeared to him after his death (in a dream) and said that God had forgiven all his sins for the sake of one of his verses, in which expressing his humility and contrition, he says, "O Lord, I offer unto thee an oblation, not to be found in thy treasury. Accept thou my sins, my poverty, my repentance and my nothingness."

Subaktagin, ناصر الدين سبكتگين, surnamed Násir-uddín, a man of Turkish descent, who, according to some historians, was purchased as a slave by Alaptagin Sultán of Ghazni, who perceiving in him the promise of future greatness, raised him by degrees to posts of confidence

and distinction; and his character support of all the adherents and officers of Ghazni. He was raised to the throne of Ghazni after the death of Abú Is-hák the son of Alaptagin 977 A. D., 367 A. H. He enlarged its dominions, and became the first of a family, called Ghaznawí, and by us Ghaznavides, which outshone, at one period, the glory of the proudest dynasties of Asiatic monarchs. He conquered a part of India, which, when connected with his former possessions of Ghazni and Kábul, gave him a kingdom that extended from Khurásán to the Panjáb. Subaktagin reigned 20 lunar years, and died in August, 997 A. D., Shaban, 387 A. H., aged 56, near Balkh, from which place his remains were conveyed to Ghazni for interment. He was succeeded by his son the celebrated Sultán Muḥmúd. Including Subaktagin sixteen kings of his race reigned at Ghazni and Láhor. Their names are as follow:—

List of the Ghaznavide dynasty of Persia and India, including Khurásán, Mawar-un-nahr, Bukhárá, &c., Capital Ghazni.

1. Násir-uddín Subaktagin. Ismaíl appointed successor, but displaced by his brother.
2. Sultán (Yemin-uddaula Abú'l Kásim) Muḥmúd.
3. Muḥammad, his son, deposed instantly and blinded. Muḥammad, restored and again deposed.
4. Masaúd I, another son, deposed and killed.
5. Maudúd, son of Masaúd.
6. Masaúd II, reigned only six days.
7. Abú'l Hasan 'Alí son of Masaúd I.
8. Abdur Rashíd son of Muḥmúd.
9. Farrukhzad son of Masaúd.
10. Ibráhím his brother.
11. Masaúd III son of Ibráhím.
12. Sheizád.
13. Arsalán Sháh.
14. Bahráw Sháh fled to Láhor.
15. Khusro Sháh ruled at Láhor.
16. Khusro Malik ruled at Láhor.

Kings of the family of Ghór.

Alá-uddín Hasan Ghorí.
Malik Saif-uddín.
Ghayás-uddín Muḥammad Ghorí.
Shaháb-uddín Muḥammad Ghorí.
Táj-uddín Eldúz.

Subhan Bakhsh, مولوی سبحان بخش, Maulwi, author of a modern history of jurisprudence, or rather of jurists in Urdú, compiled from the works of Ibn-Khallikán and Sayúti, entitled "Farjuma Táríkh-ul-Hukmáe wa Tazkirat-al-Mufasssírín." It was published at Dehli in 1848 A. D.

Sub-hani, مولانا سبجانی, Maulana, a poet whose native country was Najaf Ashraf, commonly called Kúfa, from which place he never stirred all the time of his life. He lived at the same period in which Shaikh Faizí and Zahúrí flourished, and wrote nothing but Rubáís in the Persian language on different subjects of which 12,000 were collected after his death.

Sub-hi, سبجي, a poet who served under Sultán Shujás the son of Sháh Jahán.

Suchet Singh, سچت سنگه, a Sikh chief, who joined the rebels after the murder of Mahárájé Sheir Singh, was attacked by Hira Singh, near Láhor, his force dispersed and himself killed about the 6th April, 1844. On hearing of the death of this chief, no less than 96 females of his family sacrificed themselves at Lamba.

Sufian Sourī, صفیان ثوری, whose proper name was Abū 'Abdullah, was born at Kūfa in 713 A. D., 95 A. H. He was a master of the highest authority in the Traditions and other Sciences. He died in the time of the Khalifa Al-Mahdī, about the year 777 A. D., 160 A. H., and is buried at Basra, where he had concealed himself in order to avoid accepting the office of Kāzī.

Suhyli Khurasani, سهیلی خراسانی, whose full name is Amīr Shaikh Ahmad Suhyli, also called Nizām-uddīn Ahmad Shykham, was seal-bearer to Sultān Husain Mirzā of Hirāt. The work called "Anwār Suhyli," was dedicated to him by Husain Wāez. He is the author of a Diwān. His death took place in 1501 A. D., 907 A. H.

Sukman bin-Ortak, صفقان بن ارتک, first king of the princes of the Turkman Ortakites who reigned at Amid and Khaifa. The following is a list of this race :—

	A. D.	A. H.
Sukmān bin-Ortak,	1097	490
Ibrāhīm bin-Sukmān,	1104	498
Rukn-uddīn Dāūd,	1128	522
Fakhr-uddīn Karā Arsalān bin-Dāūd, ...	1149	544
Nūr-uddīn Muhammad bin-Karā Arsalān,	1166	562
Kuṭb-uddīn Sukmān bin-Muhammad,	1185	581
Malik-us-Sālah Nāsir-uddīn Mahmūd, ...	1200	597
Malik-ul-Masāūd bin-Mahmūd,	1221	618
Malik-ul-Kāmil nephew of the celebrated } Sālah-uddīn (Saladin), he took Amid, }	1231	629

Sultan Ahmad Jalayer, سلطان احمد جلیار, *vide* Hasan Buzurg.

Sultan 'Ali Khurasani, سلطان علی خراسانی, author of the Persian work on Medicine called "Dastūr-ul-Ilāj," which he wrote in 1334 A. D., 734 A. H., and dedicated to Sultān Abū Saīd Bahādūr Khān.

Sultan 'Ali Mashhadi, سلطان علی مشهدی, a native of Mashhad. He was not so much distinguished as a poet as he was as a calligrapher. He was in calligraphy, a pupil of Maulānā Azhar, who was a pupil of Jafar, and Jafar was a pupil of Maulānā Mir 'Alī the inventor of the Naskhtalīk. Maulānā Sultān 'Alī lived at the court of Mirzā Bāīkara and found a patron in Amīr 'Alīsheir. He was upwards of 63 years of age in 1550 A. D., 957 A. H.

Sultana Begam, سلطانة بیگم, a daughter of the emperor Bābar Shāh.

Sultana Begam, سلطانة بیگم, a daughter of Mirzā Handāl the brother of the emperor Humāyūn. She was married to Shāh Kūli Mahram. Her sister named Rūqia Sultāna was married to the emperor Akbar.

Sultana Razia, سلطانة رضیه, daughter of Shams-uddīn Altimsh king of Dehlī. She was raised to the throne after the deposition of her brother Rukn-uddīn Firōz in November, 1236 A. D. She was deposed in November, 1239 A. D., and confined in the fort of Bitahnda, from which place she made her escape and contrived to raise an army with which she marched towards Dehlī; but was defeated and put to death by her brother Bahrām Shāh, who ascended the throne. The reign of Sultāna Razia lasted 3 lunar years 6 months and 6 days. Her tomb is still to be seen in old Dehlī.

Sultana Rukia or Ruqia, سلطانة رقیة, the daughter of Mirzā Handāl the son of the emperor Babar, was the

first or chief wife of the emperor Akbar, by whom he had no children. Consequently when Shāh Jahān was born to Jahāngīr, his grandfather Akbar made him over to her to be brought up by her. She was also the patroness of Nūr Jahān; and died at Agra in January, 1626 A. D., Jumādā I, 1035 A. H., aged 84 lunar years.

Sultan Ahmad bin-Masa'ud, سلطان احمد, author of the Arabic work called "Asmāi-ul-Rijāl."

Sultan Ahmad Mirza, سلطان احمد مرزا, Ahmad Mirzā (Sultān).

Sultan Husain Mirza, سلطان حسین مرزا, surnamed

Abū'l Ghāzī Bahādūr, was the son of Mirzā Mansūr, the son of Mirzā Bāīkara, the son of Mirzā 'Umar Shaikh, the son of Amīr Taimūr. After the death of Sultān Abū Saīd Mirzā, he contrived to make himself master of Khurāsān, and ascended the throne at Hirāt on the 24th of March, 1469 A. D., 10th Ramāzan, 873 A. H. The great victories which this prince gained over the numerous competitors for the throne, as well as over the Uzbaks, obtained him the title of Ghāzī, or victorious. The court of this prince boasted of many eminent men. The celebrated historian Khandamīr was his subject, and Amīr 'Alīsheir his wazīr. He reigned in Khurāsān 38 lunar years and 4 months, and died according to the "Tabkāt Akbari," on the 10th of May, 1506 A. D., corresponding with the 16th Zil-hijja, 911 A. H. aged 70 years, and was buried at Hirāt. He was succeeded by his two sons Bādī'zzamān Mirzā and Muzaffar Husain Mirzā, who reigned conjointly for some time over Khurāsān. The former in the year 1507 A. D., 913 A. H., was driven from his dominions by Shāhī Beg Khān Uzbek; and his brother, who usurped the throne and reigned a short time at Hirāt, afterwards shared the same fate. Sultān Husain Mirzā is the author of the work called "Majālis-ul-Ishk," a very entertaining novel, containing a variety of stories, principally on the subject of love. He had a turn for poetry, and composed a Diwān in Turkī. His poetical name was Husainī.

Sultan Husain Safwi, سلطان حسین صفوی, *vide* Shāh Husain Safwī.

Sultan Ibrahim, سلطان ابراهیم, *vide* Ibrāhīm (Sultān).

Sultan Khusro, سلطان خسرو, *vide* Khusro (Sultān).

Sultan Mahmud, سلطان محمود, *vide* Mahmūd (Sultān) of Ghaznī.

Sultan Mahmud Mirza, سلطان محمود مرزا, the son of Sultān Abū Saīd Mirzā who was sovereign of the greater part of Mawar-un-nahr and Badakhshān. His takhallus or poetical name was "Zillī."

Sultan Mirza, سلطان مرزا, *vide* Muhammad Sultān Mirzā.

Sultan Muhammad Saljuki, سلطان محمد سلجوقی, the son of Sultān Jalāl-uddīn Malikshāh. He succeeded his brother Barkayārak in December, 1104 A. D., 498 A. H., and after a reign of about 13 years died in 1118 A. D., 511 A. H., *vide* Muhammad (Sultān).

Sultan Muhammad, سلطان محمد بن مرزا بایسنغر, the son of Mirzā Bāisanghar the son of Mirzā Shāhrukh, the son of Amīr Taimūr. He was defeated in a battle against his brother Bābar Sultān, taken prisoner and put to death in January, 1462 A. D., Zil-hijja, 865 A. H.

Sultan Murad, سلطان مراد, *vide* Murad Mirzá.

Sultan Muhammad, سلطان محمد بن عالمگیر, the eldest son of the emperor 'Alamgir. He died 30 years before his father, on the 5th December, 1676 A. D., 8th Shawwāl, 1087 A. H., in the fort of Gwalior where he was confined by his father, and was buried near the mausoleum of Kutb-uddin called Kutb Shāh, at Delhi.

Sultan Sakhi Sarwar, سلطان ساقی سروار, a Muhammadan saint. His shrine is situated at the mouth of the Sore Pass leading in the direction of Kāndahar, and is built at the "Dānamp-dehr." Though not much revered in the Durāt, it is said that from 150,000 to 200,000 pilgrims both Musalmāns and Hindūs from the Panjab and Sindh, visit it annually. In February, March and April disciples assemble in large numbers, and the fair is over in April.

Sultan Shah, سلطان شاه, son of Alp Arsalān, Sultān of Khwārizm. Some time after his father's death, which took place in 1162 A. D., 557 A. H., he was defeated in several battles by his elder brother Alā-uddin Takash, and obliged to fly to the forests where he died from hunger and distress, about the year 1196 A. D., Ramazān, 589 A. H.

Sultan Shahzada, سلطان شهزاده, an eunuch of Fatha Shāh king of Bengal whom he murdered, and ascended the throne 1191 A. D., 896 A. H. He reigned only a few months and was assassinated the same year by Malik Andā who succeeded him and took the title of Firōz Shāh Fūrbi.

Sultan Parwez, سلطان پروی, *vide* Parwez Sultān.

Sultan Shujāa', سلطان شجاع بن شاهجهان, second son of the emperor Shāh Jahān, was born at Ajmeer on Sunday the 12th of May, 1616 A. D., 4th Jumādā I, 1025 A. H., and married to the daughter of Mirzá Rustam Safwi brother of Muzaffar Husain Mirzá of the royal house of Persia. He was appointed governor of Bengal by his father, which country he governed with justice and clemency till the accession of his brother the emperor 'Alamgir and the defeat of Dārā Shikōh in 1658, when he marched with a powerful army towards Delhi. He was defeated by 'Alamgir on the 5th January, 1659 A. D., 19th Rabi' II, 1069 A. H., at a place called Khajūa, about thirty miles west of Allahābād, and pursued by Mir Jumla and Sultān Muhammad the eldest son of 'Alamgir to Bengal, from which place he was obliged to seek refuge in Arakan where, after two years, 1660 A. D., 1071 A. H., he was put in a boat with all his family and sunk in the river by order of the rājā of that country.

Sultan-ul-Nisa Begam, سلطان النسا, eldest daughter of the emperor Jahāngir and sister of Sultān Khusrau. Her mother was the daughter of Rājā Bhagwān Dās, and she was born in the year 1686 A. D., 994 A. H. After the death of her brother Sultān Khusrau, she erected a tomb for herself close to her brother Sultān Khusrau's grave at Allahābād, but died at Agrah and lies buried there in the mausoleum of the emperor Akbar.

Sultan-us-Salatīn Purbi, سلطان السلاطين, was elevated to the throne of Bengal on the death of his father Ghayās-uddin Pūrbi 1373 A. D., 775 A. H. This prince was benevolent, merciful and brave. He died after a reign of ten years 1383 A. D., 785 A. H., and was succeeded by his son Shams-uddin II Pūrbi.

Sultan Walad, سلطان ولد, son of the celebrated Maulwī Rūmī. He is the author of a beautiful poem on the Sūfi

doctrines, &c., written in imitation of the Masnawī of his father 1291 A. D., 690 A. H., and also of a *Dīwān*, and another work called "*Walad-nāma*" containing an account of his father and grandfather.

Sulaiman, سليمان, a Khalif of the house of Umayya, and son of 'Abdulmalik. He succeeded his brother Wulfd I in Syria 714 A. D., 96 A. H., and died after a reign of three years 717 A. D., 99 A. H.

Sulaiman, سليمان, the son of Bāyezīd I, (Bajazet) was proclaimed emperor of the Turks in 1402 A. D., 805 A. H., at the time when his father was taken captive by Amir Taimūr. He displayed great valour, but his glory was tarnished by his excessive love of pleasure. He was dethroned and murdered in 1410 A. D. by his brother Musa, who in his turn was defeated and assassinated by another brother Muhammad I who ascended the throne in 1413 A. D. This Sulaimān is not reckoned among the Turkish Sultāns.

Sulaiman I, Sultan, سلطان سليمان, surnamed the Magnificent, was the son of Salīm I, whom he succeeded as emperor of the Turks in September, 1520 A. D., Shawwāl, 926 A. H. His reign was splendid. He defeated the Mamluks in Egypt, and made peace with Shāh Ismā'il I Satwī king of Persia, after which he carried his arms against Europe and took Belgrade. In 1522 he attacked Rhodes and took it, and then invaded Hungary and defeated the Hungarians at Mohatz in 1526. The conquest of Buda was followed by the siege of Vienna, but after twenty unsuccessful assaults, he retreated with the loss of 80,000 men. In 1534 he made war against Shāh Tahmāsp Safwi, and invaded Tauris and Persia, but suffered a defeat, and was disappointed in his attack on Malta. He died on the 4th September, 1566 A. D., Sūfīr, 974 A. H., having lived 76 solar years and reigned 46. He was a prince more just and true to his word than any other of his predecessors, but a great terror to all Christians. His son Sultān Salīm II succeeded him.

Sulaiman II, Sultan, سلطان سليمان, emperor of Turkey who succeeded his brother Muhammad IV in 1687 A. D., 1098 A. H., was a very indolent prince. He died in the year 1691 A. D., 1102 A. H., and was succeeded by his brother Ahmad II.

Sulaiman bin-Ahmad Tahrani, ابن احمد طهراني

سليمان, author of the "*Muajjam Kabīr*," "*Muajjam Ausat*," "*Muajjam Saghir*," "*Dalāel-ul-Nabūat*," and many other works. He died in 971 A. D., 360 A. H.

Sulaiman bin-Ahmad, سليمان بن احمد, author of the book called "*Umdat*," a Turkish work on Navigation in the Indian Seas written in the year 1511 A. D., 917 A. H., and five others of the same description, called the "*Fawāid*," the "*Hawia*," the "*Tuhfat-ul-Fahūl*," the "*Minhāj*," and the "*Kilādāt-ul-Shamūs*."

Sulaiman bin-Kutlamish, سليمان بن قتلмыш, by the aid of Malikshāh Saljūki who took his father prisoner, became the first king of the Saljūk dynasty of Rūm or Anatolia whose capital was Iconium. He began his reign in 1077 A. D., 470 A. H., reigned eight years, and destroyed himself through fear of Takash or Turtash the son of Alp Arsalān. After him there was an interregnum of seven years from 1085 to 1092 A. D., when his son Daūd ascended the throne.

Kings of the Saljûk dynasty who reigned in Iconium.

1. Sulaimân bin-Kutlamish.
2. Daûd son of Sulaimân, having gained a victory over his enemies ascended the throne in 1092 A. D., and died in 1107.
3. Kulich Arsalân his brother, who in a battle with Atâbak Jâwâlî fell into a canal with his horse and was drowned in 1116 A. D.
4. Masâûd son of Kulich Arsalân died in 1156 A. D.
5. 'Azz-uddîn Kulich Arsalân son of Masâûd. He destroyed the first Crusade army and died in 1188 A. D.
6. Kutb-uddîn Malikshâh son of 'Azz-uddîn, deposed in 1192 A. D.
7. Ghayâs-uddîn Kaikhusro son of 'Azz-uddîn deposed in 1200 A. D.
Ghayâs-uddîn Kaikhusro restored 1203 A. D.
8. Rukn-uddîn Sulaimân son of 'Azz-uddîn Kulich Arsalân deposed in 1203 A. D.
9. Kizal or Kulich Arsalân son of Rukn-uddîn deposed by Ghayâs-uddîn Kaikhusro in 1203 A. D.
10. 'Azz-uddîn Kaikâûs bin-Kaikhusro began to reign in 1210 and deposed in 1219 A. D.
11. 'Alâ-uddîn Kaikubâd bin-Kaikhusro, poisoned in 1236 or 1239 A. D.
12. Kaikhusro son of Kaikubâd. He was invaded by the Mughal princes, descendants of Chingiz Khân. 'Azz-uddîn Kaikâûs restored and reigned in nominal conjunction with his brothers Rukn-uddîn and 'Alâ-uddîn sons of Kaikhusro 1245 A. D.
13. Rukn-uddîn Kulich Arsalân son of Kaikhusro began in 1257 A. D.
14. Ghayâs-uddîn Kaikhusro son of Rukn-uddîn began 1267 A. D.
15. Masâûd bin-'Azz-uddîn Kaikâûs died in 1308 A. D., 708 A. H. He was the last of this race.

Sulaiman Badakhshi, Mirza, سليمان بدخشي,

was the son of Khân Mirzá, the son of Mahmûd Mirzá, the son of Sultân Abû Saïd Mirzá, a descendant of Amir Taimûr. When his father Khân Mirzá died in the year 1521 A. D., 927 A. H., he was then only seven years old, consequently that province fell into the hands of the emperor Bábar who was then in Kábul; he appointed his son Humá'yûn to take charge of that country; but when Bábar conquered Dehlí in 1526 A. D., 932 A. H., he after four years restored that kingdom to Mirzá Sulaimân, in whose possession it remained till the year 1675 A. D., 983 A. H., when it was usurped by his grandson Shâhrûkh Mirzá the son of Ibrâhîm Mirzá, who intended to assassinate him. Mirzá Sulaimân was obliged to fly to India, where on his arrival, he was received by the emperor Akbar with the greatest affection and kindness. He subsequently made a pilgrimage to Mecca and returned to India in 1687 A. D., 995 A. H., where after two years he died at Lâhor on Saturday the 12th of July, 1689 A. D., 8th Ramazân, 997 A. H., aged 77 lunar years.

Sulaiman Kadr, Mirza, سليمان قدر, a prince, the son of Mirzá Khurshaid Kadr, the son of Mirzá Asmân Kadr. Their poetical titles were Taskhir, Kaisar and Namûd, *vide* Kaisar.

Sulaiman Baiza, سليمان بيضا, an author.

Sulaiman Kirani, سليمان قراني, was made governor of Bengal after the deposition of Bahâdur Shâh Afghân in 1549 A. D., 956 A. H., but threw off his allegiance from the throne of Dehlí after the death of Salim Shâh king of Dehlí 1554 A. D., 961 A. H. During his rule he subdued the province of Orissa; and notwithstanding he was virtually independent, he used frequently to send valuable presents to the emperor Akbar. He reigned for a period of 26 lunar years, and died in 1572 A. D., 981 A. H.

His eldest son Báyezid Khân succeeded him, but was murdered after one month, and Daûd Khân his younger brother ascended the throne with the title of Daûd Shâh.

Sulaiman Shah, سليمان شاه, the son of Muhammad Malikshâh, the Saljûkide. He was much addicted to pleasure and wine, and resigned his crown to Arsalân Shâh the son of Tughral II. He was killed in 1159 A. D.

Sulaiman Shikoh, سليمان شكو, the oldest son of the prince Dará Shikoh the son of the emperor Shâh Jahân. He was born on the 5th April, 1635 A. D., 26th Ramazân, 1044 A. H. After the defeat and assassination of his father in 1659 A. D., 1069 A. H., he was seized and brought to Dehlí by the officers of 'Alamgir from Sirinagar where he had taken refuge, and imprisoned by that emperor, along with his brother Sipêhr Shikoh in the fort of Gwâliar where they both died in a short time, and was buried in the fort of Gwâliar. Sulaimân had also his house built at Agra close to his father's house.

Sulaiman Shah, سليمان شاه, king of Persia, *vide* Shâh Sulaimân.

Sulaiman Shikoh, Mirza, ميرزا سليمان شكو, the son of the emperor Shâh 'Alam and brother of Akbar Shâh II king of Dehlí. He died on the 24th February, 1838 A. D., 29th Zil-Ka'da, 1253 A. H. at Agra, and was buried in the mausoleum of the emperor Akbar the Great at Sikandara in Agra. His tomb is of white marble and has a Persian inscription, mentioning his name and the year of his death. He has left a Diwân in Urdû.

Sunna, سنا, this word is used generally to signify all the traditions, both of the sayings and doings of the Prophet, and the term Hadîs is employed in the same comprehensive sense. The distinction between the Hadîs (sayings) and the Sunan (doings), is not attended to by doctors of the Muslim law; both are generally authoritative.

Sunni, سني. Those Musalmâns, who assume to themselves the appellation of orthodox, and uphold the succession of the Khalîfas Abû Bakr, Umar, and Usmân, and deny the right of supremacy, either spiritual and temporal to the posterity of 'Alî, are called Sunnis. They are divided into an infinity of sects, but of these there are only four principal ones, which are called after their founders. *Vide* Imâm, and Shia.

Sunkar or Sankar, سنقر, son of Maudûd, one of the Atâbaks of Fars, who is better known by his title of Atâbak Muzaffar-uddîn, was the great-grandson of Salghar, the founder of this dynasty. He succeeded Bûzâba the last governor of Fars of this family, and threw off all dependence upon the Saljûki Sultâns about the year 1148 A. D., 543 A. H. He made his residence the city of Shirâz, which afterwards became the capital of his family. He died 1161 A. D., 566 A. H., and was succeeded by his brother.

Muzaffar-uddîn Zangî, who after a peaceful reign of 14 years, left the government to his son Takla in 1175 A. D., 571 A. H.

Takla, who acquired fame by employing, as his wazîr, the victorious Khwâja Amin-uddîn of Gâzarûn, reigned 20 years, and at his death, which happened 1195 A. D., 591 A. H., the government of Fars fell to his brother.

Atâbak Sad bin-Zangî, who made a successful attack upon Isfahân. The memory of Atâbak Sad is to this day held in great respect at Shirâz. He surrounded that city by a wall, and built the Jâma Masjid or chief mosque, which still remains a monument of his piety and munificence. He reigned more than 30 lunar

years, and died about the year 1226 A. D., 623 A. H. He was succeeded by his son.

Atábak Abú Bakr also called Abú Nasr, a son every way worthy of his father. He gave an extraordinary proof of his foresight in his early conciliation of Chingiz Khán, to whom he sent a mission, and some valuable presents. The conqueror received the advance with favour, conferred the Turkish title of Kutlak Khán upon him; and the province of Fars through the wisdom of its prince, was exempted from that destruction which fell on all those in its vicinity. In his time lived the celebrated Sadí of Shiráz who wrote the Gulistán in his name. Abú Bakr died at Shiráz in 1260 A. D., 5th Jumáda II, 658 A. H., after a long and prosperous reign of 34 years, and left his government to his son. Daulat Sháh says he died in 667 A. H.

Atábak Sad II, who, at the time of his father's death, was with the army of Halákú Khán the grandson of Chingiz Khán, hastened to take possession of his inheritance, but was seized by an illness, which terminated his existence before he could reach his capital. His infant son

Atábak Muhammad was placed upon the masnad; and the rule devolved upon the child's mother Khátún Turkán: but her authority received a great shock in the death of her son, who two years and a half after his advancement, fell from the terrace of his palace, and was killed on the spot, 1262 A. D., 666 A. H. After his death

Muhammad Sháh, a chief of the family of Salghar was elevated to the dignity of Atábak, but Khátún Turkán, after eight months being displeased with his conduct, seized him and sent him prisoner to Halákú Khán: while she elevated his brother Saljúk Sháh to the government.

Saljúk Sháh, with a view of confirming his power, married Khátún Turkán; but afterwards in a fit of intoxication, ordered one of his slaves to strike off her head. Some officers of the emperor Halákú Khán, who were present, expressed their feelings at this horrid act and were instantly put to death. When Halákú heard of these proceedings, he immediately ordered the execution of his brother Muhammad; and Saljúk, dreading the vengeance of the emperor, fled to Kázarún: but was seized and put to death, 1263 A. D., 661 A. H.

Ish, the daughter of Atábak Sad who reigned one year, got married to Mangú Taimúr the son of Halákú, which put an end to this family, which lasted 120 lunar years.

Supkaran or **Subhkaran** **Bundeila**, سبھکرن بوندیلا,

a Rájput, who was an Amír of 2500 in the service of the emperor 'Alamgir. He died at Bahádurgarh in the Dakhin about the year 1678 A. D., 1089 A. H., and was much lamented by all who know him. Many of his women buried themselves upon the funeral pile with his corpse. He was a soldier unequalled, had in repeated battles won the prize of valour, and was in general successful. After his death his son Dápat Ráo was exalted to the rank of 500 by the emperor.

Surur, سرور, poetical name of Mirzá Rajab 'Alí Beg of Lakhnau. He is the author of a Díván and several other works and of a beautiful story in Urdú called "Fisána Ajáob" which he completed in the first year of the reign of Nasir-uddín Haidar, 1828 A. D., 1244 A. H.

Surur, سرور, poetical name of Lachhmí Rám.

Sururi, سروری, poetical title of Háji Muhammad, a poet who died in 1561 A. D., 969 A. H. He was the son of a shoemaker, and had so excellent a memory, that he knew

more than 30,000 verses by heart. He composed a dictionary called "Mujma-ul-Furs," and a book in which he explains the difficult words of Nizámí and other poets. Vide Muhammad Kásim son of Surárf. He also wrote a Commentary in the Turkish language on the Díván of Hafiz.

Sururi, سروری, poetical appellation of Razí-uddín a brother of Maftún. He is the author of several Persian poems, besides which he has composed from 10 to 12 thousand Urdú verses. He was alive in 1796 A. D., 1211 A. H.

Suryya Jah, ثریاجا, vide Amjad 'Alí Sháh, king of Audh.

Swami Bhopat Rae Begam, سواحی بھوپت رای بیگم, a Khattrí who resided at Patan near Jammú in the Panjáb. He translated, from the Sanskrit into Persian the Prabodh Chand (Chandrodaya) Nátak a very curious work on Theosophy, and dedicated it as well as several other treatises on Súfism to Naráyan Chand.

T.

Taban, تابان, the poetical name of Mir 'Abdul Hai of Dehli, a youth whose extraordinary beauty was the theme of contemporary poets, and of whose personal charms, it is related that they were the envy of the other sex, and the admiration of all who beheld him. He was slain at an early age in consequence of having himself formed a very unbecoming attachment. His odes are in high estimation for delicacy and elegance of sentiment, and even the poet Souda was among the number of his admirers. Gilchrist's Hindústán Grammar. He lived in the time of the emperor Muhammad Sháh.

Tabari, طبري, a celebrated historian of Tabaristán, and author of the "Tárikh Tabari." He was a famous Imám of Baghdád, and the Livy of the Arabians. He finished his General History in 914 A. D., 302 A. H. At the request of his friends, he reduced his work of 30,000 sheets to a more reasonable size. He died 922 A. D., 310 A. H. Vide Abú Jafar-at-Tabari, and Abú Alí the wazir of Mansúr.

Taba Taba, طبا طبا, a poet whose proper name was Mir Rafí-uddín Husain, a Sayyad, who being of the Tabatabá tribe, used it as his poetical name. He was living in 1601 A. D., 1010 A. H.

Tabiat, طبیعت, poetical name of Shaikh Saif-uddín Muhammad, a poet who lived in 1742 A. D., 1155 A. H.

Tadbir, تدبیر, poetical title of Prince Sikandar Kadr.

Tadrawi or **Tazrawi** **Ab-hari**, تدروی, a nephew of Nargisí. He came from Rome to India, died there 1567 A. D., 975 A. H., and was buried at Aghrah. He is the author of a memoir or Masnawí called "Risála Hasan-o-Yúsaf Muhammad Khán."

Tafta, تافته, poetical name of Munshí Hargopál of Sikan-darábád, by caste a Káyeth. He is the author of a Persian Díván which he completed and published in the Lithographic Press at Aghrah in 1851 A. D., 1267 A. H.,

and of a Parody on the verses of the Gulistán in verse, entitled "Tazmín Gulistán," published in 1868 A. D., 1274 A. H.

Tafazzul Husain Khan, تفضل حسين خان, the rebel

Nawáb of Farrukhabad. He was the grandson and successor of Muzaffar Jung, also called Muzaffar Husain Khán. This man, a British protégé, murdered sixty-two Englishmen, women, and children, during the insurrection of 1857, under circumstances of the most cold-blooded atrocity. After months of unavailing pursuit, Major Barrow, Commissioner of the district of Audh, to which he had fled, offered him his life provided he had himself committed no murders. The Nawáb surrendered, was tried, found guilty, and sentenced to death. The Governor-General, however, while fully coinciding in the verdict, held that the word of a British officer must be maintained, declared the criminal exempt from the punishment of death, on the condition that he should immediately quit the British territory for ever. If, ran the order, he accept this condition, he will be conveyed to the frontier as a convict under a Military guard and there set at liberty. If he refuse the condition, or if having accepted it, he shall break it, or attempt to break it, now, or at any future time, the capital sentence pronounced upon him will be carried out. The Nawáb elected to be sent to Mecca. Accordingly on the 23rd of May, 1859 A. D., he was taken to the Magistrate's office under a European Guard, and there fettered. He was allowed to see his children but not his wife. Two hundred men of the Fathagarh Levy were ordered to guard him to Bombay on his way to Mecca.

Taftazani or Tuftazani, تفتازانی, which is sometimes erroneously written Tughtázani, is the surname of an author who was called so from his birth-place, a city in Khurásán. His proper name is Mulla Sad-uddin Mas'ud bin-'Umar. He is the author of the Commentaries on the "Maázid", "'Aká'id" and "Kashsháf"; and also of the "Sharah Sharaf Zanjání", "Mutuwal", which he dedicated to Malik Husain Kart and "Mukhtasir Talkhis," dedicated to Jání Beg. There is another work entitled 'Sharah Halláj,' which is also attributed to him. In the latter part of his life he served under Tamerlane and died at Samarkand. According to the Muntakhib-ut-Tawárikh, he was born in 1322 A. D., 722 A. H., and died on the 10th January, 1390 A. D., 22nd Muharram, 792 A. H., but according to Halláj Khalfa in 791 A. H.

Taghallub, تغلب, a learned and pious Musalmán whose proper name was Abú'l Abbás Ahmad. He was the Imam of the inhabitants of Kúfa, and died at Baghdád in the year 903 A. D., 290 A. H.

Tahawi or Al-Tahawi, طحراوي, vide Abú Jafar bin-Muhammad Tabáwí.

Tahir and Ghani, غني طاهر, poetical names of Mirzá Muhammad Tahir commonly called Ghani Kashmíri, which see.

Tahir, طاهر, the grandson of Amrú bin-Lais, which see.

Tahir I or Tahir ibn-Husain-al-Khuzai', طاهر ابن حسين الخزازي, surnamed Yeminaín (Ambidexter). He was one of Al-Mamún's ablest supporters and one of the greatest generals of his age. He defeated and slew 'Alí Ibn-'Isá in battle 811 A. D., 195 A. H., and sent his head as a present to the Khalif Al-Mámún his employer, who amply rewarded Tahir for his services. And when that prince was residing at Marv the capital of Khurásán, he revolted against his brother Al-Amin

the Khalif of Baghdád, and despatched Tahir with an army to attack him at Baghdád which place he took in 813 A. D., Safar, 198 A. H., and having slain Al-Amin, sent his head to Khurásán that it might be presented to Al-Mámún his brother, who conferred the government of Khurásán upon Tahir and his descendants with almost absolute and unlimited power. Tahir died on Saturday the 15th of November, 822 A. D., 24th Jumáda II, 207 A. H., at Marv, and his son Talha was appointed wazir in his room. The following is a list of his descendants.

Tahir I, died 207 A. H.

Talha his son.

'Abdullah son of Tahir died 230 A. H.

Tahir II son of 'Abdullah.

Muhammad son of Tahir II and last prince of this race.

Tahir II, طاهر ابن عبد الله, great-grandson of Tahir I, and son of Abdulláh whom he succeeded in the government of Khurásán in the reign of Al-Mustain Billáh and died a natural death. He was succeeded by his son Muhammad the last prince of this race.

Tahir bin-Ahmad-al-Bukhari, Imam Iftikhar-uddin, طاهر بن احمد البخاري, author of a work on Ilm-ul-Fatáwa or science of decisions, entitled the "Khulásat ul-Fatáwa," a select collection of decisions of great authority. He was also the author of the "Khazinat-ul-Wakiát," and the "Kitáb-an-Nisáb" on which books the Khulásat was grounded, and to which many subsequent collections are indebted for numerous valuable cases. He died 1147 A. D., 542 A. H.

Tahir Billah, طاهر بالله, vide Al-Tahir Bi-amrullah a Khalif of Baghdád.

Tahir Bukhari, طاهر بخاري, a very pious Musalmán of Bukhará and an excellent poet, who flourished in the reign of Sultán Bábar of Hirát.

Tahir Abiwardi, طاهر ابیوردی, a poet who flourished in the time of Sultán Báisanghar.

Tahir Muhammad bin-Imad-uddin Hasan bin-Sultan 'Ali bin-Haji Muhammad Husain Sabzwari, طاهر محمد بن عماد الدین حسن سبزواری, He is the author of the history called "Rauzat-ut-Tahirín," the Garden of the Immaculate. It is a general history and was commenced in 1602 A. D., 1011 A. H., three years before the death of Akbar and concluded in 1606 A. D., 1015 A. H. Sir H. M. Elliot in his "Historians of India," calls it the "Rauzat-us-Safá," this is evidently a mistake, for that book was written by Mir Kháwund Sháh who died in 1498 A. D.

Tahir Wahid, میرزا طاهر وحید, son of Husain Khán Kazwini, commonly called Wákáa Nawis, the news-writer, was one of the greatest poets of the age. He was historiographer of Sháh Abbás II, and afterwards wazir to Sháh Sulaimán, kings of Persia. Mirzá Sáeb, who died in 1669 A. D., was one of his cotemporaries. Tahir Wahid is the author of a Diwán containing 60,000 verses, and of a history of the Safwí kings of Persia. One of his works which he wrote, in 1656 A., D., 1066 A. H., is called "Mirat-ul-A'jaz" and one, which contains letters written by him for the king of Persia, goes after his name, and is called "Tahir Wahid." He died in 1696 A. D., 1108 A. H.

Hakim Abd. Mansur, succeeded his father 1080 A. D. on the throne of Egypt. He reigned 15 years, and left his crown to a son under seven years of age, named Al-Mustansir Billah. Tahir died in 1086 A. D., 427 A. H.

Tahmasp I, Shah Safwi, شاه طهماسب صفوی, king of Persia, was born on Wednesday the 22nd of February, 1514 A. D., 26th Zilhijja, 919 A. H., and succeeded his father Sháh Ismá'íl I to the throne of Persia, on the 24th May, 1524 A. D., 19th Rajab, 930 A. H., when he was ten years of age. The reign of this prince owes much of its celebrity to the truly royal and hospital reception he gave to the emperor Humáyún 1543 A. D., when that monarch was forced to fly from India, and to take shelter in his dominions. All the means of the kingdom were called forth to do honour to the royal guest: and they were as liberally furnished to replace him upon his throne. Sháh Tahmasp died at the age of 64 after a reign of more than 53 lunar years, on Tuesday the 15th of May, 1576 A. D., 15th Safar, 984 A. H. His fourth son Ismá'íl Mirzá succeeded him. According to his own request he was buried at Mashhad.

Tahmasp II, Shah, Safwi, شاه طهماسب صفوی, king of Persia was the son of Sultán Husain. He assumed the title of king of Persia after the confinement of his father by Mahmúd the Afghán chief, and struggled a few years with his fate; but a weak, effeminate, and debauched youth was unsuited for such times: and he only merits a place in history, as his name furnished a pretext for the celebrated Nádir Kulí Khán to lay the foundations of his great power. He was confined at Subzwár in Khurásán, and put to death by Razá Kulí Khán, the son of Nádir Sháh who was then absent in his expedition to India in 1739 A. D., 1151 A. H.

Tahmasp Kulí, Mirza, مرزا طهماسب قلی, a Turk, and an excellent poet, who flourished in the time of the emperor Sháh Jahán, and wrote a beautiful chronogram consisting of nineteen verses in Persian on the marriage of the emperor's eldest son Dará Shikóh, each hemistich of which gives the year 1633 A. D., of the Hijra, 1043 A. H.

Tahmurs, طهمرت, commonly called Dooband or the Magician binder, a title which he derived from the success with which he warred against the enemies of his family. He succeeded his father Hoshang, and was the third king of Persia of the first or Pishdudian dynasty. He governed Persia 30 years, and was succeeded by his nephew, the famous Jamshed.

Tahsin, تاحسين, poetical name of Mir Muhammad 'Atá Husain Khán of Lakhnau who lived in the court of Nawáb Mansúr 'Alí Khán, Saifdar Jang, and had the title of Murassá Rakam. His father Mir Muhammad Bákir whose poetical name was Shauk, was also a learned man and a poet. Tahsin is the author of the works called "Zawábit Angreizi," "Tawárikh Kásimí," "Insháe Tahsin," and of the "Nautarz Murrassá," an Urdú version of the Four Darweishes, which he wrote in the commencement of the reign of Nawáb 'Asaf-uddaula about the year 1775 A. D. *Vide* Atá Husain Khán.

Tahsin 'Alí Khan, تاحسين علي خان خواجه سرا, an eunuch of Nawáb 'Asaf-uddaula of Lakhnau. He died in the time of Nawáb Sa'adat 'Alí Khán in August, 1813 A. D., Shabán, 1228 A. H.

Taimur, تیمور, *vide* Amír Taimúr.

سویا, فیروز خان, آغوس and اyyuo. On Taimur's death, a powerful faction headed by his favourite wife, and supported by Páinda Khán entitled Sarfaráz Khán, the head of the Barakzai family, placed Sháh Zaman upon the throne, at Kábul; Humayún the elder brother, proclaimed himself king of Kandahár, and Mahmúd became the ruler of Hirát.

Taimur Sultan, تیمور سلطان, the successor of Shaibání Khán the chief of the Uzbaks, after whose death in 1610 A. D., 916 A. H., he took possession of Samarkand, and Jání Beg Khán and 'Abdullah Khán divided Bukhará between themselves.

Tajalli, تاجلی, poetical title of 'Alí Razá, an encomiast of 'Aká Husain Khwánsári. He is the author of a poem called "Maráj-ul-Khayál. He died in 1677 A. D., 1088 A. H.

Tajara Begam, تاجارا بیگم, the mother of Wájid 'Alí the ex-king of Lakhnau, who proceeded to England after the annexation of Audh to the British possessions and died in France in 1857 A. D. *Vide* Jawad 'Alí.

Taji, تاجی, poetical appellation of Mir Muhammad Husain, the native country of whose forefathers was Andján in Persia. He flourished in the time of 'Alamgir, and is the author of a Diwán.

Tajrid, تجرید, a poet who is the author of a Diwán.

Taj-uddin 'Abdul Wahhab bin-as-Sabki, اشبكي

تاح الدين عبدالوهاب بن شافى, author of the "Tabakát-ash-Sháfi'at." There are numerous biographical collections treating of the lives of the principal followers of Sháfai besides the one just mentioned which have similar titles, but the most noted is by Táj-uddin. He died in 1369 A. D., 771 A. H.

Taj-uddin Abu Ja'far bin-Sukman, بن سقمان, تاج الدين ابو جعفر, an author who died 1118 A. D., 512 A. H.

Taj-uddin Abu'l Fazl, تاج الدين ابو الفضل بن طاهر, son of Táhir, ruler of Sistán also called Nímroz which country he received from Sultán Sanjar Saljúki sometime about the year 1160 A. D., 545 A. H. The following is a list of his descendants who reigned in Sistán till the invasion of Changéiz Khán.

1. Táj-uddin 'Abú Jafar.
2. Shams-uddin Muhammad son of Táj-uddin, who along with his sister was slain by his own subjects.
3. Táj-uddin Harb son of 'Izzul Mulk who is said to have reigned 60 years.
4. Bahrám Sháh son of Táj-uddin in whose time lived Abú Nasr Faráhi the author of the "Nisáb-us-Subíán."
5. Nasrat-uddin son of Bahrám, who was killed in battle against his brother Rukn-uddin.
6. Rukn-uddin son of Bahrám, who was slain at the time of the invasion of Changéiz Khán.

7. Shaháb-uddin Muhammad son of Táj-uddin slain in battle.
8. Táj-uddin who defended himself for two years in the fort of Sistán which was at last taken and every soul put to the sword by the troops of Changeiz Khán.

Taj-uddin Eldúz, تاج الدين يلدوز, king of Ghazni.

It is related that Shaháb-uddin Muhammad Ghóri who had no children excepting a daughter, took pleasure in educating Turkish slaves, whom he afterwards adopted. Four of these slaves, besides Kutb-uddin Eaibak, became great princes, of whom Táj-uddin Eldúz was one. On the death of Shaháb-uddin, in 1206 A. D., 602 A. H., the Turkí officers espoused the cause of his nephew prince Mahmúd, the son of Ghayás-uddin Ghóri; but Mahmúd being unambitious, and naturally indolent, remained satisfied with the throne of his ancestors at Ghór, and proclaimed Eldúz king of Ghazni, content to receive homage from that chief. Eldúz had several battles with Kutb-uddin Eaibak kirg of Dehli, and some time after his death, he recruited his army and marched to India with a view to conquer that country, but was defeated near Dehli by Shams-uddin Altimsh in 1215 A. D., 611 A. H., and being taken prisoner, was imprisoned in Badáon, where, according to some accounts, he died a natural death, but according to others, he was poisoned. The whole length of his reign was nine years. A list of the Sultáns of the Slave Dynasty of Ghór, who reigned in India, is given under Kutb-uddin Eaibak.

Taj-uddin Gazruni, تاج الدين گازروني, author of the "Bahr-i-Saádat" the Sea of Felicity, a Persian work containing Essays on the goodness of God, the Creation of the world, on Virtue and the necessity of observing the moral duties, proved by various quotations from the Qurán.

Taj-uddin Sangreiza, تاج الدين سنكريزه, a Persian poet who lived in the time of Ghayás-uddin Balban king of Dehli, about the year 1274 A. D., 670 A. H.

Taj-uddin 'Umar bin-'Alí, عمر بن علي فقهري, surnamed Fikahí, an Arabian author who died in the year 1331 A. D., 731 A. H.

Taj-ul-Mulk, تاج الملك, whose original name was Malik Tájú, was appointed wazír by Khizir Khán king of Dehli in the first year of his reign 1414 A. D., 817 A. H., with the above title. He died on the 13th January, 1421 A. D., 8th Muharram, 824 A. H., and his eldest son Sikandar succeeded him in the office of wizárat under the title of Malik-ush-Shark.

Takash or Turtash, تكش, which see.

Takash or Taksh, تكش, surnamed 'Alá-uddin Sultán of Khwárizm, the son of Alp Arsalan the son of Atsiz a descendant of the prince of that country, who had been cupbearer to the celebrated Sultán Sanjar king of Persia. He defeated and slew Tughral III Saljúki in a battle 1194 A. D., 590 A. H. At his death which happened 4th July, 1200 A. D., 19th Ramazán, 596 A. H., he left his kingdom to his son Sultán Muhammad surnamed Kutb-uddin, whose reign was at its commencement, splendid and successful: but his fortune fell before that great destroyer of the human race, Changeiz Khán: by whom he was defeated, his countries pillaged and almost all his family made prisoners. He died of a broken heart 1220 A. D., 617 A. H. His son Jalál-uddin, who was the last of this dynasty of kings, long bore up against the torrent that had overwhelmed his father: but was at last subdued. He was slain 1230 A. D.

Takhat or Takht Singh, تخت سينگه, Rájá of Jodhpúr Márwár, who was raised to the gaddí after the death of his father Rájá Mán Singh in November, 1843 A. D. He died on the 12th February, 1873 A. D., and was succeeded by his eldest son Jaswant Singh to whom he had resigned the reins of government some months before his death.

Takla, تكله, a king of Fárs, vide Sunkar.

Takoji Holkar, تڪجي هولڪر, the nephew of Malhár Ráo Hólkar I, was elected and placed on the masnad of Indour by Ahlia Báí the widow of Khande Ráo son of Malhár Ráo in 1767 A. D. on the death of her son Mallí Ráo. He reigned 30 years and died on the 15th August, 1797 A. D., leaving two legitimate sons Kashi Ráo and Malhár Ráo; and two illegitimate sons Ithoji and Jaswant Ráo. After the death of Takóji, his eldest son Káshí Ráo succeeded him; but the country was usurped by Daulat Ráo Scindhia for some time and afterwards made over to Jaswant Ráo.

Takoji Holkar, تڪجي هولڪر, rájá of Indour, was raised to the gaddí in 1844 A. D., and was living in 1857.

Tala', طالع, the poetical name of Mirzá Nizám-uddin brother to Mirzá Kutb-uddin Máel. He was an excellent poet and flourished in the time of the emperor 'Alamgir, and was living about the year 1696 A. D., 1108 A. H.

Talaiha ibn-Khawailid, طليحه ابن خويلد, one of the false prophets who pretended to prophecy like Muhammad, and lied against God, saying, that inspiration came down to him from heaven. He was received into favour by the Saracens 638 A. D., 17 A. H., by saving the life of Sarjabíl ibn-Hasani in a battle against the Greeks, and was subsequently employed by the Khalíf 'Umar in his wars against the Persians.

Talash, تالاش, the poetical name of Shaháb-uddin Ahmad, which see.

Taleiha ibn-Khawailid, طليحه, a false prophot. About the 12th year of the Hijra, several persons, perceiving the success and prosperity of Muhammad and his followers, set up also for prophets in hope of meeting the like good fortune, and making themselves eminent in the world. Such were Osad-al-Abbasi and Taleiha, with several others whose attempts however quickly came to nothing. Vide Talaiha.

Talha, طلحه بن طاهر, the son of Táhir the general of the Khalíf al-Mámún. He succeeded his father in the government of Khurásán in 822 A. D., 213 A. H., and after a reign of 6 years died a natural death in 828 A. D. His son 'Alí was killed the same year in a battle against the rebels at Naishapúr.

Talha ibn-'Obeidullah, طلحه بن عبيدالله. He, together with Zubeir and 'Ayesha the widow of Muhammad, were 'Alí's irreconcilable and implacable enemies. The Kúfians, Egyptians and the greatest part of the Arabians were for 'Alí. A part of the Basorians favoured Talha but the rest supported Zubeir. He was killed with Zubeir in a battle against 'Alí at Basra with an arrow by Marwán the then Secretary of 'Alí 656 A. D., 36 A. H.

Talib 'Amuli, طالب آملی, a celebrated poet of 'Amul in Persia, who came to India in the reign of the emperor Akbar, and lived till the time of the emperor Jahángír,

and was honoured by that monarch with the title of "Malik-ush-Shu'arā" or the king of poets 1619 A. D., 1028 A. H. He died in the year 1625 A. D., 1035 A. H., aged nearly 100 years, in Kashmir, and left a *Dīwān* of 14,000 verses.

Talib Jajurmi, طالب جاجرمی, author of a poem called "Manáziru Góli-o-Chougán," Dispute between the Bat and the Ball, which he dedicated to Sultán 'Abdulláh, the son of Sultán Ibráhīm, the son of Sháhrukh. He died in 1450 A. D., 854 A. H., and is buried close to the tomb of Khwája Háfiz at Shíráz.

Talib Kalim, طالب کلیم, *vide* Abú Tálíb Kalím.

Talmasani, تلمسانی, a poet.

Tamanna, تمنّا, author of a small *Dīwān* in Urdú.

Tamas, تلمس, *vide* George Thomas.

Tamerlane or **Timarlang**, تيمرلنگ, *vide* Amír Taimúr.

Tana Shah, تاناشاه, *vide* Abú'l Hasan Kutbsháh.

Tanha, تنها, poetical title of 'Abdul Latíf Khán, who is the author of a *Dīwān*.

Tanha, تنها, poetical name of Muhammad 'Alí.

Tanuki, طانوقي, surname of Abú'l 'Alá, one of the most celebrated Arabian poets of the tribe of Tánúk which has produced many clever men.

Tansen, تانسين, a celebrated Hindí musician or singer who flourished in the time of Akbar, and was employed by him. He was originally in the service of a Rájá named Rám Chand, and was sent to court at the special request of the emperor. He died in the 34th year of that monarch's reign 1588 A. D., 996 A. H.

The musicians both vocal and instrumental in India ever since the Musalmán conquests, who have been highly esteemed, and whose names are handed down to posterity with much respect by different authors, are as follow: Gopál, Amír Khuro the poet, Baijú, Bháno, Pandwá, Bakhshú, Lohang, Sultán Husain Sharfí of Jaunpúr, Rájá Mán of Gwáliar founder of the Dhurpad, in whose time also lived the four following, *viz.*, Chárjú, Bhagwán, Dhondhí, and Dálú. Tánsein, Subhán Khán, Súrghayán Khán of Fathapúr, Chánd Khán and his brother Súrj Khán, Tántarang Khán the son of Tánsein, Madan Itáe, Rámdás and his son Súrás a blind moral poet and musician, Báz Bahádúr, Mundia, Míán Pand, Míán Dáúd, Mulla Is-hák, Shaikh Khizir, Sheikh Beichú, Hasan Khán Teini, Súrát Sein and his brother Lálá Deibi. Mirzá 'Akil, Míán Shóri, Ghulámí, Lál Khán, Nilam Prakashí, and the *Bín* players Fíroz Khán and Naubat Khán.

Tantia Topi, تانتيا توبي, a famous rebel chief of 1857.

He was captured in the jungles of Perone on the 7th, and hanged on the 18th of April, 1859. It is said that before his death he solemnly affirmed that he was the instigator of the Cawnpúr massacre, and that the Náná who had sworn to protect the Europeans was angry with him for his conduct and never saw him afterwards. If true, this confession was made evidently with the view of saving the Náná, when it would no longer injure himself. At his confession Tántia described himself as a Bráhman of high caste, a native of Púna, which place he had left about 30 years before for Central India, where he became an Artillery soldier (Tópi). He next obtained employment in the Náná's establishment at Bithúr in connection with the Treasury, and was so employed in

1857 when the mutiny broke out. He also said, that he commanded the rebel army of 8,000 men which attacked Colonel Greathhead's column on the parade ground at Agra on the 10th October, 1857. He declared he was aware of the arrival of the column from Delhi before he opened fire on the encampment that morning, and did not suppose he had only the Agra brigade to deal with, as we imagined. He was deceived, however, after the action had commenced, by seeing a re-enforcement of European redcoats coming up (Greathhead's men being dressed in Khákhi) for whose appearance and apparent numbers (for they were reported to be 2,500 men) he could not account, but supposing them to be new arrivals from down-country, he immediately retreated; otherwise he would have held his ground, and not have allowed Col. Greathhead to win so easy a victory. Tántia also mentioned that the largest force he ever commanded was at the battle of Betwa, when he had under him 22,000 fighting men, and 130 pieces of ordnance of various calibres.

Tapish, تاپش, the poetical name of Munshí Ghulám Muhammad Khán editor of the Newspaper called "Audh Akhbar." He was living in 1871 A. D.

Taqi Aohadi, تقی اوحدی, a Persian poet who came to India and was living at Agra in 1614 A. D., 1023 A. H. He is the author of a *Dīwān*.

Taqi, Imam, امام تقی, *vide* Muhammad Taqí.

Taqi Kashani, تقی کاشانی, *vide* Taqí-uddin Muhammad Káshání.

Taqi, Mir, میر تقی, a Persian and Urdú poet who is the author of six *Dīwáns* and several other works. He was a native of Agra and died at Lakhnau in 1810 A. D., 1225 A. H. His father's name was Muhammad Muttakí. His poetical name is Mír, which see.

Taqi-uddin Muhammad bin-Ahmad bin-'Alí, تقی الدین محمد بن احمد بن علی, *Hasani Fasi*, author of the work called "Shafá-ul-Gharám." He died 1428 A. D., 832 A. H.

Taqi-uddin Muhammad Kashani, محمد کاشانی, *Taqí al-din*, son of Sharaf-uddin 'Alí Husaini Zikrí. He was born at Káshán about the year 1539 A. D., 948 A. H., and is the author of a biography called "Khulásat-ul-Ashaár, wa Zubd-ut-ul-Afkár" compiled in the year 1585 A. D., 993 A. H.

Taqi-uddin Sabaki, تقی الدین سبکی, son of Abdúl Káfí. He is the author of more than 150 works on different subjects. He died in 1349 A. D., 750 A. H.

Taqi-uddin Tamimi, تقی الدین تیمی, author of a biographical treatise giving an account of the Hanafí lawyers, arranged in alphabetical order, entitled "Tabakát us-Saniat fi Tarájim-ul-Hanafiat." He died in 1596 A. D., 1005 A. H.

Tara Bai, تارا باي, the wife of Rájá Rám, the brother of Sambhají the son of Seiwájí Bhosla the Marhatta chief of Sitára. After the death of her husband in March, 1700 A. D., she ruled as regent in the name of her son, Seiwá, a child of two years, over the territories acquired by Seiwájí. But on 'Alamgir's death in 1707 A. D., when Sháhú, the son of Sambhají was released by 'Azim Sháh, he (Sháhú) quickly made himself master of Sitára and imprisoned Tára Bái.

Tara Begam, تارا بیگم, one of the wives of the emperor Akbar. She had a garden in Agra consisting of 40 bigas of ground, now in ruins.

Tarbiat Khan, تربیت خان, a nobleman of 4000 who served under the emperor 'Alamgir as Mír 'Atash or Commander of Artillery. After the death of that monarch, he espoused the cause of his son 'Azim Sháh and was killed in the battle against Bahádur Sháh, 1707 A. D., 1119 A. H. He had, on a spot of land of 13 bigas, built a house at Agra on a piece of ground called Tajara or Majára outside the fort opposite to Amar Singh Darwáza.

Tarbiat Khan Barlas, تربیت خان برلاس, title of Shafi-ulláh Khán, a native of Persia, who came to India and served under the emperors Sháh Jahán and 'Alamgir. At the time of his death he held the rank of 4,000, and was governor of Jaunpúr where he died 1685 A. D., 1096 A. H.

Tari, تاری, poetical title of Mullá 'Alí Muhaddis.

Tarkhan or Nawab Tarkhan, نواب تارخان, vide Núr-uddín Safaiduni, (Mulla).

Tarki, ترکی, the first Sultán or emperor of, and his descendants; vide Usmán or Uthmán.

Tarmadi, Tarmizi or Tirmizi, ترمیدی, vide Tirmizi which is the correct name.

Tasalli, تسلی, the poetical name of Ibráhím of Shíráz who came to India and was living in 1623 A. D., 1032 A. H. He is the author of a Díwán.

Taskhir, تسخیر, poetical title of Prince Mirzá Sulaimán Kadr, the son of Mirzá Khurshaid Kadr. Vide Kaisar.

Tashbihi, تسبیہی, vide Akbar 'Alí Tashbíhí.

Tashkparizada, تاشکپری زاده, surname of Mulla Ahmad bin-Mustáfa, a celebrated Arabian who died 1560 A. D., 968 A. H.

Tasir, تأثیر, the poetical title of Mirzá Muhsin who is the author of a Díwán. He flourished about the year 1718 A. D., 1130 A. H.

Taslim, تسلیم, title of Muhammad Háshim of Shíráz. He came under 'Alamgir to India, and is the author of a Díwán. He was living in 1697 A. D., 1109 A. H.

Tatar Khan, تاتار خان, adopted son of Tughlaq Sháh and prime minister of Sultán Muhammad Sháh Tughlaq. He is the author of a Commentary on the Qurán, entitled "Tafsíru'l-Tátár Khání," and of another work on Muhammadan Law, called "Fatáwi Tátár Khání." He died in the reign of Sultán Fíroz Sháh Bárbuk.

Tatar Khan, تاتار خان, of Khorasan; a Mansabdar of one thousand under Akbar. He was Governor of Dehlí, and died there, 1588 A. D., 986 A. H.

Tatar Khan, تاتار خان, son of Muzaffar Sháh I, King of Gujrát, and father of Ahmad Sháh I.

Taufal Khan, توفل خان, prime minister, vide Burhán 'Imád Sháh.

Tauli Khan, تولی خان, the fourth son of Changais Khán.

On the death of his father, 1227 A. D., he succeeded to the kingdoms of Persia, Khurasán and Kábul and died three years after. He left several sons, among whom the two eldest, viz., Mangú Khán and Halákú Khán were the most famous.

Taurandukht, توران دخت, the daughter of Khuro

Parweiz. She was elevated on the throne of Persia some time after the death of her brother Sheiroya 631 A. D. We are told by Persian historians that this queen restored the sacred cross, which had been borne away from Jerusalem by Khuro Parweiz: and by that act, acquired great power with the Roman emperor. But this is evidently erroneous: for there is no doubt that the emperor Heraclius, when he returned from Persia, carried that precious relic to Constantinople, which was deemed a more splendid trophy of victory, than all his spoils and conquests. Túrándukht ruled Persia only one year and four months. She was succeeded by her cousin and lover Sháh Shananda. He had reigned only one month when he was deposed, and 'Azam or Arzamídukht, another daughter of Khuro Parweiz was raised to the throne 632 A. D. This princess, who was alike distinguished by her sense and beauty, resolved to take the whole management of the affairs of the kingdom into her hands. She would not even appoint a wazír. But the fatal passion of a Persian noble defeated all her designs. Farrukh Hurmuz the governor of Khurásán, fell violently in love with her, or perhaps, with her dominions. He proceeded to court and made his love known to his royal mistress; she refused her hand, and he was soon after murdered through her instigation. As soon as his melancholy fate was known to his son Rustam, he collected a large army, and marched from Khurásán to Madain. The queen was unable to oppose him; and the young chief revenged his father by putting her to a cruel death. After her demise, Farrukhzád the son of Khuro Parweiz by a female singer of Isfahán was raised to the throne, but before he had reigned a month, his days were terminated by poison. Such were the events which immediately preceded the reign of Yazdijard III, and the fall of the Persian monarchy.

Tauran Shah, توران شاه, surnamed Mulik-ul-Muazzim, was the brother of the famous Salah-uddín who had appointed him as his lieutenant in Damascus. He died at Alexandria on the 1st of July, 1180 A. D., 5th Safar, 576 A. H.

Tauran Shah, Khwaja, خواجه توران شاه, surnamed Jalál-uddín, was wazír of Sháh Shujáa ruler of Shíráz, and died on the 3rd of April, 1385 A. D.

Tausi Maulana, مولانا طوسی, a poet of Khurásán who flourished in the reign of Bábar Sultán, after whose death, he went over to Azurbeijan in the time of Jahán Sháh, and died there 1487 A. D., 892 A. H.

Tauti Begam, توتی بیگم, one of the wives of the emperor Akbar. She had built a garden in Agra called Tota Bágh; there is also a tank in Agra which is called Tota ka Tál.

Tauti, Maulana, مولانا طوطی نوشیزی, of Tarshish, a learned Musalmán and a good poet. He flourished in the time of Bábar Sultán and died at Hirát in the year 1462 A. D., 866 A. H. As Tutí means in Persian a parrot, consequently Amír 'Alísheir found the year of his death to be contained in the word "Khurús," which means a cock.

Taufik, Mulla, ملا توفیق کشمیری of Kashmir, a Persian poet.

Tausani, توشنی, the poetical name of Manóhar Dás, who, though a Hindú, was also called Muhammad Manóhar and Mirzá Manóhar. He flourished in the reign of the emperor Akbar. The name of his father was Lónkaran (Salt Manufacturer). He was rája of Sambhar. *Vide* Rao Lónkaran.

Tawakkul bin-Isma'il bin-Haji Ardibeili, توكل بن اسمعيل, author of the work entitled "Safwat-us-Safá," containing the history of the celebrated Shaikh Saff, the founder of the sect of Súfís in Persia, and from whom were descended the royal Safwi family, written in 1397 A. D., 800 A. H.

Tawakkul Munshi, توكل منشي, author of the work called "Sháhnáma" "Shamsher Khání," a prose abridgment of the celebrated Sháhnáma of Firdausi, written in 1652 A. D., 1062 A. H. A translation of this was again made in Urdu verse by a poet in the reign of the emperor Sháh Akbar II, 1810 A. D., 1225 A. H.

Taya' or Tai Billah, طابع باله, a khalif of Baghdád. *Vide* Al-Táya Billáh.

Tayyabi, طبیبی, author of the "Háshia Kashsháf," and *Sharah* Mushkút-ul-Masábih. He died in 1342 A. D., 743 A. H.

Tazrawi, تذروی, *vide* Tudrawi.

Tegh Bahadur, تیغ بہادر, a gúrú or chief of the Sikhs, who having collected his followers, levied contributions from the inhabitants of his neighbourhood, in conjunction with Háfiz 'Adam, a Musalmán devotee and his votaries. He was put to death as a dangerous heretic in the 17th year of the emperor 'Alamgir's reign, 1673 A. D., 1084 A. H. His body was divided into four parts and hung in the city.

Tek Chand, ٹیک چند, whose takhallus is Chánd, was the son of Balráam a Hindú of Sarhind. He is the author of the "Guldastae Ishk," *Noscegay* of Love, a Masnawí or poem containing the story of Kámurúp in Persian verse. He flourished in the time of 'Alamgir.

Tek Chand, Munshi, ٹیک چند, whose poetical title is Bahár, was a Hindú, by caste a Khattrí and author of a work entitled "Bahár Ajam," a voluminous dictionary of Persian idioms, and another called "Nawádir-ul-Masádir." The former work he completed in the year 1739 A. D., 1152 A. H. He also wrote another work called "Abtál Zarúrat."

Thatta, rulers of, ٹہٹ تہہ. *Vide* Násir-uddín Kabbácha.

Tippu Sahib, ٹیپو صاحب, *vide* Tipú Sultán.

Tipu Shah or Tippu, ٹیپو شاہ, a celebrated Muhammadan devotee of Arkat, from whom the famous Tipú Sultán the sovereign of Mysore was named. His mausoleum still continues, a favourite resort of the pious, and Haidar 'Alí Khán the father of Tipú Sultán had a particular veneration for him. Tipú or Tippú in the Canarese language signifies a tiger.

Tipu or Tippu Sultan, ٹیپو سلطان, the son of Haidar 'Alí Khán of Mysore. He was born in the year 1749,

and succeeded his father in December, 1782 as ruler of Mysore. During the American war he joined the French against the English; but after the breaking out of the French revolution, he was alone exposed to the fortunes of the war. In 1790 he was defeated in Travancore, and yielding to the British arms, he consented, in 1792, to make peace with Lord Cornwallis by delivering up his two sons as hostages, and paying, besides part of his dominion, above three millions sterling. His intrigues with the French, and his machinations to destroy the English power, renewed the war in 1799. He was attacked by the British in his very capital, and was killed whilst bravely defending himself on the ramparts on the 4th of May, 1799 A. D., 28th Zil-Ka'da, 1213 A. H., aged 52 years. He was buried in the mausoleum of his father in the garden named Lal Bágh. Tipú, though oppressive and capricious, patronized the arts, and his fondness for literature was displayed in the collection of books found in his palace, consisting of various works in the Sanskrit language of the 10th century, translations of the Kurán, MSS. of the history of the Mughal victories and historical memoirs of Hindústán, all which were deposited in the Library of Calcutta, and a catalogue of them was written by Captain Stewart and published. Tipú Sultán is the author of two books or collections of letters, one entitled "Farmán-ba-nám 'Alí Kájá," and the other "Fath-ul-Majáhidín," a part of the latter has been translated and published by Mr. B. Crisp of Bengal.

Tirandaz Khan, تیرانداز خان, a slave of the emperor Akbar Sháh the Great, was raised to high rank and received the title of Khán. He built his house on a spot of ground consisting of six bigas in Agrah towards the south of the house of Islám Khán Rómí. He was raised to the rank of 2000 and appointed governor of Ahmadabád by the emperor Sháh Jahán.

Tirmizi, ترمیزی, also called Hakím-al-Tirmizi. This was the title or surname of Abú 'Abdul áh Muhammad bin-'Alí, an author and philosopher of Tirmiz in Persia, who died in the year 869 A. D., 255 A. H.

Todar Mal or Torar Mal, تودر مل, the celebrated minister of Finance or Diwán of the emperor Akbar Sháh, was a Hindú of the tribe of Khattrí of Láhor. He was appointed Súbadár of Bengal in 1580 A. D., 988 A. H., and died at Láhor in the 36th year of the reign of that monarch, on Monday the 10th of November, 1589 A. D., 11th Muharram, 998 A. H. Abú'l Fazl describes him as entirely devoid of avarice and quite sincere, but of a malicious and vindictive temper, and so observant of the fasts and other superstitions of the Hindús, as to draw down on him reproof even from Akbar.

Tufail, طفیل, the name of 'Alí's nephew.

Tughan Khan, طغان خان, the Muhammadan governor of Bengal in 1243 A. D. He invaded the principality of Juházpúr in Urysa, and was defeated by its rája, who pursued him into Gour, his metropolis; but reinforcements from Audh compelled the rája subsequently to retreat.

Tughan Taimur Khan, طغان تیمور خان, a descendant of the Mughal kings of Persia and ruler of Jurján. After the death of Sultán Abú Saíd and Arpa Khán, he conquered several provinces of Khurásán and subdued the Sarbadáls of that place. He was at last slain by Khwája Ahia Kiratí chief of the Sarbadáls on Saturday the 14th of December, 1353 A. D., 16th Zil-Ka'da, 764 A. H.

Tughan Shah I, طغان شاه, a prince of the Saljûkian family whose seat of government was Naishápûr. This prince is said to have been defeated in his younger days, in a battle fought against Ibrâhîm bin-Nayâl, who took him prisoner and blinded him. After some time his uncle Tughral Beg seized Ibrâhîm in 952 A. D., 461 A. H., murdered him, and restored the kingdom to his cousin Tughân Shâh. The poet Arzâkî lived in his time and wrote several panegyrics in his praise.

Tughan Shah II, توگان شاه, a prince of the Saljûk dynasty, who ascended the throne of Persia after the death of Sultân Sanjar and after several battles was defeated and slain by Tukash the Sultân of Khwarizm and died in 1185 A. D., 581 A. H.

Tughlak, تغلق, a slave of Sultân Ghayâs-uddîn Balban. His son, after murdering Khuwro Shâh, ascended the throne of Duhlî and assumed the title of Ghayâs-uddîn Tughlak in 1321 A. D.

Tughlak Shah, تغلق شاه, *vide* Ghayâs-uddîn Tughlak Shâh and Muhammad Tughlak Shâh.

Tughrâi, مulla, طغی، an author who lived in the middle of the 11th century of the Hijrî.

Tughrâi, طغرائی, surname of Hasan Abî Isma'îl of Isfahân, a celebrated wazîr of the king of Mousal, Sultân Mas'ûd Saljûkî. He was called Tughrâi on account of his excellence in the species of writing styled Tughrâ, and also had the title of "Honors of Writers," but better known in Europe by his admired Arabic poem, entitled "Carmen Tughrâi." Being taken prisoner in a battle where his sovereign was defeated by his brother Mahmûd 1120 A. D., 514 A. H., he was put to death by that prince's wazîr who hated him for his great abilities. A collection of the poems of Tughrâi has been made, the most celebrated of which is that called "Lâmâ-ul-'Ajam."

Tughrâi, طغرائی, title of Amîr Yemîn-uddîn of Alashhad, a poet and author of the Kullîât Tughrâe Mashhadî, a collection of poems, odes, elogies, &c. which also contains the following prose works, all of which are entertaining novels; *viz.*: "Mirat-ul-Maftûh," "Kanz-ul-Ma'ânî," "Majmû'a-ul-Gharib," "Chashma-e Faiz," and "Anwâr-ul-Mubarak." He died at a place called Fureomud in 1324 A. D., 724 A. H. There is an Insha supposed to have been written by him entitled "Inshae Tughrâi." He was cotemporary with the Tartar king of Persia Muhammad Khuda Banda and his son Abû Safâ.

Tughrâl Beg, طغرل بیگ, (the Tangrolipix of the Greeks) was the son of Mikâîl the son of Saljûk, and the first Sultân of the race of the Saljûkides. Tughrâl Beg and his brother Jâfar Beg Dâûd, were in the service of Sultân Mahmûd of Ghaznî. After defeating Sultân Mas'ûd I son of Sultân Mahmûd in a battle fought in 1038 A. D., 429 A. H., he assumed the title and state of a sovereign at Naishápûr. He subdued 'Irâk, took Baghdâd, and by its reduction, became master of the person of the Khalîfa Al-Kâem Billâh, who invested him as Sultân of Khurâsân, appointed him viceroy or vicar of the holy prophet, and the lord of all Muhammadans. He gave his sister in marriage to the khalîf, and his nephew Alp Arsalan afterwards married the daughter of the khalîf Al-Mu'tadî. The Saljûk family divided into three branches and settled in Hamdan, Kirmân and Rûm or Anatolia. Tughrâl Beg died after a reign of 25 lunar years 1063 A. D., 465 A. H., aged 70 lunar years, and as he had no issue, he was succeeded by his nephew Sultân Alp

Arsalân the son of Abû Jâfar Dâûd. The following are the names of the Sultâns of the Saljûk dynasty of Irân or Persia:—

1. Tughrâl Beg the son of Mikâîl the son of Saljûk.
2. Alp Arsalân, nephew of Tughrâl Beg.
3. Malikshâh the son of Alp Arsalân.
4. Barkayârak the son of Malikshâh. In his reign the empire was divided, he retaining Persia; Muhammad his brother, Syria and Azarbaijân, and Sultân Sanjar, Khurâsân and Mâwarun-nahr.

Tughrâl II, طغرل, also called Tughrâl king (Sultân) of the race of Saljûk, was the son of Sultân Muhammad the son of Alp Arsalân. He was raised to the dignity of Sultân by his uncle Sultân Sanjar 1132 A. D., 525 A. H., after the death of his brother Sultân Mahmûd, and after a reign of three years died in October, 1134 A. D., Mu-harram, 529 A. H., aged 25 years. His brother Mas'ûd succeeded him.

Tughrâl III, طغرل, a Sultân of the Saljûkian family, was the son of Arsalân Shâh the son of Sultân Muhammad the brother of Sultân Sanjar. After the death of Sultân Sanjar, 1157 A. D., 552 A. H., Persia continued, for a period of forty years, to be distracted with the wars of different branches of the Saljûkian dynasty. The last who exercised power was Tughrâl III who succeeded his father Arsalân Shâh in January, 1176 A. D., Jumâda II, 571 A. H., and after a reign of ten years was seized and imprisoned by his uncle and wazîr Kizal Arsalân, who resolved to usurp the throne, but fell by the hand of an assassin in 1191 A. D., 587 A. H., and the kingdom restored to Tughrâl. He was, however, after some years defeated in a battle, taken prisoner and executed by Tukash ruler of Khwârizm, 1194 A. D., 590 A. H., and his head sent to Nâsir the khalîfa of Baghdâd. With this prince terminated the Saljûkian monarchs of Persia, who had governed that country, from the commencement of his reign of Tughrâl I to the death of Tughrâl III, 158 years.

Tugtazani, تغتازانی, *vide* Tuftazânî.

Tokaji Holkar, توکاجی حلکر, *vide* Takôjî.

Tuktamish Khan, تکتامش خان, ruler of Dasht Kap-chák whom Amîr Taimûr defeated in 1395 A. D.

Tulshi Bai, تلشی بای, the widow of Jaswant Rao Holkar, *vide* Jaswant Rao Holkar.

Tulshi Das, تلشی داش, a Brâhman and a celebrated

poet among the Hindûs. He is the author of the "Ramâyan" in the Bhâkha dialect. He flourished in the reign of the emperors Akbar and Jahângîr, was originally an inhabitant of Râjâpûr near Chitarkôt and Tarhûwân; but went about as an ascetic from one place to another, and died at Benares on the 24th of October, 1623 A. D. In the Bhâkha or pure Hindî, there are still extant many elegant poems, songs, &c., the productions of Hindû poets, *viz.*, Kab Gang, Tulshî, Bihârî, Girdhar, Lâlach, Sûrdâs, Kabîr, Nâuhak, and to these we may add the names of Malik Muhammad Jâyesî, Ahmad Wahâb, Muhammad Afzal, Amîr Khân, &c., as they composed in both dialects. Girdhar Dâs is the author of another Ramâyan. *Vide* Girdhar Dâs.

Turkan Khatun, تورکان خاتون, a daughter of Sultân Jalâl-uddîn of Khwârizm. She was given in marriage by Halâkû Khân, to Malik Shâh son of Badr-uddîn Lûlû, prince of Mausâl.

Turkan Khatun, ترکمان خاتون, wife of Sultán Jalál-uddín Maliksháh.

Turkman, ترکمان, the poetical name of a person whose father was a native of Shíráz, but he was born in India, and was living about the year 1690 A. D., 1102 A. H.

Turtush, ترش, a brother of Maliksháh the Saljúkian, against whom he rebelled and was compelled to save himself by leaving the kingdom. This appears to be the same person called by Ibn-Khallikán, Tutush the son of Alp Arsalán, who took prisoner Atsiz a Sultán of Khwarizm and put him to death on the 21st October, 1078 A. D., 11th Rabi' II, 471 A. H. Turtush was slain in a battle fought against his nephew Barkayarak on Sunday the 25th February, 1095 A. D., 17th Safar, 488 A. H., aged 30 years.

Tutash, تتش, vide Turtush.

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'Ubeid or 'Ubeid, عبید, a poet who lived in the time of Sultán Ghayás-uddín Tughlak Sháh, and was buried alive on account of his having raised a false report that the king was dead, and that a great revolution had taken place at Dehli. This event took place in the second year of the king's reign, 1322 A. D., 722 A. H.

'Ubeid Khan, عبید خان, ruler of the Uzbaks, was contemporary with Sháh Tahmásp I Safwí king of Persia, who in a battle defeated his troops and gave them a signal overthrow in 1527 A. D., 935 A. H.

'Ubeid-ullah, عبید الله, sovereign of the Uzbaks. This monarch was the nephew of the celebrated Sháhí Beg Khán, the conqueror. He commenced his reign about the year 1542 A. D., 949 A. H.

'Ubeid-ullah Ahrar Nakshband, الله احرار نقشبند, عبید, a celebrated learned Musalmán and saint of Khurasán, among the number of whose disciples Maulwí Jámí was one. He died in the month of February, 1491 A. D., Rabi' II, 896 A. H., and is buried at Samarkand. Amír Alisher, the celebrated wazír of Sultán Husain Mirzá, who much respected him, found the chronogram of the year of his death in the words "Khuld Barín."

'Ubeid-ullah bin-Mas'ud, عبید الله بن مسعود, author of a Commentary on the Wikáya a work on jurisprudence, entitled "Sharh Wikáya." He is also the author of the "Nikáya" which is sometimes called "Mukhtasir-al-Wikáya," being in fact, an abridgment of that work. 'Ubeid-ullah died 1349 A. D., 750 A. H. See Mahmúd surnamed Burhán-ash-Shariat.

'Ubeid-ullah ibn-Qais (or Qais), عبید الله ابن قيس, a distinguished Arabian poet, who commemorated the death of Misaa'b the son of Zuber, who was on terms of friendship with him, and had fought in his cause in the year 690 A. D., 71 A. H.

'Ubeid-ullah ibn-Zayad, عبید الله ابن زياد, was appointed governor of Kúfa by the khalíf Yazíd in the room of Al-Namán 679 A. D., 60 A. H. He beheaded Muslim, Husain's cousin, and his troops surrounded

Husain at Karbala, who having desperately engaged his troops, was after long resistance cut to pieces with all his men in October, 680 A. D., Muharram, 61 A. H. In the reign of 'Abdulmalik, 'Ubeid-ullah was sent to Káfa with leave to plunder it for three days; but before he reached that city, Al-Mukhtár, then ruler of that place, sent his forces against him under the command of Ibráhim the son of Alashtar, when after a sharp engagement, 'Ubeid-ullah's forces were beaten and himself killed in the camp. Ibráhim having cut off his head, sent it to Al-Makhtár, and burnt his body. This circumstance took place in August 686 A. D., Muharram, 67 A. H.

'Ubeid-ullah-al-Mahdí, عبید الله المهدي, a chief of Barbary in Africa, who in 910 A. D., 298 A. H., rebelled against the king of that country of the race of Aghlab, and assumed the title of Khalíf of Kairwán (the ancient Cyrene, and residence of the Aghlabite princes). To give the greater weight to his pretensions, he also took the surname of Al-Mahdí, the director. According to some, also, he pretended to be descended in a right line from 'Alí the son of Abú Tálib, and Fátima the daughter of Muhammad; for which reason, the Arabs called him and his descendants Fatimites. He likewise encouraged himself and his followers by a traditional prophecy of Muhammad, that at the end of 300 years the sun should rise out of the West. Having at length driven the Aghlabites into Egypt, where they became known by the name of Maghrabians, he extended his dominions in Africa and Sicily, making Kairwán the place of his residence. He sent several of his generals at different times to conquer Egypt, but they were always defeated and obliged to fly to Kairwán. Al-Mahdí reigned in Barbary 24 years, and was succeeded by his son Abul Kásim, who then took the surname of Al-Káyem Mahdí.

'Ubeid Zakani, عبید زكاني, a celebrated jester and poet, was contemporary with the poet Salmán Sáwají. He composed several ludicrous verses on Jahán Khátún the wife of Khwájá Amin-uddín, wazír of Sháh Abú Is-hák ruler of Shíráz. He is the author of the work called "Risála dar ilm Bayán," which he dedicated to the king, and also of a Díwán. He died in 1370 A. D., 772 A. H.

Udaipuri Begam, اودېپوري بيگم, the favourite wife of the emperor 'Alamgír, and the mother of the prince Kámbukhsh whom his father cherished with the utmost tenderness, as the son of his old age. She was living in 1686 A. D. She is believed to have been a Sisodia from Jodhpur.

Udai Singh, رانا اودي سنگه, Ráná of Chittor was the son of Ráná Sanka the emperor Babar's competitor, but a man of feeble character. In his time the fort of Chittor was taken by the emperor Akbar in March, 1568 A. D., Shaban, 975 A. H. His son Ráná Partáp founded the new capital called Udaipúr, which is still occupied by his descendants. Ráná Partáp Singh died 1595 A. D., 1004 A. H., and Amar Singh his son succeeded him and died in the 14th year of Jahángír, 1620 A. D., 1029 A. H.

Udai Singh Rathouri, اودي سنگه راتھوري, commonly called Mota Rája, was the son of Ráe Máldoe of Jódhpúr Márwár. He served under the emperor Akbar, and in the year 1586 A. D., 994 A. H., gave his daughter named Bálmátí in marriage to Sultán Salím (afterwards Jahángír) by whom he had Sháh Jahán. He was raised to high rank, and Jódhpúr his native country given him in jagír. He died 1594 A. D., 1002 A. H., and four of his wives burned themselves with his corpse. After his death his son Súraj Singh succeeded him.

Ugarsen, اوگر سين راجه, a rája who is said to have reigned at Agrad several centuries before the time of

Sultán Sikandar Lodí. After him Agrah became a village of Bayana, the name of the rája of which place was Bín.

Ulfati, **الفني**, poetical name of Kulich Khán of Andján, which see.

Ulagh Beg Mirza or **Ulugh Beg**, **الغ بیغ مرزا**, a prince celebrated for his knowledge in Astronomy, was the son of Mirzá Sháhrúkh the son of Amír Taimúr. He reigned at Samarkand for 40 years during the lifetime of his father whom he succeeded in March, 1447 A. D., 851 A. H. He was a prince who made peaceful studies the chief object of his life, and had entirely neglected the art of war. He assembled all the astronomers of his kingdom, and the celebrated Tables which are known by his name, viz., "Zij Ulugh Beg" were the result of his labours. He is said to have had very large instruments for making his observations; particularly a quadrant as high as the church of Santa Sophia at Constantinople, which is 180 Roman feet. His fate was cruel, he was defeated, taken prisoner, and put to death by his son Mirzá 'Abdul Latif on the 27th of October, 1449 A. D., Ramazán, 853 A. H. It is a consolation to know that this unnatural prince enjoyed the power he had attained, by so monstrous a crime, only for the short space of six months: he was slain by his own soldiers. Ulugh Beg's Catalogue of fixed stars rectified for 1434 A. D., was published by Hyde at Oxford in 1665 in 4to. with learned notes.

'Umar-al-Maksus, **عمر المکسوس**, the favourite master of the khalif Mu'awia II, who after his father's death consulted him whether he ought, or not, to accept the khiláfat. His master told him, that if he thought himself able to administer justice duly to the Musalmáns, he ought to accept it; but otherwise he ought not to charge himself with it. This khalif had scarcely reigned six weeks, when he found himself too weak to sustain the weight of the government, and resolved to lay it down. This he did, and had no sooner renounced the khiláfat, but he shut himself up in a chamber from whence he never stirred till he died, not long after his abdication, of the plague, according to some, and according to others of poison. The family of Umayya was so greatly irritated at his proceedings, that they vented their resentment upon the person of 'Umar-al-Maksus, whom they buried alive, because they supposed that it was by his advice that Mu'awia deposed himself. This circumstance took place in the year 683 A. D., 64 A. H.

'Umar bin-'Abdul Aziz, **عمر بن عبد العزيز**, grandson of Marwán I, was the ninth khalif of the house of Umayya. He succeeded Sulaimán at Damascus in September or October, 717 A. D., 99 A. H., and died after a reign of two years and some months in February, 720 A. D., 101 A. H., at Dyr Samán. He was succeeded by Yazíd II. This khalif ('Umar 'Abdul Aziz) was eminent above all others for temperance and self-denial, inasmuch, that according to the Muhammadan faith, he was raised to Muhammad's bosom, as a reward for his abstinence in an age of corruption.

'Umar bin-'Abdul Aziz, **عمر بن عبد العزيز**, was an eminent Musalmán who died in the year 742 A. D., 124 A. H.

'Umar bin-'Abdul Aziz bin-Maja, **عمر بن عبد العزيز بن ماجه**, commonly called Husám-ush-Shahíd, author of a most esteemed Commentary. He was killed 1141 A. D., 536 A. H. *Vide* Abú Bakr Ahmad bin-'Umar-al-Khassáf.

'Umar bin-'Abdullah, **عمر بن عبد الله**, a famous Arabian poet who flourished in the time of the khalif 'Abdulmalik. *Vide* Jamíl.

'Umar bin-Khattab, **عمر بن خطاب**, one of the favourite companions and father-in-law of Muhammad. He succeeded Abú Bakr Sadík as second khalif after Muhammad in August, 634 A. D., Jumáda II, 13 A. H. He spread his conquests over Syria and Phœnicia, and took Jerusalem after an obstinate siege in 637 A. D., 16 A. H. His generals extended his conquests over Persia and Egypt and increased the worshippers of Muhammad. The fall of Alexandria under his power was marked by the destruction of its celebrated library, but he restored the canal between the Nile and the Red Sea. During his reign the Muhammadans conquered 36,000 towns, destroyed, 4,000 Christian temples, and built 1,400 mosques. He was the first who was called "Amír-ul-Mominín" or the Lord of the Believers, and this title was ever afterwards used by all succeeding khalifs. He was married seven times, and one of his wives was Umm Kulsum the daughter of 'Alí. He was stabbed on Wednesday the 3rd of November, 644 A. D., 25th Zilhijja, 23 A. H., by a Persian slave named Firóz whilst saying his morning prayers in a mosque, and died three days after, aged 63 lunar years. He reigned 10 years 6 months and 8 days, and was succeeded in the khiláfat by 'Usmán the son of 'Affán. Waring in his "*Tour to Shíráz*," mentions that while he was at Shíráz (1802 A. D.,) the Persians (who are Shias) celebrated the death of the khalif 'Umar. "They erected a large platform, on which they fixed an image, disfigured and deformed as much as possible. Addressing themselves to the image, they began to revile it for having supplanted 'Alí the lawful successor of Muhammad; at length having exhausted all their expressions of abuse, they suddenly attacked the image with stones and sticks, until they had shattered it into pieces. The inside was hollow, and full of sweetmeats, which were greedily devoured by the mob who attended the ceremony."

'Umar Khan Khilji, **عمر خان خلجي**, the youngest son of Sultán 'Alá-uddín Khiljí a boy of seven years of age, was raised to the throne of Delhi after the death of his father, by Malik Káfúr the eunuch, in December, 1316 A. D., Shawwál, 716 A. H. Malik Káfúr was assassinated after 35 days and soon after 'Umar Khán was deposed by his brother Mubarak Khán who ascended the throne in January, 1317 A. D., 716 A. H.

'Umar Khayam, **عمر خیام**. He was originally a tent-maker and hence his *takhallus* of Khayám. He is held to be one of the most remarkable of Persian poets, unprecedented in regard to the freedom of his religious opinion. The Voltaire of Persia, his works gave great offence to the priests, but are, nevertheless, highly esteemed by general readers, apparently with justice, as the animation and brilliancy of his style are unquestionable. His hatred of hypocrisy and the tricks of false devotees, appears his crime in the eyes of the supposed pious; his tolerance of other creeds was looked upon with equal suspicion and dislike. He was born at Naishapúr, and devoted much of his time to the study of astronomy, of which science he was a distinguished professor; but it is said that, instead of his studies leading him to the acknowledgment of the Supreme Being, it prompted his disbelief. The result of his reflections on this important subject is given in a poem of his, much celebrated under the title of "Rubáyát 'Umar Khayám." He was the friend of Hasan Sabbáh, the founder of the sect of the Assassins, and, it has been conjectured, assisted him in the establishment of his diabolical doctrine and fellowship. Some allowance must, however, be made for the prejudices of his historians, who would, of course, neglect

nothing calculated to cast odium on one so inimical to their superstitions. 'Umar Khayám seems particularly to direct his satire against the mysticism of Mawási, the most exalted poet of his time, though inferior in this extraordinary and incomprehensible style to the later followers of the same school, Attár and the great Mulla. However reprehensible his mockery would be if really directed against religion in general, it scarcely deserves the severity it met with when we consider that it was the abuses he attacked and the absurdities he ridiculed ; and as for the incongruities introduced into his poems, and his professed love of pleasure, he is only following or rather pointing out as absurd, the contradictions of the mystic poets, which are difficult enough to reconcile to the understanding, whether allegorical or not. The following will give an idea of the style of 'Umar Khayám :

"Ah! ye who long that, in time's coming night
Your names should shine in characters of light,
Let not this duty ever be forgot ;--
Love well your neighbour ; do him no despoite."

"Ah! strive your best no human heart to wring,
Let no one feel your anger burn or sting ;
Would you be wrapped in everlasting joy,
Learn how to suffer, and cause no suffering."

Some English versions of the Quatrains by Mr. Edward Fitzgerald have been published by Quaritch of London. 'Umar Khayám was contemporaneous with Hasan Sabbah, Nizám-ul-Mulk wazir of Maliksháh, and Mawási the poet. Khushgo in his Tazkira has recorded the year of 'Umar Khayám's death 1123 A. D., 517 A. H., and this appears to be correct. Wajid 'Alí in his Matla-ul-Ulúm says that he died in 1121 A. D., 515 A. H.

'Umar Mahrami, عمر مهرامي, author of a work called "Hujjat-ul-Hind," written in 1645 A. D.

'Umar Mirza, عمر مرزا, one of the sons of Miránsháh the son of Amír Taimúr. He was defeated and wounded in a battle fought against Sháhrúkh Mirzá and died after a few days in May, 1407 A. D., 809 A. H.

'Umar Sahlan (Kázi Mir) Sawaji, سهان سارجي, author of a work on the science of Logic and Philosophy called "Masábir Nasiri," which he dedicated to Nasir-uddin Mahmúd the wazir of Sultán Sanjar.

'Umar Shaikh Mirza, عمر شيخ مرزا, second son of Amír Taimúr. He was governor of Persia during the lifetime of his father, and was killed in battle in 1394 A. D., 799 A. H., aged 40 years. Báikara Mirzá who succeeded him was one of his sons.

'Umar Shaikh Mirza, عمر شيخ مرزا, one of the eleven sons of Sultán Abú Saïd Mirzá, the son of Sultán Muhammad, the son of Miránsháh, the son of Amír Taimúr. He was the father of Bábar Sháh king of Dehlí; born at Samarkand in the year 1456 A. D., 860 A. H., and held the government of Andiján during the lifetime of his father which, with the united principality of Farghána, he continued to govern after his death which took place in 1469 A. D., 873 A. H. He died after a reign of 26 lunar years and 2 months on Monday the 9th of June, 1494 A. D., 4th Ramazán, 899 A. H. by the fall of a scaffold upon which he stood to see his pigeons flying ; aged 39 lunar years. His son Bábar, then in his eleventh year, was advanced to the throne by his nobles and assumed the title of Zahir-uddin.

'Umdat-ul-Mulk, عمدت الملک, a title of Nawáb Amír Khán.

'Umdat-ul-Umra, عمدة الامرا, the eldest son of Muhammad 'Alí Khán the Nawáb of the Karnátik. He succeeded his father in October, 1795 A. D., and died on the 15th July, 1801 A. D., on his death the English resolved to take the functions of government into their own hands. 'Alí Husain, the next heir, refused to comply. The English in consequence, raised 'Azim-uddaula, the nephew of the deceased Nawáb, to the nominal throne, on condition of his renouncing the powers of government in their favour.

Umm Habiba, ام حبيبة, one of the wives of Muhammad. She was the daughter of Abú Sufián the father of Mu'áwia I, and died in 664 A. D., 44 A. H.

Umm Habiba, ام حبيبة, daughter of Rabiá and fourth wife of 'Alí, by whom she had one son named 'Umar.

Umm Hanna, ام حنن, a daughter of Abú Tálib and sister of 'Alí the son-in-law of Muhammad.

Umm Jamil, ام جميل, daughter of Harb, sister of Abú Sufián and wife of Abú Lahab. Because she fomented the hatred which her husband bore to Muhammad, the passage in the Kurán, Ch. CXI was revealed against them.

Umm Makri, ام مقري, one of the principal Muhammadan saints, born at Ghazni; who acquired such great reputation by his sanctity, that Sultán Mahmúd often went to consult him, and refused to sit down in his presence, out of respect to his virtues. He lived about the year 1000 A. D.

Umm Salma, ام سلمة, daughter of Abú Umayya and wife of Muhammad. She outlived all the wives of that prophet and died in 679 A. D., 59 A. H.

Umyd, اميد, the poetical name of Mirzá Muhammad Raza, whose title was Kizalbásh Khán, which see.

Umydi, Maulana, مولانا اميدي, one of the best poets of his time, born at Tehrán a province of Rei. Najm Sání, Mir 'Abdul Báki and Khwája Habib-ulláh who were nobles in the service of Sháh Ismaíl Safwi, were his intimate friends ; but Sháh Kawám-uddin Núr Bakhshí who was also one of the courtiers, and was his enemy, murdered him one night in the year 1519 A. D., 925 A. H.

Ung or Ang, انك,

Uns, انس, poetical name of Munshí Lálichánd, vide Lálichánd.

'Unsari, عنصري, commonly called Abú'l Kásim 'Unsari, a native of Balkh and one of the learned men who lived at the court of Sultán Mahmúd of Ghazni. He was a pupil of Abú'l Farah Sanjari and master of the poets Asjadí and Farrukhí. He is esteemed to hold the first rank, as to genius, in that age ; for besides being one of the best poets, he was a great philosopher, versed in all the known sciences, and all the learned languages of those times. Four hundred poets and learned men, besides all the students of the university of Ghazni acknowledged him for their master. Among the works of 'Unsari there is an heroic poem upon the actions of Sultán Mahmúd. The king one night in a debauch having cut off the long tresses of his favourite slave, Ayaz, was much

concerned in the morning for what he had done. 'Unsari accosted him with some extempore lines on the occasion, which so pleased the king that he ordered his mouth to be thrice filled with jewels. He wrote a *Diwán* consisting of 30,000 couplets, and died according to Daulat Sháh, in the reign of Sultán Masaúd I the son of Sultán Mahmúd 1040 A. D., 431 A. H. Dr. Sprenger in his Catalogue of Persian Books, says, p. 15, "that 'Unsari died in 1049 A. D., 441 A. H."

Unsi, انسى, a poet, whose proper name was Muhammad Sháh. He died in 1666 A. D., 973 A. H.

'Uqail, عقيل, the brother of 'Alí the son of 'Abú Tálib, who not being entertained by his brother according to his quality joined Mu'áwia 660 A. D., 40 A. H., who received him with open arms, and assigned him large revenues. His son Muslim, who espoused the cause of his uncle Husain, was beheaded by 'Ubeid-ullah ibn-Zayád in the reign of Yezíd.

'Urí, Maulana, مولانا عرفى, a native of Shiráz and an excellent poet. His proper name is Jamál-uddín, but he is better known by his poetical title 'Urí. He first came to the Dakhin, and thence to Ágrah where he passed a few years in the service of Hakim Abú'l Fatha Gilání, after whose death in 1589 A. D., 997 A. H., 'Abdul Rahim Khán, KhánKhánán introduced him to the emperor Akbar who finding him to be a well learned man, and a good poet, employed him among his own officers. Not long after he died in the year 1591 A. D., 999 A. H., aged 36 years at Láhor where he was buried; but as he had expressed his wish in one of his odes that his remains should be transported to Najaf Ashraf where 'Alí is buried, his bones were accordingly after some years sent to that place by Mir Sábir Isfahání and re-interred there. He is the author of several works, of which his *Diwán* and *Kusáid* are most-esteemed, and were, even during his lifetime, very popular and sold in every street.

'Urian, عريان, poetical name of Mirzá Asad.

'Uskalani, عسقلانى, an author, *vide* Shaháb-uddín Abú'l Fazl Ahmad.

'Usman, Osman or Othman, عثمان, the first Sultán of the Turks, was the son of Amír Tughral who died in 1288 A. D., 687 A. H. His grandfather Sulaimán was a native of Balkh which country he left on the invasion of Changez Khán in 1214 A. D., 611 A. H., and went to Rome where he was drowned. 'Usmán served under Sultán 'Alá-uddín Kaikubad one of the Saljúkian Sultáns of Iconium in Karamania; had received a grant of land in the direction of ancient Phrygia, where he took Brusa from the Greek emperor, and laid the foundation of that power called after him Ottoman or 'Usmania and of the destruction of the Sultánate of Iconium in 1299 by the Mongols, succeeded in obtaining possession of a portion of Bithynia. According to the work "Haft Aklim," the first year of his reign is fixed 1289 A. D., 688 A. H., and that he reigned 38 lunar years and died in 1327 A. D., 727 A. H., and was buried at Brusa. His son Orkhán succeeded him.

List of the Emperors of Turkey of the 'Usmán or Ottoman family.

'Usmán or Osmán.
Orkhán son of 'Usmán.
Murád I son of Orkhán.
Báyezid I son of Murád.
Sulaimán son of Báyezid.
Muhammad I son of Báyezid.
Murád II son of Muhammad.

Muhammad II son of Murád.
Báyezid II son of Muhammad II.
Salím I son of Báyezid.
Sulaimán I surnamed the Magnificent, son of Salím.
Salím II son of Sulaimán.
Murád III son of Salím II.
Muhammad III son of Murád III.
Ahmad I son of Murád III.
Mustapha I son of Murád III.
'Usmán I son of Ahmad I.
Murád IV son of Ahmad I.
Ibráhím son of Ahmad I.
Muhammad IV son of Ibráhím.
Sulaimán II son of Ibráhím.
Ahmad II son of Ibráhím.
Mustafa II son of Muhammad IV.
Ahmad II son of Muhammad.
Mahmúd I son of Mustafá II.
'Usmán II son of Mustafá II.
Mustafá III son of Ahmad III.
Ahmad IV son of Ahmad III.
Salím III son of Mustafá III.
Mustafá IV son of Ahmad IV.
Mahmúd II son of Ahmad IV.
Abdul Majíd son of Mahmúd II.

Usman, Osman or Othman I, عثمان, son of Ahmad I, (Achmet) succeeded his uncle, Mustafá I (who was deposed in 1618) on the Turkish throne, and being unsuccessful in his wars against Poland in 1621, was by the Jannisáris slain in an uproar 1622 A. D., and Mustafá again restored; but this he enjoyed not long, for the same hand that raised him to the throne, again plucked him down in 1623, and raised Murád IV to be their king.

'Usman II, عثمان, brother of Mahmúd I (or as some call him Muhammad V) whom he succeeded to the throne as emperor of Constantinople in 1754 A. D., 1168 A. H. He renewed, under severe penalties, the Muhammadan law, that his subjects should drink no wine. He died after a short reign in 1757 A. D., 1171 A. H., aged 59 years, and was succeeded by Mustafá III his nephew.

'Usman, عثمان بن عفان, the son of 'Affán, the son of 'Abú'l 'As the son of Umayya, was one of the favourite companions of Muhammad. He succeeded 'Umar as third Khalif after Muhammad, in November 644 A. D., Muharram, 24 A. H., and was murdered after a reign of nearly twelve years in his own house at Medina by Muhammad the son of Abú Bakr, Ammar ibn-Yasar and several others on the 30th Juno, 656 A. D., 18th Zil-hijja, 35 A. H., aged 82 years. His corpse lay unburied for three days; at last it was removed bloody at it was, and buried in the same clothes he was killed in, without so much as being washed, and without the least funeral solemnity. The dissensions which arose on the death of the Prophet, with regard to the succession to the Khiláfat, were revived with renewed fury when, on the murder of 'Usmán, the noble and unfortunate 'Alí succeeded to the dignity of Amir-ul-Mominín; and they eventually caused the division of Islám into two great parties or sects, called respectively the Sunnis, and the Shias who differ materially in the interpretation of the Qurán, and in admitting or rejecting various portions of the oral law. The hatred entertained between these rival sects has been the cause of constant religious wars and persecutions scarcely to be surpassed in the history of any nation or creed, and still separate the followers of Muhammad into two classes, by a barrier more insurmountable than that which divides the Roman Catholic from the Protestant.

'Usman bin-Isa bin-Ibrahim Sadik, بن عيسى, author of a collection of traditions in Arabic called "Gháet-ut-Touzih."

'**Usman Mukhtari**, عثمان مختاری, a poet who flourished in the reign of Sultán Ibráhím of Ghazní and was a cotemporary of Sheikh Sanáí the poet.

'**Utba**, عتبہ, the son of Abú Lahab. He was married to Rukyya third daughter of Muhammad, but repudiated her afterwards. It is said that he was torn to pieces by a lion in the presence of a whole caravan when on a journey to Syria.

'**Uzaeri Razi**, عضايري رازي, one of the learned men and poet of the court of Sultán Mahmúd of Ghazní, whose poetical performance as a panegyrist are esteemed very good, for one of which he received a present of 4000 dirhams from the Sultán. He is called Assaberi Rázi, in the Dictionary of the Religious Ceremonies of the Eastern nations. He was a native of Rei, consequently the word Rázi is fixed to his name.

Uzbek, ازبك, a tribe of Turks.

Uzlat, عدلت, the poetical name of Sayyad 'Abdul Walí, the son of a very learned and pious man named Sadulláh in whom Aurangzeib had very great confidence. After the death of his father, he went down to Murshidábád and was supported by Alahwardi Khán. After the demise of his patron in 1756, he went to the Dakhin where he died and left a Diwán.

Uzzan Hasan, اذن حسن, (or Hasan the Long) who is also called Hasan Beg, was the founder of the tribe of Turkmans called 'Akkoínlos, or the White Sheep. After he had extirpated his rival Jahán Sháh the son of Kará Yúsaf in 1467 A. D. and put all his relations to death, he engaged in a war with Sultán Abú Saíd Mirzá king of Persia who fell into his hands and was slain 1449 A. D., Uzzan Hasan from this event, became sovereign of a great part of the dominions of the house of Taimúr. After he had made himself master of Persia, he turned his arms in the direction of Turkey: but his career of greatness was arrested by the superior genius of the Turkish emperor, Muhammad II, from whom he suffered a signal defeat, which terminated his schemes of ambition. He died after a reign of eleven years at the age of seventy on the 7th of December, 1477 A. D., 882 A. H. Catherine Commenus, who is called by the Persians Carum Commeniah, was married to him. She had a daughter named Martha, married to Shaikh Haidar, father of Sháh Ismáíl Safví, first monarch of the Safvian dynasty of Persia. Uzzan Hasan was succeeded by his son Yáqúb Beg.

V.

Victoria Gaurama, Princess, وكتعدبا گاوراما.

The Princess Victoria Gouráma is daughter of his Highness Prince Bir Rájindar Wadér, ex-rájá of Kurg (Coorg) a small principality of Hindustán, situated near the Mysore country; its greatest length is about seventy miles, and the mean breadth about twenty-two miles. Haidar 'Alí contrived in the middle of the last century, to get possession of Kurg by treachery; but in 1787 the young rájá, Bir Rájindar, his prisoner, escaped from confinement through the aid of several of his subjects and succeeded in establishing himself in his dominions. At his death, in 1808, he left the succession to an infant daughter, to the exclusion of his brother, to whom of right it belonged according to ancient usages; but the young

princess soon after abdicated in favor of her uncle, with the sanction of the British Government.

The Princess Victoria Gauráma was born in February 1841. The melancholy circumstance of the death of the mother, two days after the birth of the child, seems to have led to increased affection for his offspring on the part of the father, who from his own previous convictions in favor of Christianity, determined that his favorite daughter should be brought up in the principles of the Christian faith. From this period the ex-rájá entertained an anxious desire to visit Europe, in order that, when she had arrived at a suitable age, she might be introduced into European society; and thereby receive such impressions as would promote a feeling favourable to Christianity. Accordingly in the early part of 1852, the prince quitted India for England, leaving at the city of Benares the rest of his family, consisting of eleven children, with their mothers. On his arrival in England the object of his visit was made known to the Queen, who at once most kindly and graciously consented to become sponsor to the young princess. The baptismal ceremony was performed by the Archbishop of Canterbury in the private chapel of Buckingham Palace on 30th June, 1852, in the presence of Her Majesty, the Prince Consort, and numerous other members of the royal family: the princess received the prefix of "Victoria" to her Indian name of "Gauráma," by which she had been called after one of the pagan divinities of her country.

The princess is said to have become a good scholar under the care of those charged with her education. Her personal appearance was exceedingly interesting and intelligent, and the complexion of her skin but little darker than that what Europeans call a deep brunette. Her portrait, which Winterhalter painted by command of Her Majesty, is at Buckingham Palace.—*The Art Journal*, Vol. III, p. 293.

Vikramaditya, بیکراما دیتیا, commonly called Bikramájit, which see.

W.

Wa'il Khuzai, واعل خزاعي, an Arabian poet who lived in the time of Harún-al-Rashíd and his son Mamúh. He was cotemporary with Imám 'Alí Músi Raza, and is the author of a Diwán in Arabic wherein he praises the charms of his beloved Salmí.

Waez, واعظ, vide Husain Wáez, and Muhammad Rafi Wáez.

Wafa, وفا, vide Ayn-ul-Mulk Hakím.

Wafa, وفا, poetical name of Mirzá Sharaf-uddín 'Alí Husainí of Kumm. He came to India in 1749 A. D., 1162 A. H., and is the author of a short Diwán.

Wafa, وفا, poetical name of Dayánáth a Kashmíri of Bareilí. He is the author of a poem called "Gul wa Bulbul" the Nightingale and the Rose, which he composed in 1847 A. D., 1263 A. H.

Wafai, وفای, title of a poet.

Wahab or Wahhab, وهاب, the son of 'Abdul Manáf, was the father of 'Amina the mother of Muhammad.

Wahdat, وحدت, poetical name of Shaikh Jamāl-uddīn the great-grandfather of Shaikh Muhammad Hazīn. He is the author of several works, viz., "Elucidation of the miracle of the Morāj, or Ascent of the prophet;" "An Explanation or Commentary in Persian on the Kullīyat of the Kānūn," which he wrote at the desire of Khān Ahmad Khān, king of Gīlān. "An Epistle or Treatise on the confirmation of a Necessary Being;" "A Treatise on the Solution of Obscurities in the Section of Surds or Solids;" an extensive "Commentary on the Fisūs or Gems of Faryābi," and a Dīwān containing 2,000 couplets.

Wahdat, وحدت, poetical name of 'Abdul Ahad, who was familiarly called Shāh Gul, a son of Shaikh Muhammad Saīd and grandson of Shaikh Ahmad Sarhindī. He resided mostly in the Kōtila near Dehlī and is the author of a Dīwān. He died in 1714 A. D., 1126 A. H.

Wahid, واحد, vide Tahir Wahid.

Wahidi, وهيدى, poetical title of Wahid-uddīn, which see.

Wahid-uddin Tabreizi, وحيد الدين تبريزي, a poet of Persia whose poetical title is Wahidī. He is the author of a treatise written professedly upon versification.

Wahidi, واحدي, poetical name of 'Alī son of Ahmad, which see.

Wahmi, وهى, poetical appellation of Hājī Tahmāsp Kūlī, a poet who flourished in India between the years 1637 and 1647 A. D., 1047 and 1057 A. H.

Wahshat, وحشت, poetical title of Shaikh 'Abdul Wāhid who was a descendant of Imām Muhammad Ghazzālī. He was an excellent poet born and brought up in Kāsha Thāncsar. He flourished in the reign of 'Alamgir, and is the author of a Dīwān.

Wahshi Yezdi, Maulana of Yezd, وحشى يزدي مولانا, author of the Masnawī or poem called "Nāzīr wa Manzūr" which he completed in the year 1559 A. D., 966 A. H., and of another poem called Farhad and Shīrīn in the metre of Nizāmī's Khusrō and Shīrīn and several other works. He died in 1584 A. D., 992 A. H.

Wajih-uddin Ahmad Maghrabi, الدين احمد مغربي, commonly called Shaikh Ahmad Khattū, which

Wajih-uddin Mubarak Kirmani, مبارک کرمانى, وجيه الدين, a Sayyad and a disciple of Nizām-uddīn Aulīa. He was commonly called Sayyad Khūrd or the little Sayyad. He is the author of the work called Siar-ul-Aulīa. See Sayyad Hussain (Makhdūm).

Wajih-uddin, Shaikh, شيخ وجيه الدين, of Gujrat, a disciple of Shaikh Muhammad Ghaus of Gwāliar. He was a learned man, is the author of several works, and his poetical name was Alwī. He died on the 30th of November, 1689 A. D., 1st Safar, 998 A. H., and was buried in Ahmadabad Gujrat.

Wajid 'Ali, واجد علي, author of an Urdū Grammar entitled "Guldastae Anjuman" which he wrote and published at Agra in the year 1849 A. D., and another work called "Matla-ul-Ulūm."

Wajid 'Ali Shah, واجد علي شاه, the last king of Audh was the son of 'Amjad 'Alī Shāh, after whose death he ascended the throne at Lakhnau, in 1847 A. D., 1263 A. H. In his time Audh was annexed to the British Government on the 7th of February, 1856. His poetical title is Akhtar, and is the author of three Dīwāns and three Masnawīs in Urdū. This ex-king is now living in Calcutta, pensioned by Government.

Inscription on his coin.

سکه زد بر سیم و زر از فضل و تائید الهی
قل حق واجد علی سلطان عالم بادشاه

Wakidi, واتدی, surname of Muhammad bin-'Umar, an author who wrote in Arabic the work called "Tabakāt Wākidi," containing the history of the conquests of Syria by the generals of 'Umar, during the years 638-9 A. D. He died in the year 824 or 834 A. D., 209 or 219 A. H. Ibn-Jauzī relates that Wākidi who dwelt at Baghdād, when removing to the Eastern bank of the Tigris, required 120 camels to convey his books. Vide Abū Abdullāh Muhammad ibn-'Umar-ul-Wākidi.

Wakif, واقف, the poetical name of a poet whose proper name is Nūr-ul-Ayn. He was a native of Patālā of which place his father was a Kāzī. He was contemporary with the poet 'Arzū, and died about the year 1776 A. D., 1190 A. H. He is commonly called Wākif Lahori and his Dīwān contains about 800 Persian Ghazals.

Wala, والا, poetical name of Islām Khān, which see.

Walad, ولد, vide Sultān Walad, who is also called Maulānā Walad.

Walah, والہ, poetical name of Saīd Muhammad, author of a poem called "Dastūr-ul-Nazm."

Walah, والہ, poetical title of 'Alī Kūlī Khān of Daghīstān. He is the author of a Tazkira entitled "Rayāz-ush-Shu'arā." It is an universal biographical dictionary of Persian poets, and contains about 2,500 articles. He came to India in 1734 A. D., 1147 A. H., where he composed the above work in 1748 A. D., 1161 A. H., and died after nine years in 1757 A. D., 1170 A. H. He is the father of Gunna Begum, which see.

Walajah, Prince, شهزاده والیدجا, son of 'Azim Shāh. He along with his brother Beidār Bakht, was killed in the battle fought by his father against the emperor Bahādūr Shāh his eldest brother in 1707 A. D.

Walajah, والاجہ, a title of Muhammad 'Alī Khān, nawāb of the Karnatik, who died in 1795 A. D., aged 87 years.

Wali, والي, poetical name of Najaf 'Alī Beg, an author.

Wali, والي, poetical name of Shāh Walī-ullāh a native of Gujrat, but passed the greatest part of his life in the Dakhin. He was living in the time of the emperor 'Alamgir and is the first poet who wrote a Dīwān in Urdū. A copy of this book was brought to Dehlī in 1720 A. D., 1132 A. H. which induced many poets of that city to apply themselves to Urdū poetry. Vide Hātim.

Wali, of Dasht Bayas, ولي دشت بياني, a place in Khurāsān. He was a contemporary with Mirzā Muhammad Kūlī Mailī who came to India in 1571 A. D., 982 A. H. Walī is the author of a Persian Dīwān. Vide Walī (Maulānā).

Walidat Khan and Ahmad 'Ali Khan, خان وليداد, rebel leaders in Bulandshahr (N. W. P.) during the troubles of 1857.

Wali Kalandar, والي قلندر, a poet who lived in the time of Báisanghar Mirzá.

Wali Muhammad Khan Uzbek, محمد خان ازبك, king of Túrán, was the son of Jání Beg Khán by 'Abdulláh Khán Uzbek's daughter. He was raised to the throne of Túrán after the death of his brother Báki Beg Khán, and visited Sháh Abbás king of Persia in 1611 A. D., 1020 A. H. He reigned 6 years and was killed in battle about the year 1612 A. D.

Wali Muhammad, Hazrat, حضرت ولي محمد نازولي, of Narnoula a Musalmán saint who died on the 13th of November, 1647 A. D., 25th Shawwál, 1057 A. H.

Wali, Maulana, مولانا ولي دشت بياضي, a famous poet of Dasht Bayáz in Khurásán, who was a contemporary of Mauláná Zamirí, and was put to death by order of Taimúr Sultán Uzbek, who had taken possession of Khurásán in the reign of Sultán Muhammad Khudá Banda, king of Persia who reigned from 1577 to 1588 A. D., 985 to 995 A. H. He is the author of a Persian Diwán. *Vide* Wali of Dasht Bayáz.

Wali Ram, ولي رام, a Hindú, who was usually called Banwálí Dás, is the author of a Masnawí.

Wali-ullah, Maulwi Shah, شاه ولي الهه دهلوي, مولوي, of Dehli, author of the commentary on the Qurán in Persian, entitled "Fath-ul-Rahmán."

Wali-ullah Husaini, Maulwi Muhammad, مولوي محمد ولي الهه حسيني, author of a commentary on the Qurán, called "Nazm-ul-Jawáhir," which he wrote in 1821 A. D., 1236 A. H.

Walid, وليد بن عبه, the son of 'Utba, was made governor of Medina by Mu'awia I, but was removed from the government of that city by Yazíd I in favour of Amrú the son of Saïd who was then governor of Mecca.

Walid I, وليد بن عبدالملك, seventh Khalif of the house of Umayya. He succeeded his father 'Abdulmalik in Syria 705 A. D., 96 A. H., and died after a reign of 9 years and some months about the year 714 A. D. Spain was conquered in his time by his generals. He was succeeded by his brother Sulaimán.

Walid II, وليد بن يزيد, son of Yazíd II, succeeded his uncle Háshim in Syria as eleventh Khalif of the race of Umayya in 743 A. D., 126 A. H. He reigned little more than a year and was slain in 744, when his son Yazíd III, succeeded him.

Wali-uddin 'Abu 'Abd-ullah Muhammad bin-'Abdullah-al-Katib, Shaikh, ابو عبدالله, شيخ ولي الدين, author of the "Mishkát-ul-Masábih" a new and augmented edition of the Masábih of Al-Baghwi, which he completed in 1336 A. D., 737 A. H. It is a concise collection of traditions, principally taken from the Six Books or Sahíhs and arranged in chapters according to subjects. This collection was translated by Captain Matthews in 1809.

Wamik, وامق, the celebrated lover of Azrá. The poet Farkhári has written a poem on their love adventures.

Waraka, ورثه, a lover, the name of whose mistress was Gulsháh.

Waraka bin-Naufat, ورثه بن نوفل, a cousin of Khudya the wife of Muhammad. In the days of ignorance he learned the Christian religion, translated the gospel into Arabic, gave himself up to devotion, and opposed the worship of idols. He became a convert to Muhammadanism about the year 611 A. D., lived to a great age, and towards the end of his life became blind.

Warusta, وارسته لاهوري, a poet of Láhor, who is the author of a work called "Jang Rangárang," being a collection of verses of all the poets who have written on different matters. He was living in 1766 A. D., 1180 A. H.

Wasfi, وصفی, *vide* Abdulláh Tirmizí.

Wasik or Wathik Billah, واثق بالله, a Khalífa of Baghdád. *Vide* Al-Wásik Billáh.

Wasik, Mulla, ملا واثق, name of a poet.

Wasili, ملا واثق, *vide* 'Alá-ud-dín (Sayyad).

Wasil Khan of Kashmir, واصل خان کشمیری, author of the "Maháráj-náma," in the Preface of which he praises Nawáb 'Asaf-uddaula, Mahárája Nirmal Dás and Lála Hulás Rao.

Wasili, واصلي, poetical appellation of Mír Imám Wardí Beg, who is the author of a Diwán, and was living at Lakhnau in 1780 A. D., 1194 A. H.

Wasli, وصلي, the poetical title of 'Aká Táhir the father of Sádik Khán.

Wasti, واسطي, poetical name of Mír 'Abdul Jalíl Bilgramí, which see.

Watwat, وطوط, the nickname of the poet Rashídí, which see. It is also the surname of Muhammad bin-Ibrahím, the son of Ahia the son of 'Alí-al-Kátibí, an Arabian author.

Wazah, واضح, the poetical title of Mirzá Mubárik styled Irádat Khán the grandson of Nawáb 'Azim Khán of the time of Jahángir. He took instructions in the art of poetry from Mír Muhammad Rásikh and became an excellent poet; but in the latter part of his life, he led a retired life, became a Kalandar and died in 1716 A. D., 1128 A. H. *Vide* Irádat Khán.

Wazah, واضح, poetical name of 'Aká 'Alí Asghar who was originally a manufacturer of gold thread. He was living in 1720 A. D., 1132 A. H., and is the author of a Diwán.

Wasir, وزیر, the poetical title of Khwája Wasir son of Khwája Fakír of Lakhnau. He died in 1864 A. D., 1270 A. H., and is the author of a Diwán in Urdú.

Wasir, وازی, poetical name of Shaikh Wasir, author of two Diwáns, Persian and Urdú.

Wasir 'Ali Khan, وزیر علي خان, for a short time Nawáb of Lakhnau, was the adopted son of Nawáb 'Asaf-uddaula on whose death in September, 1797 A. D., he was raised to the mansab of Audh at Lakhnau, but after a short

interval grounds for disputing the authenticity of his pretensions having been established, he was deposed on the 21st of January, 1798 A. D. by Sir John Shore, and Sa'adat 'Alí Khán the brother of the late Nawáb was placed on the masnad. Wazir 'Alí was sent to Benares where he murdered Mr. Cherry the Political Agent on Monday the 14th of January, 1799 A. D., 8th Shábán, 1213 A. H. He at first fled to Butwal and afterwards took refuge with the rája of Jaipur, a powerful independent chief who refused to give him up unless under a stipulation of his life being spared. To this it was thought prudent to accede, and being accordingly given up to the British in December following, he was brought down to Calcutta and confined at Fort William in a bomb-proof, divided by iron gratings in three parts. The longest, in the centre, was occupied by Wazir 'Alí, and the other two by Sentries, one English and one native. After many years captivity, he was transported to a more suitable prison in the palace built for Tipú Sultán's family in the fort of Vellore, where the females of his family subsequently joined him, and there he died. Lord Teignmouth, in the Life of his father, states that Wazir 'Alí died in rigorous confinement in Fort William and this is said to be a mistake. His death took place in the month of May, 1817 A. D., Rajab, 1232 A. H., after 17 years 3 months and 4 days' confinement, and was buried at Kási Bághán close to a tomb of one of the sons of Tipú Sultán. He was then in his 36th year. His mother was the wife of a Farrash. The expenses of his marriage in 1795 amounted to 30 lakhs of rupees, while 70 rupees were sufficient to defray all the cost of his funeral in 1817, a strange reverse of fortune.

Wazir Khan, وزیرخان, surname of Muhammad Tahir an officer of the rank of 5000 who served under the emperor 'Alamgir. In the latter years of his life he was appointed governor of Málwa where he died 1672 A. D. His nephew Rafi Khán is the author of the "Hamlae Haidari."

Wazir Muhammad, Nawab of Bhopal, وزیرمحمد, an ally of the British Government, died in March, 1816 A. D., and his son Nazar Muhammad Khan succeeded him.

Wazir Khan, وزیرخان, an Amír of the Court of the emperor Sháhjahán by whom he was raised to the rank of 5000 into the title of Wazir Khán and the Subadarship of the Panjáb. He built a splendid masjid at Láhor in 1044 A. H., which is still in good preservation. His proper name was Hakim Alin-uddin.

Wazir-uddaula, وزیرالدوله, title of Wazir Muhammad Khán, the Nawáb of Tonk, the son of Nawáb Amír Khán the Pindara Chief, died in June, 1864 A. D.

Wazir-uddaula, وزیرالدوله, vide Názir-ul-Mulk Wazir-uddaula.

Wikar-ul-Umra, وكرال عمر, the son of Shams-ul-Umrah Nawáb of Haidarabád Dakhin.

Wisal, وصال, the poetical name of Mirzá Kóchak of Shíráz, author of a "Farháq wa Shirín."

Wisali, وصالی, poetical name of Sayyad 'Alá-uddin a modern poet of Khurásán who was settled in Audh. He is the author of an Elegy on the Imáms, vide 'Alá-uddin (Sayyad).

Wizarat Khan, وزارت خان, whose proper name is Mir

Abdur Rahmán, was the second son of Amánat Khán Mirák, an excellent poet. His poetical name was Bikramí. He flourished in the time of the emperor 'Alamgir and has left a Díwán. Vide Bikramí.

Wys Karani, بیش کوانی, vide Aweis Karaní.

X.

Xavier, Hieronymo, a Catholic Missionary who came

from Goa to Dehlí in the reign of the emperor Jahán-gir. He is the author of a religious work in Persian entitled the "Mirror of Truth" which he dedicated to the emperor in the year 1609 A. D., and which has been preserved in the Library of Queen's College, Cambridge. A reply to this book was written a few years after its appearance by Ahmad ibn-Zain-ul-'Abidin Alalwi, to which he gave the title of "The divine rays in refutation of Christian error." A copy of which is also preserved in the same College. This work was written by the author in the month of November, 1621 A. D., Muharram, 1031 A. H.

Y.

Yadgar Muhammad, Mirza, مرزا یادگار محمد,

the son of Mirzá Muhammad, the son of Mirzá Báisánghar, the son of Mirzá Sháhrukh, the son of Amír Taimúr. After the death of Mirzá Báisánghar, his grandfather, he succeeded him as governor of Khurásán in 1434 A. D., and held that situation till the death of Sultán 'Abú Sa'id Mirzá, who being taken prisoner by Uzzan Hasun, was made over to Yádgár Muhammad in 1460 A. D., 873 A. H. who slew him. After his death Sultán Husain Báikara took possession of Hirát, with whom Yádgár Muhammad had several battles; but was at last slain in a night attack on the 25th of August, 1470 A. D., 27th Safar, 875 A. H. He was the last of the descendants of Sháhrukh Mirzá, and is said to have written excellent poetry.

Yadgar Nasir, Mirza, مرزا یادگار ناصر, brother of the

emperor Bábar Sháh. When the emperor Humáyún after his return from Persia marched in person in the year 1546 A. D., 953 A. H. to reduce Badakhshán, Yádgár Násir having attempted to stir up a sedition in the royal army, was upon conviction, sentenced to death, though he was uncle to the king.

Yafa'i, Imam, امام یافعی, a Muhammadan doctor whose

proper name was 'Abdullah bin-Asad. He was a native of Yáfa in Syria from which he was called Yáfa'i. He was also called Kutb Mecca, and Yáfa'i Nazal-ul-Haramyn. Sháh Namat-ullah was one of his disciples. He is the author of several works in Arabic, among which are "Durr-ul-Nazm fi Munáfa-ul-Kurán," "Rauzat-ul-Rayázín fi Hikáet-ul-Sálahín," "Khulásat-ul-Mufákhkir fi Munáqib-ush-Shaikh 'Abdul Qádir," and the "Mirat-ul-Janán fi Hawádis-uz-Zamán" the latter containin^g Memoirs of all the Muhammadan Generals and other illustrious Characters, from the commencement of the Hijrí era 622 A. D. to the year 1300 A. D., a very interesting work. Yáfa'i, according to some, died in 1354 A. D., and according to others in 1366 A. D., 755 or 767 A. H., but the latter date appears to be correct. He is sometimes called 'Abdullah bin-'Abdul Yáfa'i.

Yajaz, اعجاز, the poetical name of Shaikh Muhammad Sa'id a native of Agra and an excellent poet. He was living about the year 1691 A. D., 1102 A. H. in the reign of the emperor 'Alamgir, and was employed in the service of Nawab Mukarram Khan, Nazim of Mullán. He was a contemporary of the poet Sarkhush, who has mentioned him in his biography called "Kalamat-ush-Shu'ara.

Ya'kub Beg or Sultan Ya'kub, يعقوب بيگ, the son of Uzzan Hasan, whom he succeeded in 1477 A. D., 882 A. H. and became the king of the Turkman tribes called Akkoinlu or the White Sheep. After his death he was succeeded by his son Alwand Beg who was defeated about the year 1500 A. D., 906 A. H., by Shah Isma'il I, Safwi.

Ya'kub bin-Idris, يعقوب بن ادريس, vide Kirmání.

Ya'kub bin-Lais Saffar, Amir, بن لیت صفاری, امیر یعقوب. He is also called Yakut and is the first who rebelled against the Abbasides and is the founder of the dynasty of the Safári or Safarides which signifies a pewterer. He raised himself from a humble station of a coppersmith, to the rank of a sovereign in Sistán, and having obtained the possession of Khurasán and Tabaristán in 871 A. D., 260 A. H. from Muhammad the son of Tahir II whom he took prisoner, he was declared rebel by the Khalif Mo'tamid, in consequence of which he marched with a powerful army towards Baghdád in the year 878 A. D., 265 A. H., but died on the road after a reign of eleven years. He was succeeded by his brother Amrú bin-Lais. Vide Lais.

Ya'kub, Sultan, سلطان یعقوب,

Yakut, یاقوت, vide Ya'kub bin-Lais.

Ya'mali of Hirat, اعمالی هراتی, a poet who is the author of a Persian Diwán.

Yari, Maulana, مولانا یاری, an author.

Yehia bin-'Abdur Rahman, یحیی بن عبدالرحمان, author of the Arabic work on Theology called "Ayn-ul-Ilm," the fountain of science, and one entitled "Afzal-us-Salát, a collection of Traditions.

Yehia bin-'Abul Mansur, یحیی بن ابوالمنصور, one of the greatest astronomers that lived in the time of the Khalif Al-Mansur.

Yehia bin-Ahmad-al-Hilli or Hulli, مددا الحلی, یحیی بن, who was celebrated for his knowledge of traditions, is well known amongst the Imámia sect for his works on jurisprudence, is the author of the "Jamá'ush-Shar'aya" and the "Madkhal dar Usul Fikih which are in the greatest repute. He died 1280 A. D., 679 A. H.

Yehia bin-Aktam, یحیی بن اکتم, was Chief Justice during the Khiláfat of Al-Mamún. He died in the reign of the Khalif Al-Mutwakkil 866 A. D., 242 A. H.

Yehia bin-Khalid, یحیی بن خالد, Grand wazir of Harún-al-Rashid, whose son Jafar-al-Barmaki, was put to death by order of that khalif 803 A. D., 187 A. H.

Yehia bin-Ma'as Razi, یحیی بن معاذ رازی, a very learned Muhammadan who died on the 9th August, 871 A. D., 18th Ramazán, 257 A. H., and was buried at Naisápur.

Yehia Kashi, Mir, میر یحیی کاشی, one of the celebrated poets of the reign of the emperor Sháhjahán. On the completion of the palace and city of Sháhjahánábád in the year 1648 A. D., 1058 A. H., he wrote a chronogram for which he was rewarded by that monarch with 6000 rupees. He died in the year 1654 A. D., 1064 A. H.

Yehia Maneiri, یحیی منیری, a celebrated saint who is buried at Maneir, vide Sharaf-uddin Ahmad Ahia Maneiri.

Yehia, Mulla of Naishapur, ملا یحیی نیشاپوری. His poetical name is Fattáhi. He is the author of a Diwán and of the Persian work called "Shabistán Khayál," "the Chamber of Imagination." He flourished in the reign of Sháhrukh Mirzá, and died 1448 A. D., 852 A. H.

Yekin, یقین, the poetical name of Inám-ulláh Khan, an Urdu poet who has left in a Diwán or collection of Hindí poems, principally on love subjects. He was the son of Azhar-uddin Khan Bahádur Mubárah Jang, a grandson of the Mujaddid Alif Sani, or Reformer of the second thousandth year, and a pupil of Mirzá Janjánán Mazhar, who was so fond of him that he wrote most of his poetry in his name; he was killed at the age of 25 years in the time of Ahmad Sháh about the year 1750 A. D., 1163 A. H. by his own father, because he brought disgrace on his family. His Diwán is very celebrated.

Yelduz, یلدوز, vide Táj-uddin Eldúz.

Yemin-uddin, Am r, امیر یحیی الدین, entitled Malik-ul-Fuzla or prince of the learned, was the father of Amír Mahmúd commonly called ibn-Yemin, vide Amír Yemin-uddin, also 'Tughrái.

Yemin-uddin, Amir, امیر یحیی الدین نزلاباری, a poet who was a native of Nazlábad in the province of Baihak in Persia. He was cotemporary with the poets Kátibi and 'Alí Shaháb. He is the author of several Masnawís, viz., "Misbáh-ul-Kulúb containing Dialogues between the Candle and the Moth; "Mishkát-ul-Talibin" dialogues between Wisdom and Love; and the story of "Fatha and Fathúh."

Yemin-uddin Tughrái of Mashhad, الدین طغرایی یحیی, vide Tughrái Mashhadí.

Yezdi, یزدی, author of a treatise concerning divine love, called "Risalat fi bayán Muhabbat."

Yezdijard I, یزدجرد, surnamed Al-'Athim or Al-'Asim, the sinner (the Isdigertes of the Greeks) whom some authors term the brother, and others the son of his predecessor Bahram IV, whom he succeeded to the throne of Persia 404 A. D. This monarch is represented by Persian historians, to have been a cruel prince, and we are told, the nation rejoiced when he was killed by the kick of a horse. He died after a reign of 16 years, and was succeeded by his son Bahram V.

Yezdijard II, یزدجرد, (the Isdigertes II of the Romans), succeeded his father Bahram V to the throne of Persia 438 A. D. He was a wise and brave prince and reigned 18 years.

Yezdijard III, یزدجرد, the son of Shahryár and grandson of Khusró Parwez, was raised to the throne of Persia after the dethronement of the queen Arzamí Dakht, 632

A. D. He is the Isidigertēs III of the Greeks, and a cotemporary of 'Umar the Khalīf of Arabia. This prince who appears to have been as weak as he was unfortunate, sat upon the throne only nine years; that being the period from his elevation to the battle of Nahawand which decided the fate of Persia, and which from its date 641 A. D., fell under the dominion of the Arabian Khalīfs. For a period of ten years afterwards this monarch was a fugitive, possessed no power whatever. He first fled to Sīstān, then to Khurāsān, and lastly, to Marv where he was murdered 661 A. D., 31 A. H. He was the last sovereign of the house of Sāsān, a dynasty which ruled Persia for 415 years. It is from the commencement of his reign that the Persian Era, which is in use to this day in Persia, is called after him the Era of Yezdijard. It began on Tuesday the 16th of June, 632 A. D., 20th Rabī' I, 11 A. H. being only eight days after Muhammad's death.

Yezid, يزيد بن ابرو سفیان, the son of Abū Sufiān. He died by the plague that raged in Syria in the year 639 A. D. The mortality both among men and beasts was so terrible, that the Arabs call that year "Am-ul-ramada," or the year of destruction. By this pestilence the Saracens lost 25,000 men, among whom were Abū 'Obaida, general of the Saracen army at Syria, Sarjabīl, ibn-Hasana formerly Muhammad's secretary, and Yezid ibn-Sufiān.

Yezid I, يزيد بن معاوية, the son of Mu'awia and the second Khalīf of the house of Umayya. His inauguration was performed at Damascus on the same day that his father died, viz., on the new moon of the month of Rajab, corresponding with the 7th of April, 680 A. D., 1st Rajab, 60 A. H. He was a man of considerable taste and refinement, an eloquent orator, and an admired poet. Some specimens of his composition, which are still extant, display no ordinary powers of mind. The first and the last lines of the ode with which the bard of Persia, the celebrated Hāfiz, opens his magnificent Dīwān, are borrowed from Yezid. It was once sarcastically asked of Hāfiz, "How could a distinguished poet like yourself stoop to borrow from Yezid, who was not only a usurper, but also the murderer of Imām Husain?" He answered, "Which of you, seeing a dog running away with a diamond, would not stop the brute, and rescue the jewel from its unclean mouth?" By Persian authors, Yezid is never mentioned without abomination, and ordinarily this imprecation is added to his name, "Lānat-ullāh," that is, the curse of God be upon him; in reference not to his vices, but to the death of Husain, the son of 'Alī, whom he first of all attempted to destroy by poison, and afterwards caused to be killed, with all his family, on the plains of Karbala. Under his khilāfat the Musalmāns conquered all Khurāsān and Khwārizm, and put the territories of the princes of Samarkand under contribution. The motto of his seal was, "God is our Lord." Yezid died on the 31st of October, 683 A. D., 4th Rabī' I, 64 A. H. in the 39th year of his age, after he had reigned three years and eight months, and was succeeded by his son Mu'awia II. His mother's name was Maisana a Bedouin of the tribe of Kalabi.

Yezid was a debauchee and is represented by Moslem writers as an Atheist.

Yezid II, يزيد بن عبد الملك, the ninth Khalīf of the race of Umayya, was the son of the Khalīf 'Abdulmalik. He succeeded 'Umar the son of 'Abdul Azīz in 720 A. D., 101 A. H. in Syria, and died after a reign of four years, 724 A. D., 105 A. H. His brother Hashām succeeded him.

Yezid III, يزيد بن وليد, the twelfth Khalīf of the house of Umayya, succeeded his father Walīd II in Syria 744 A. D., 126 A. H., and died the same year after he had reigned six months. He was succeeded by his brother Ibrāhīm.

Yunas bin-Abdur Rahman-al-Yuktaini, الرحمان بن ابراهيم, a celebrated Shiā traditionist. Amongst other works, he wrote the "Ilal-al-Hadis," the "Ikh-tilāf-al-Hadis," and the "Jāma-al-Kabīr." He is said to have made forty-five pilgrimages to Mecca, and fifty-four 'Umrats when he merely visited the sacred city, and to have written the surprising number of 1,000 volumes, controverting the opponents of the Shiā doctrines. He died at Madīna in 823 A. D., 205 A. H.

Yusaf of Ahmadabad, يوسف احمد ابادي, author of an Arabic work on Theology called, "Akāsed Yūsaf."

Yusaf, يوسف, author of a collection of letters called "Badāyu'l Insha" or wonders of letter writing. It is also called "Inshāe Yūsafi."

Yusaf Abu'l Haji, يوسف ابوالحاجي, one of the Moorish kings of Granada, and the Finisher of the celebrated palace of the Alhambra. He ascended the throne of Granada in the year 1333, and his personal appearance and mental qualities were such as to win all hearts. He established schools in all the villages, with simple and uniform systems of education; he obliged every hamlet of more than twelve houses to have a mosque, and prohibited various abuses and indecorums, that had been introduced into the ceremonies of religion and the festivals and public amusements of the people. His attention was also directed towards finishing the great architectural works commenced by his predecessors, and erecting others on his own plans. The Alhambra, which had been founded by the good Muhammad ibn-Alahmar, was now completed. He constructed the beautiful gate of Justice, forming the grand entrance to the fortress, which he finished in 1348. He likewise adorned many of the courts and halls of the palace, as may be seen by the inscriptions on the walls, in which his name repeatedly occurs. In the year 1354, as he was one day praying in the royal mosque of the Alhambra, a maniac rushed suddenly from behind, and plunged a dagger in his side. He was borne to the royal apartments, but expired almost immediately. The murderer was cut to pieces, and his limbs burnt in public, to gratify the fury of the populace.

Yusaf Adil Shah, يوسف عادل شاه, whose original name was Yūsaf 'Adil Khān, was the founder of the 'Adil Shāhī dynasty of Bijāpūr. He was a nobleman in the service of Muhammad Shāh II Bahmanī, king of the Dakhin. When the Sultān left this world, and dissensions began to prevail in the kingdom, most of the foreign officers and soldiers attached themselves to Yūsaf 'Adil Khān; who, seeing the ministers of Sultān Mahmūd II, the successor of the late king bent on his destruction, withdrew himself from Ahmadābād, with his family and followers, to his government of Bijāpūr, and resolving to become the founder of a kingdom, he began to add to his territories by conquest. In the year 1489 A. D., 895 A. H., he, with the assent of Malik Ahmad Baharī, assumed the title of Shāh, and read the khutba of Bijāpūr in his own name. Yūsaf 'Adil Shāh died at Bijāpūr in 1510 A. D., 916 A. H. of a dropsical disorder after he had reigned with great prosperity 21 years, in the 76th year of his age, and was succeeded by his son Ismā'īl 'Adil Shāh.

List of the kings of the 'Adil Sháhí dynasty.

	A. D.
Yúsaf 'Adil Sháh, supposed to be the son of Murád II of Anatolia; purchased for the bodyguard at Ahmadábád from a merchant. He began to reign	1489
Ismá'il 'Adil Sháh, son of Yúsaf	1510
Mallú 'Adil Sháh, son of Ismá'il, reigned six months	1534
Ibráhím 'Adil Sháh I, son of Ismá'il	1536
'Alí 'Adil Sháh I, son of Ibráhím	1557
Ibráhím 'Adil Sháh II, son of Tahmásp the son of 'Alí A. Sháh	1579
Muhammad 'Adil Sháh, son of Ibráhím II	1626
'Alí 'Adil Sháh II, son of Muhammad	1660
Sikandar 'Adil Sháh the last king of Bijápúr	1672

Yusaf 'Ali Khan, يوسف علي خان, Nuwáb of Rámpúr.

His Highness was one of the few princes who were faithful to the British Government in the troublous times of 1857, when the whole of the N. W. Provinces were in a state of revolt and insurrection. Lord Canning rewarded him with liberal grants of land worth a lac per annum, whilst Her Majesty was pleased to confer on him the Star of India. He died at his capital in Rohilkhand on the 21st of April, 1865 A. D., 24th Zi-Ka'da, 1282 A. H.

Yusaf Amiri, Maulana, مولانا يوسف امري, a Persian poet who flourished in the time of Sháhrúkh Mirzá and wrote panegyrics in praise of his son Baisanghar Mirzá.**Yusaf bin-Muhammad, يوسف بن محمد, author of a medical work called "Fádat-ul-Akhláb."****Yusaf bin-Junaid, يوسف بن جنيد, generally known by the name of Akhí Chalabí. *Vide* Kází Khán.****Yusaf bin-Hasan-al-Mukaddasi, بن حسن المدسي, يوسف, author of a portion of the "Tabakát-al-Hanbalíat." He died in 1466 A. D., 871 A. H. *vide* Abú'l Husain bin-Abú Yalí.****Yusaf Hamadani, يوسف همداني, a celebrated learned Musalmán of Hamadán who died in the year 1141 A. D., 536 A. H.****Yusaf Khan, Mirza, يوسف خان. A Mansabdar of 2,500 in the 30th year of Akbar, and subsequently governor of Kashmir. Later still served with distinction under Abú'l Fazl in the Dakhin; died Jam. II. 1010 A. H. Was a native of Mashad, of the Sáyyid tribe.****Yusaf, Mir, مير يوسف استرابادي, of Astrabád who was living in 1580 A. D., 988 A. H. and wrote a chronogram on the death of the poet Kásim Káhi, who died that year.****Yusaf Muhammad Khan, يوسف محمد خان, Commander of Five Thousand under Akbar, whose foster-brother he was. Died of drink, 973 A. H.****Yusaf Muhammad Khan, يوسف محمد خان, author of a history of the reign of Muhammad Sháh emperor of Dehlí, called "Tarikh Muhammad Sháhí."****Yusaf Shah Purbi, يوسف شاه پوربي, the son of Bárbak Sháh whom he succeeded to the throne of Bengal in 1174 A. D., 887 A. H. He reigned 8 years and died in 1482 A. D. His son Fatha Sháh succeeded him.****Yusaf, Maulana, of Naishapur, مولانا يوسف نيشاپور, is the first person who wrote a book on the art of writing**

poetry in Persian; he flourished about two hundred years after Khulí bin-Ahmad of Basra who had also written on the same subject in Arabic.

Yusaf, Shaikh, شيخ يوسف, first king of Multán. The

introduction of the Muhammadan faith into Multán, says Firishta, first took place in the latter part of the first century of the Hijra, about the year 700 A. D. by the conquest of that country by Muhammad Kásim, after whom, until the reign of Sultán Mahmúd of Ghazní, no account is to be traced of its history. Mahmúd conquered Multán from the infidels; but on the decline of the Ghazní power, the inhabitants succeeded in expelling the Muhammadans, and establishing a separate government. From the period of its subjugation by Muhammad Ghóri, it remained tributary to Dohlí until the year 1443 A. D., 847 A. H. when the governor of that province like most others of the kingdom at the same period, declared independence. After which time several princes reigned in succession. The first of these was one Shaikh Yúsaf a man of learning, wisdom and high character, of the tribe of Kureish, whom the inhabitants of Multán selected to be ruler over the people of Multán and Uchcha, when the public prayers were read and money coined in his name. Shaikh Yúsaf had reigned but two years, when his father-in-law, Ráo Sehra of the tribe of Langa having seized him, sent him under a guard to Dehlí, and mounted the throne under the title of Kutb-uddin Mahmúd Langa. Abú'l Fazl in the 'Ayín-i-Akbarí, assigns seventeen years for the reign of Shaikh Yúsaf.

Muhammadan kings of Multán.

	A. D.
Shaikh Yúsaf who established an independent monarchy, began	1443
Ráo Sehra or Kutb-uddin Mahmúd Langa	1445
Husain Langa I	
Mahmúd Khán Langa	1502
Husain Langa II, who began 1524 A. D., was overcome by Sháh Husain Arghún, and subsequently Multán became a province of the empire under the emperor Humáyún.	

Yusaf, Shaikh of Gujrat, شيخ يوسف گجراتي, author of the "Tazkirat-ul-Atkiyá."**Yusaf Khan, يوسف خان, governor of Sindh, who lived in the time of the emperor Sháh Jahán. In his time (says Múnshi Lutf-ullah) he built an Idgah, in Tatta a splendid mosque, where all true believers gather together twice a year, and perform the divine service. Its inscription is in beautiful large Nastalik characters, as follows:—**

"Yúsaf Khán, the powerful lord, erected this place of worship as high as his fortune. The year of its finishing is found by cherubion—the temple of Makka for the virtuous." 1633 A. D., 1043 A. H.

There are upwards of 400 mosques in the city of Tatta, (says Lutf-ullah) but almost all of them going to decay. There is also a Grand Mosque (Juma Masjid) begun by Sháh Jahán, in 1647 A. D., 1057 A. H. and finished by Aurangzeib in 1072 A. H. The edifice is a magnificent one about 200 yards long by 30 broad, built of baked bricks and mortar. The whole site is roofed with 100 domes, every one of them painted in a different style from another. The inscriptions carved round the great arch of stone, and those upon the two Lata stones, are excellently done in large letters. In short, the whole scene presents a picture of beauty and solemnity to the spectator.

Z.

Zabita Khan, ضابطہ خان, a Roheila chief, and son of Najib-uddaula Amir-ul-Umrá. After the death of his father in October, 1770 A. D., Rajab, 1184 A. H. he continued to protect the royal family at Dehli till the return of the emperor Sháh 'Alam from Allahábád in December, 1771 A. D., Ramazán, 1185 A. H., when he was convicted of having been deficient in respect to the royal authority while the emperor resided at Allahábád, and having abused his trust by corrupting the ladies of the harom especially the princess Khairunnisa the king's sister. His territories were seized, and he was compelled to make his escape to Shujá-uddaula the nawáb of Audh. But not long after, the Marhattas obliged the emperor to confer on Zábita Khán, the rank of Amir-ul-Umrá, and to restore him the grant of almost all the districts of which he had only a few months before been deprived by their assistance. Zábita Khán was the father of that traitor, Ghulám Kádír Khán, who subsequently blinded the emperor Sháh 'Alam. His second son, by name Mu'in-uddin Khán commonly called Bhanbú Khán, received a pension of 5,000 rupees from the British Government, and after his death a pension of one thousand rupees monthly was granted to his two sons Mahmúd Khán and Jalál-uddin Khán. The elder rebelled in 1857 and being subsequently arrested died in Meerut jail.

Zaer or Zayer, زایر, poetical name of Shaikh Muhammad Fákhir of Allahábád who died in 1751 A. D., 1164 A. H.

Za'ifa Khatun, ضعیفہ خاتون, sister to Sultán Sanjar, married to Malik Táji-uddin Abú'l Fazl, a descendant of the royal family of Amrú bin-Lais.

Zafar, ظفر, the poetical name of Abú Zafar Siráj-uddin Bahádur Sháh the ex-king of Dehli. *Vide* Bahádur Sháh.

Zafar, ظفر, poetical title of Tíká Rám, a Hindú.

Zafar Khan, ظفر خان, the original name of (Nawáb) Roshan-uddaula, which see.

Zafar Khan, ظفر خان, son of Sultán Fíróz Sháh Bárbak, was murdered by Khán Jahán the prime minister in 1385 A. D., 787 A. H.

Zafar Khan, ظفر خان, the title of Khwája Ihsán-ulláh, a nobleman of the reign of the emperor Sháh Jahán, and father of Ináyot Khán who was the author of the work called "Sháh Jahán-náma." Zafar Khán held the rank of 3000, and died at Láhor 1662 A. D., 1073 A. H. His poetical name was Ihsán, which see.

Zagatai, Jagatai, ظغرتنی, *vide* Chagatái (Khán) which is more consonant to the Turkish pronunciation.

Zahid, Shaikh, شیخ زاهد کیلانی, of Gílán, a pious Musalmán who resided in Ardibail, a city in Azurbaiján, about 25 miles to the east of Taurus or Tabrez, and was the father-in-law of the celebrated Shaikh Saffi or Safi-uddin Ardibeilí. He died 1335 A. D., 735 A. H.

Zahid, زاهد, whose proper name is Mirzá Záhíd-uddin, the son of Mirzá Kam Bakhsh, the son of Mirzá Sulaimán Shikoh, the son of Sháh 'Alam king of Dehli. He is the author of a Díwán.

Zahidi, زاهدی, a learned Muhammadan who wrote excellent Commentaries on the Kurán in Arabic as well as in Persian, called "Tafsír Záhidi." He died in 1260 A. D., 658 A. H.

Zahik, ضاحك, the poetical name of Mír Ghulám Hussain the father of Mír Hasan of Lakhnau. He is the author of an Urdú Díwán and every Ghazal of his are full of jokes.

Zahir Faryabi, ظہیر فاریابی, *vide* Zahir-uddin Faryábí.

Zahir Kirmani, ظہیر کرمانی, author of a poem called "Majma-ul-Bahryn," containing the story of Manóhar, composed in the year 1749 A. D., 1162 A. H.

Zahir-uddin Abu Bakr Muhammad bin-Ahmad-al-Bukhari, ابو بکر محمد بن احمد البخاری, ظہیر, who died in 1222 A. D., 619 A. H., is the author of the "Fatáwa-az-Zahíria," a collection of decisions.

Zahir-uddin 'Isa, Shaikh, ظہیر الدین عیسی, a son of Shaikh Ahmad Jám and author of a work called "Ramúz-ul-Hakáek."

Zahir-uddin Faryabi, ظہیر الدین فاریابی, a native of Faryáb, was an excellent poet and the pupil of Rashidí. He flourished in the reign of Tughral III Saljúkí and Atábak Kizal Arsalán. He died at Tabriz 1201 A. D., 598 A. H., and is buried close to the tomb of Khákání at Surkháb in Tabriz. He is the author of a Díwán. Some authors say that the style of his poetry is far better than Anwari's. Another poet has written, that "Should you come across with the Díwán of Zahir Faryábí, steal it, though you find it in the Kába."

Zahir-uddin Marghashi, ظہیر الدین مرغشی, author of the "Tarikh Tabaristán."

Zahir-uddin Makhdum, ظہیر الدین مخدوم, an Arab, Egyptian, or subject of the Turkish empire, who is thought to have been despatched to assist the Muhammadan princes of Malabar against the Portuguese, and to have during his stay in India, composed an historical account of Malabar in the Arabic language, which terminates with the Hijrí year 987 A. H., corresponding with the year of our Lord 1580 A. D.

Zahir-uddin, Mir, ظہیر الدین, son of Mir Khalib-ulla of Yazd, came from Persia to Lahore temp. Jahángir, and rose to high employ.

Zahir-uddaula Bahadur, ظہیر الملک, (Prince) of Arkot, son of Azím Jáh Bahádur. He succeeded to the Masnad after the death of his father in January, 1874 A. D.

Zahuri, Mulla, ملا ظہوری ترضی, a native of Tarshish a city of Sabzwár in Persia. His proper name is Núr-uddin. After completing his studies he came to the Dakhin in the reign of Ibráhím 'Adil Sháh II of Bijápúr, and passed the remainder of his days in his service. He dedicated his Sáki-náma, a celebrated poem, containing 4,000 verses to Burhán Nizám Sháh II of Ahmadnagar who made him a present of seven elephants loaded with valuables. He is also the author of several other works, among which are the "Mina Bazár," "Ruqaat Zahúrí," "Seh Nasr," a Díwán "Risála Navras," "Khawán Khalíl," and "Gulzar Ibráhím," the last three he dedicated to his patron Ibráhím 'Adil Sháh. Zahúrí died one year after his father-in-law Mulla Malik Kummí, *í. e.*, in 1617 A. D., 1026 A. H., aged more than 90.

Zahur-uddin, Isa, ظہیر الدین عیسی, son of Shaikh-ul-Islám Ahmad Jám, and author of the work called Ramúz-ul-Hakáek. *Vide* Zahir-uddin Isa.

Zain Khan, زین خان, son of Khwāja Maṣūd, of Herāt. A connection of Akbar and Jahāngir, and Mansabdār of 4,500, afterwards promoted to 5000: an accomplished soldier and literary man, died of drink in 1010 A. H.

Zakaria, زکریا, *vide* Bahá-uddīn Zikaria.

Zakaria bin-Muhammad bin-Mahmud-al-Kamuli-al-Kazwini, بن محمود الکاملی القزوینی, زکریا بن محمد, a native of Kazwīn, and author of the "Ajāib-ul-Makhlūqāt," or the Wonders of the Creation, which he completed in the year 1363 A. D., 764 A. H. There are several copies of this work to be found in the public Libraries of London, and in private collections, some of them containing beautiful and correct drawings of all the beasts, fishes, birds, trees, and even monsters, described in the book: and the account of metals and gums, a subject that has attracted great public attention of late, contains in particular much curious information.

Zakaria bin-Muhammad Ansari of Egypt, زکریا بن محمد انصاری مصري, an author who died 1520 A. D.

Zakaria Khan, زکریا خان, then son of Abdus Samad Khān, styled Saif-uddaula Bahādur Jang. He held the government of Lāhor at the period of Nādir Shāh's invasion to India 1739 A. D., 1151 A. H., and died in the year 1745 A. D., 12th Jumādā II, 1158 A. H. His eldest son succeeded him in the government with the title of Shāh nawāz Khān.

Zaki, ذکی همدانی, a poet of Hamdan, who lived in the time of Shāh Tahmāsp Safwī, and died about the year 1621 A. D., 1030 A. H. He is the author of a Dīwān.

Zaki, ذکی, poetical name of Jaḥār 'Alī Khān of Dehlī who lived in the time of the emperor Shāh 'Alam.

Zaki or Saif-uddin Zaki Maraghai, ذکی, but he was simply called Zaki. He was a poet and died in 1210 A. D., 607 A. H.

Zaki Khan, ذکی خان, who usurped the throne of Persia after the death of Karīm Khān in March, 1779 A. D., but was assassinated after two months. *Vide* Karīm Khān.

Zakhmi, Hazrat, حضرت ذکی, author of a Persian Dīwān.

Zakhmi, زخمی, takhallus of Fakhr-uddaula Dabīr-ul-Mulk Rāja Ratan Singh Bahādur. He was a native of Lakhnau where he was minister of Finance. He died in 1850 A. D., 1266 A. H. and left a considerable Library at Bareilī. A few years before his death, *viz.*, in 1846 A. D. he had embraced the Muhammadan faith.

Zal, زال, also called Zālzar, the son of Sām and grandson of Narīmān. He was the father of Rustam, and these three personages, *viz.*, Sām, Zāl and Rustam pass for the most famous heroes of Persia; they belong to the reigns of Manūchehr, Bahman and Afrāsīāb. It was Zāl who drove Afrāsīāb king of the Turks out of Persia and put the crown on the head of Zū or Zab, son of Tahmāsp, a descendant of one of the kings of the Pishdadian dynasty. This same Zāl was put in prison by Bahman son of Isfandjār; but he made his escape, and married Rūdāba, daughter of Mehrāb governor of Kābulistān, who became the mother of Rustam; unfortunately, however, he fell into the hands of Bahman again, who put him to death.

Zalali Hirwi, زلالی هروی, a poet who was a native of Hīrat and died in the year 1525 A. D., 931 A. H.

Zalali Khwansari, Mulla, ملا زلالی خوانساری, who is sometimes called Hakīm Zālālī, was a native of Khwānsār. He was a pupil of Mirzā Jalāl Asrī, and is the author of the following seven Masnawis or poems, *viz.*, "Sulaimān-nāma," "Shīlā Dīdār," "Maikhāna," "Husn Gulūtoz," "Azur wa Samundar," "Zarra wa Khursheid" and "Mahmūd Ayāz," which was his last composition and which he commenced in 1592 A. D., 1001 A. H., and completed in 23 years in 1615 A. D., 1024 A. H., but died before he could arrange it. This was done in India, and Mulla Tughrāī wrote a Preface to it.

Zalali Shirazi, زلالی شیرازی, an author who died in 1541 A. D., 948 A. H.

Zalim Singh, ظالم سنگه, the present rāja of Kotā.

Zamakhshari, زمخشری, *vide* Jār-ullāh.

Zaman Shah, زمان شاہ, king of Kābul and Kandahār, was the son of Taimūr Shāh and grandson of the celebrated Ahmad Shāh Abdālī. He ascended the throne of Kābul after the death of his father in 1793 A. D., 1207 A. H. He advanced to Lāhor in 1796 A. D., 1210 A. H. and threatened to visit Dehlī, but soon retreated to his own dominions, tranquillity of which had been disturbed by the rebellion of one of his brothers. He was blinded by his younger brother Mahmūd Shāh of Hīrat about the year 1800 A. D., and confined in the Balā Hisār. When in the year 1839, the British Government placed Shāh Shujāa on the throne of Kābul, Zamān Shāh was proclaimed king by the Afghāns in January, 1842 A. D.

Zamani, Yazdi, زمانی یزدی, a Persian poet who died in 1612 A. D., 1021 A. H.

Zamir, ضمیر, the poetical name of Sayyad Hidāet 'Alī Khān styled Nāṣir-uddaula Bakhshī-ul-Mulk Asad Jang Bahādur, a relative of Alah Wardī Khān Mahābat Jang, Nawāb of Bengal. He held for some time the Subadārī of Patna where he died in the beginning of the reign of Shāh 'Alam, and is buried at Husainābād.

Zamir, ضمیر, poetical name of Sayyad Ahmad the brother of Sayyad Imtiyāz Khān Humā.

Zamir, ضمیر, poetical name of Narāyan Dās, a Hindū.

Zamirí, Maulana, مولانا ضمیری, a celebrated poet of Persia who flourished about the year 1538 A. D., 945 A. H. in the time of Shāh Tahmāsp Safwī. He is the author of the following six poems, *viz.*, "Naz wa Nayāz," "Wāmīk wa Azra," "Bahār wa Khizān," "Jailī wa Majnūn," "Sikandar-nāma," and "Jannat-ul-Akhiyār." He also wrote two Dīwāns of Kāsidas called "Shāhef Yamāl" and "Isdāf Lāal." He died in 1565 A. D., 973 A. H.

Zamirí, Maulana, مولانا ضمیری, the poetical name of Shaikh Nizām, who was the son of Shaikh Sulaimān's sister. They were both inhabitants of Bilgrām, and both were employed in the service of the emperor Humāyūn after his conquest of India the second time. Shaikh Sulaimān died in the reign of the emperor Akbar, on the 1st September, 1589 A. D., 1st Zi-Kā'da, 997 A. H., and Maulānā Zamirí, who was an excellent poet, died at Safadūn 1595 A. D., 1003 A. H., and nawāb Mubarak Khān of Dehlī found the chronogram of his death to consist of the words "Ah! Ah! Nizām."

Zamzam, زمزم, a famous well at Mecca which the Muhammadans pretend was made from the spring of water, which God shewed to Hagar and Ishmael whom Abraham had driven from his house, and obliged to retire to Arabia.

Zangi Shahid, زنگی شهید, a Muhammadan saint whose Dargáh is in Agrah towards the gate of the Hathecapul.

Zardasht, زردشت, the celebrated Persian Magian Zoroaster. The religion of the first Persians appears to have been the worship of the planets; but in the reign of Darius Hystaspes or Gashtasp, the adoration of fire and the elements was introduced by Zardasht, and continued to be the religion of the State until its conquest by the Muhammadans. The fugitives known as Gabrs and Parsis, still follow this faith. The doctrines and practices of this system are collected in a work called Avesta, or Zand Avesta, being written in the Zand language. The Zand Avesta was translated into French, by Anquetil Du Perron and subsequently much studied and elucidated by Rask, Barnouf and other Continental scholars.

Zarra, ذرة, the poetical name of Mirzá Bhuchchú of Dehlí or Lakhnau, who has left a Persian Díwán which he completed in 1774 A. D., 1188 A. H.

Zarra, ذرة, the poetical title of Mirzá Rája Rám Náth who served under the emperor Sháh 'Alam the blind. He chose the takhallus of "Zarra" i. e., atom or dust, in reference to "Aftáb," the poetical appellation of his patron the king.

Zeib-un-Nisa Begam, زيب النسا بیگم, a daughter of the emperor 'Alamgir, born on the 5th of February, 1639 A. D., 10th Shawwál, 1048 A. H.; was well versed in Persian and Arabic, had the whole Kurán by heart, wrote a beautiful hand, and is the author of a commentary on the Kurán entitled "Zeib-ul-Tafásir." She was also a good poetess, and has left a Díwán in Persian. Her poetical name was "Makhfi." She died, unmarried, in the year 1702 A. D., 1113 A. H. Her tomb was close to the Kabulí gate at Dehlí, but was demolished when the Ráj-pútana Railway was constructed.

Zila'i, زیلعی, the son of Yúsaf, a learned Musalmán and author, who died 1361 A. D., 762 A. H.

Zilli, ظلی, poetical name of Sultán Muhammad Mirzá, which see.

Zinat Mahal, زینت محل, the wife of Bahádur Sháh, king of Dehlí, who was still living in 1873 in British Burma as a State prisoner.

Zinat-un-Nisa Begam, زینت النسا بیگم, a daughter of the emperor 'Alamgir. She died in 1710 A. D., 1122 A. H. and is buried in the yard of the mosque called "Zinat-ul-Masájid," in Dehlí. This mosque which is built of red stone, was erected by her, and is situated on the banks of the Jamna at a place called Dariáganj in Sháhjahánábád.

Zingis Khan, ظنگی خان, vide Changoz Khán.

Zinut Mahal, زینت محل, the title of Bilál Kánpwar the mother of Sháh 'Alam king of Dèhlí.

Ziyad, زیاد, supposed to be an illegitimate son of Abú Sufián by a woman named Abia. He was Mu'áwía's brother by the father's side, and was publicly acknowledged by him to be his brother. He was reckoned one of the companions of Muhammad although he was born in the first year of the Hijrat, 622 A. D., and was but eleven years old when Muhammad died. In Alí's reign he was made lieutenant of Persia; this office he discharged much to his own credit, and to the advantage of the people. He was a man of incomparable parts, and singular greatness of spirit. Besides the lieutenancy of Bagra, Mu'áwía gave Ziyád those of Khurásán, Sajistán, India, Bahroin and Ammán. He died of the plague on his fingers, on the 22nd of August, 673 A. D., 3rd Rama-zán, 63 A. H. in the 53rd (lunar) year of his age, and was buried near Kúfa. A little before his death, he gathered the people together, and filled both mosque and street, and castle with them, in order to impose upon them by oath the renunciation of the line of 'Alí; but the plague had just seized him, and the accident was afterwards looked upon by all as a providential deliverance.

Ziyae Barani, زیاء برنی, vide Ziyá-uddin Baraní.

Ziyae Burhanpuri, زیاء برهانپوری, author of a Persian Díwán.

Ziya-uddin Ahmad Khan, زیاءالدین خان, Nawab, the son of Nawáb Ahmad Baksh Khán of Firozpur and Lohari. His poetical name is Nyayar and Rakhshán. He succeeded to his father's estate on the 1st January, 1870.

Ziya-uddin Barani, زیاءالدین برنی, also called Ziyáo Baraní, flourished in the reign of Sultán Muhammad Sháh Tughlak and Firóz Sháh Tughlak, kings of Dehlí, and is the author of the history called "Tarikh Firóz Sháhi," which gives an account of eight kings from the first year of Sultán Ghayás-uddin Balban 1266 A. D., to the sixth year of Sultán Firóz Sháh Tughlak 1356 A. D., 767 A. H., at which period our author was 74 (lunar) years of age. His uncle Malik 'Alá-ul-Mulk was Kotwál of the city of Dehlí in the reign of Sultán Alá-uddin Khiljí, and his father who held the title of Muwayyad-ul-Mulk, was appointed in the first year of that monarch 1296 A. D. to the Nayábat of Baran or Baran Shahar, now called Bulandshahr, which city appears to have been the birthplace of our author, on which account he calls himself in the above-mentioned history Ziyáe Baraní. Baran is also the name of a Pergunnah in Bulandshahr.

Ziya-uddin Ghazanfar, زیاءالدین غضنفر, Maulana, مولانا, was born at Kumm but educated at Káshán. Besides many Kasidas and Ghazals &c., he left a Masnawí called "Pir wa Jawán" of about 3,000 verses. He was living about the year 1585 A. D., 993 A. H.

Ziya-uddin Khujandi, زیاءالدین خجندی, a poet who died in 1225 A. D., 622 A. H.

Ziya-uddin Nakhshabi, زیاءالدین نخشی, author of the "Túti-náma," or Tales of a Parrot in Persian, and also of a story called "Gulreiz," containing the story of Prince Masúm Sháh and the princess Naushába. He is also the author of a treatise entitled "Lazzat-un-Nisá," (vide Hasan 'Alí the poet laureate).

Ziya-ullah, زیاءالله, Sayyad, an author who died in 1691 A. D., 1103 A. H.

Zohak, زحاک, vide Zuhák.

Zouk, ذوق, poetical title of Shaikh Muhammad Ibráhīm of Dehlī, an Urdū poet who passed the greatest part of his life in the service of Akbar II, king of Dehlī, and was living about the year 1837 A. D.

Zouki Ardastani, ذوقی اردستانی, a poet who died in 1635 A. D., 1045 A. H.

Zouzani, زوزنی, whose full name and title is Al-Kāzī-al-Imām Sayyad Abū 'Abdullah-al-Zouzani, was the author of the "Sharah Khasād-ul-Saba-al-Muallakāt," an esteemed Commentary in Arabic on the seven celebrated poems which were written in letters of gold, and suspended to the door of the temple of Mecca previous to the mission of Muhammad. Their authors were Amri-al-Kais, Tarafa, Zaheir, Labid, Antar, Amrū, and Harath. These poems have been so elegantly translated by Sir William Jones, that had he never published any thing else, they would have stamped his fame, as a man of taste, a good poet, and an excellent Oriental scholar.

Zu or Zab, زویا زب, a descendant of the ancient kings of Persia, whom Zāl, the father of Rostam, raised to the throne of Persia, and drove Afrasiab king of the Turks who had conquered it, out of that kingdom. Zū died after he had conquered Fars, and was succeeded by his son Kurshāsp. This prince, who was soon set aside as incompetent by Zāl, is considered by Persian authors as the last of the first or Pishdadian dynasty: who according to their own computation, governed Persia 2,450 years. The names of twelve kings only of their race have been preserved. After Kurshāsp, Kaiqubād who is the first king of the second or Kayanian dynasty, was proclaimed king of Persia.

Zubari, زبیری, the son of Muslim, an Arabian author who died in 742 A. D., 124 A. H.

Zubdatun-nisa, زبدة النساء, the fourth daughter of the emperor 'Alamgir. Her mother's name was Nawāb Bai. She was born on the 26th Ramazān 1061 A. H., was married to one of Dara Shikoh's sons. She died a few days before her father in the same month and year, 1118 A. H.

Zubeida Khatun, زبيدة خاتون, the wife of Harūn-al-Rashid. She was the daughter of Abū Jafar the son of the Khalif Al-Mansūr, and mother of the Khalif Al-Amīn. Her chastity was ample, her conduct virtuous. She died at Baghdād in June, 831 A. D., Jumāda I, 216 A. H. She is said to have built the city of Tabrez in 806 A. D., 190 A. H.

Zuber, زبیر بن بکار, the son of Bakkār, a Kāzī of Mecca and author of the "Kitāb Sunan and Kitāb Akhbār Madīna. He died in the year 870 A. D., 256 A. H.

Zuber ibn-al-Awam, زبیر ابن الاوام, was the father of 'Abdullah ibn-Zubeir, and an enemy of 'Alī. He was slain by Amrū ibn-Jarmuz 656 A. D., and his head carried to 'Alī, who not approving this act of his, Amrū drew his sword and ran himself through.

Zuha'k or Zohak, ضحاک, or Asdahāk, a tyrant of Persian mythology who overcame Jamshid king of Persia in a battle, and became the king of that country. There are various accounts of the descent of Zuhāk. Some say he was an Arabian, but descended from Kyomars: others trace his descent to Shaddād, and term him a Syrian; and it has even been conjectured that he was the Astyages of the Greeks. All agree in one fact, that he was of a cruel and sanguinary temper. He is described as having had

two dreadful cancers on his shoulders, which the Persian fabulists have changed into snakes, whose hunger nothing could appease but the brains of human beings: two of his subjects were slain daily to furnish the horrid meal: till the manly indignation of Kāwa or Gāwa a blacksmith of Isfahān, whose two sons were on the point of being sacrificed, relieved the empire from this tyrant, and raised Farōidūn, a prince of the Pishdadian dynasty to the throne. The fable perhaps indicates an ancient subjugation of Persia by a Median or Tartar tribe who used the serpent, a dragon, for their standard. There is a ruin near Bāmiān called by the people "The Castle of Zohāk."

Zujja'z, زجاج, whose proper name was Abū Is-hāk Ibrāhīm bin-Muhammad, was the author of several works. He died at Baghdād in the year 923 A. D., 311 A. H., when he was upwards of 80 years old.

Zuka, ذکا, poetical name of Mīr Aulād Muhammad of Bilgram, a nephew of Mīr Ghulām Alī 'Azād. He was living in 1761 A. D., 1175 A. H.

Zuka'h, ذرکاء, poetical name of Khubchand Kayeth of Dehlī, author of a biography of poets in Urdū.

Zulfiaka'r 'Ali, ذوالفقار علی, whose poetical name is Mast, was the author of a Tazkira entitled "Rayāz-ul-Wifāk," containing the biography of the poets of Calcutta and Benares who wrote Persian verses; it was completed in 1814 A. D., 1229 A. H. at Benares. He is also the author of several other works.

Zulfiaka'r 'Ali Khan, ذوالفقار علی خان, Nawāb of Banda, was the son of 'Alī Bahādur, ruler of Bundellkhand. He succeeded his brother Shamsheir Bahādur on the 30th of August, 1823 A. D., 22nd Zil-hijja, 1238 A. H. He was succeeded by 'Alī Bahādur Khān.

Zulfiaka'r Jang, ذوالفقار جنگ, a title of Salābat Khān.

Zulfiaka'r Khan, ذوالفقار خان, a nobleman of the reign of the emperor Shāh Jahān. He is the father of Asad Khān whose son also held this title. He died in 1659 A. D., Muharram, 1070 A. H.

Zulfiaka'r Khan Turkman, ذوالفقار خان ترکمان, an officer who served under Shāh Jahān and died in 1647 A. D., 1057 A. H.

Zulfiaka'r Khan, Amir-ul-Umra, ذوالفقار خان نصرت,

جنگ امیر الامرا, styled Nasrat Jang, whose former title was Yatkād Khān, was the son of Asad Khān, a nobleman of the reign of 'Alamgir: he was born 1657 A. D., 1067 A. H. and held several appointments under that emperor. On the accession of Bahādur Shāh in the year 1707 A. D., 1119 A. H. the title of Amīr-ul-Umrā was conferred on him with the government of the Dakhin. It was by his aid and intrigues that Jahāndār Shāh, after the death of his father Bahādur Shāh, overcame all his brothers and ascended the throne of Dehlī, when he was appointed to be chief Vazīr; but after the defeat of that emperor in the battle against Farrukh-siyar, he was taken up and strangled by order of the latter as a punishment for his conduct. His head with that of the late emperor Jahāndār Shāh who had also been put to death in prison, were carried on poles, and their bodies hanging feet upwards across an elephant, were exposed in the new emperor's train, when he made his triumphant entry to the palace at Dehlī. This event took place in January, 1713 A. D., Zil-hijja, 1124 A. H. The aged minister Asad Khān Z's father was compelled to attend the pro-

cession, accompanied by the ladies of his family as spectators of their own disgrace. Asad Khán, who in hopes of making peace with the new emperor had persuaded his son to visit him, and had thus put him in his power, with tears in his eyes, wrote the following chronogram on his death: **ابراهيم الميل را قربان نمود** (Abraham sacrificed Ishmael.) Mehr-un-Nisa Bogam, the daughter of Yemin-uddaula 'Asaf Khán was his mother, and Shaista Khán the son of 'Asaf Khán was his father-in-law.

Zulfikar of Sabzwari, **ذوالفقار سبزواری**, a Sayyad and a great poet, who flourished in the reign of Sultán Muhammad of Khwarizm about 1200 A. D.

Zulfikar-uddaula, **ذوالفقار الدوله**, a title of Najaf Khán.

Zulkadar, **ذوالقدر**, *vide* Zulkadar.

Zulkadar, **ذوالقدر**, the poetical name of Mirzá Muhammad Míhsia, a Turk of the tribe of Zulkadar, the meaning of which in the Turkish language is an archer that never misses his aim. This title he assumed for his takhallus. He flourished about the year 1688 A. D., 1100 A. H., and is the author of a *Díwán*.

Zulkarnyn, **ذوالقرنین**, master of two horns, a title of Alexander the Great, probably based on coins representing him in the character of Ammon.

Zunnun or Zu'l Nur Misri, **ذوالنون مصری**, surnamed Abú'l Fazl Túbán, son of Ibráhím, a celebrated Muhammadan saint of Egypt whose merits were great in number, and who is said to have performed many miracles, and to have been the founder of the sect of Súfí in Egypt, where he was held in the greatest estimation. It is related in the "*Nafahát*," that at his death when they were carrying him for burial, a large flock of birds, of the kind that was never seen before, overshadowed his coffin to the grave. He died in February, 860 A. D., Zi-Ka'da, 246 A. H., and a chapel was built over his tomb in Egypt, where a number of other holy men are buried. The work called "*Latáef-ul-Akhhár*," contains the Memoirs of this famous saint.

Zyd (or Zaid) bin-Sabit, **زيد بن ثابت**, **Abu Sa'd**, one of Muhammad's secretaries, to whom he dictated the *Kurán*. He wrote that copy which was used by the Khalífs or Imáms at the command of 'Usmán the son of Affán the third Khalif after Muhammad. He died about the year 665 A. D., 45 A. H., some say that he died in 673 A. D., 54 A. H. He is the earliest authority on the *Ilm-ul-Farác* and may be called the father of the law of inheritance. Muhammad is reported to have said to his followers—"The most learned among you in the laws of heritage is Zyd;" and the Khalífas 'Umar and 'Usmán considered him without an equal as a judge, a jurisconsult, a calculator in the division of inheritances, and a reader of the *Kurán*.

Zyd bin-Harja, **زيد بن حارث**, of the tribe of Kalb, was the emancipated slave of Muhammad who married his divorced wife Zynab. See the following article. Zyd was killed in the eighth year of the Hijrat in an attack on the Greeks at Muta in Syria, 629 A. D., 8 A. H.

Zynab, **زينب بنت حمش**, the daughter of Jahash and the wife of Muhammad. She was formerly married to Zyd the emancipated slave of the prophet. Towards the end of the fifth year of the Hijrat 626 A. D., Muhammad going into the house of Zyd, did not find him at home, but happening to espy his wife, he could not conceal the

impression made upon him, but cried out, "Praise be to God, who turneth men's hearts as he pleaseth!" Zynab heard him, and told it to her husband when he came home. Zyd, who had been greatly obliged to Muhammad, was very desirous to gratify him, and offered to divorce his wife. Muhammad pretended to dissuade him from it, but Zyd easily perceiving how little he was in earnest, actually divorced her. Muhammad thereupon took her to wife, and celebrated the nuptials with extraordinary magnificence, keeping open house upon the occasion. She died nine years after the death of Muhammad in the year 641 A. D., 20 A. H.

Zynab, **زينب بنت خزيمه**, the daughter of Khuzyma, was also one of the wives of Muhammad, and died two months after the preceding one in the year 641 A. D., 20 A. H.

Zynab, **زينب**, a daughter of Muhammad married to Abú'l 'As. This man, who was an unbeliever, was taken prisoner to the battle of Badar, and the prophet would fain have drawn his son-in-law to him, and enrolled him among his disciples, but Abú'l 'As remained stubborn in unbelief. Muhammad then offered to set him at liberty on condition of his returning to him his daughter. To this he agreed, and Zyd, the faithful freedman of the prophet was sent with several companions to Mecca to bring Zynab to Medina, where after her arrival, Abú'l 'As was released.

Zyn Khan Koka, **زين خان كوكه**, the foster-brother of the emperor Akbar. He was the son of Khwája Maqsúd Hirwí; his mother, whose name was Pichah Ján, was employed as an Anaga or nurse on Akbar in his childhood, consequently Zyn Khán was called Kóka or foster-brother to Akbar who raised him in course of time to the rank of 4,500. Subsequently his uncle Khwája Hasan's daughter was married to Sultán Salim, and became mother of Sultán Parwez. In the year 1586 A. D., 994 A. H., Zyn Khán was despatched with a considerable detachment against the Afgháns of Sawád and Bijour, but he was defeated, and Khwája Arab Bakhshí, Rája Bírbal, Mulla Sherí and many other persons of distinction, with 8,000 men, were killed in the action. In 1588 he was appointed to the government of Kábul. He died at Agra on the 6th of Mehr 1009 A. H., corresponding with the 19th of September, 1600 A. D. He is said to have been the best musician of the time of Akbar, but a bad poet. He played chiefly Hindí tunes. (The same as Zain Khán, q. v.)

Zyn-uddin Ahmad 'Ali Khan, **زين الدين علي خان**, succeeded Názir-ul-Mulk Nawáb Názim of Bengal at Murshidábád in April, 1810 A. D.

Zyn-uddin bin-Ahmad, **زين الدين بن احمد**, commonly called Ibn-Rajab, is the author of the "*Sharah Tirmizí*," "*Sharah Bukhárí*," and "*Tabaqát Hanábila*." He died in 1393 A. D., 795 A. H. He is sometimes called Zyn-uddin Abdul Rahmán bin-Ahmad, *vide* Abú'l Husain.

Zyn-uddin 'Ali-al-Sai'í, **الدين علي السلي**, commonly called the second Shahíd, author of a valuable and voluminous commentary upon the *Sharáya-al-Islám*, entitled the "*Masálik-ul-Afhám*."

Zyn-uddin Muhammad Háfí, **الدين محمد هافي**, an excellent poet and author who flourished in the reign of the emperor Humáyún. He was called Háfí on account of his walking barefoot.

Zyn-ul-'Abidin, **زين العابدين**, metropolitan of Seringapatam and author of the work called "*Muwayyad-ul-*

Jāhidin," a poem consisting of 52 odes or hymns, one of which was ordered to be chaunted in the mosques, throughout the kingdom of Mysore, every Friday. They are in sixteen different kinds of metre, and were compiled by order of Tipú Sultán, to rouse the zeal of his Muhammadan subjects, against the Hindús and the Christians.

Zyn-ul-'Abidin Ibrāhīm bin-Nujīm-al-Misri,

زين العابدين بن نجيم, author of the Commentary on the *Kanz-ul-Dakāik* entitled "*Bahr ar-Rāik*" which he left incomplete at his death, but it was finished by his brother, Sirāj-uddīn 'Umr, who also wrote another and inferior Commentary on the same work, entitled "*Nahr-ul-Fāik*." Zyn-ul-'Abidin died in 1562 A. D., 970 A. H. The "*Ashbāh wān Nazāir*" is also an elementary work of great reputation by Zyn-ul-'Abidin, also the "*Fatāwa az-Zynia*," which contains decisions, and were collected by his son Ahmad about 1562 A. D.

Zyn-ul-'Abidin 'Alī Abdi, زين العابدين علي ابدي, *vide Khwāja Zyn-ul-'Abidin 'Alī Abdi.*

Zyn-ul-'Abidin, Imam, زين العابدين امام, surnamed *Alī Asghar*, was the son of Imām Husain, and the fourth Imām of the race of *Alī*. His mother's name was *Salāfa* or *Shahr Bāno*, said to be the daughter of *Yezdijard II* king of Persia. She was one of the captives when Persia was conquered, and sold to 'Alī, who gave her to his son Husain. It is said that the Khalīf Walid I. suspectin

gim of a design upon the Khilāfat, said to him, alluding to his mother's having been exposed for sale as a slave, "You are unworthy to reign, as being the son of a slave." The Imām answered, "Hagar the mother of Ishmael the son of Abraham, was a slave, yet Muhammad was descended from her." The Khalīf blushed and was silent. He was born in 657 A. D., 37 A. H., and died in the reign of the Khalīf Walid I in the month of October, 713 A. D., Muharram, 95 A. H. He was buried in the cemetery called *Bakir* in Medina close to his uncle Imām Hasan's tomb.

Zyn-ul-'Abidin Khan, Nawab, زين العابدين خان

نواب, the son of Nawāb Ghulām Husain Khān and grandson of Nawāb Fyz-ullah Beg Khān. His poetical name is *'Arif*. He died in 1855 or 1856 A. D., 1272 A. H.

Zyn-ul-'Abidin, Sultan, زين العابدين سلطان, son of Sultān Sikandar, ascended the throne of Kashmīr, after taking prisoner his brother 'Alī Shāh in a battle in 1423. This prince improved the country more than any of his predecessors. He built bridges, towns, and forts, and erected at Naushahra a noble palace, twelve stories high, each story of fifty rooms. He also enlarged and beautified the city of Srinagar his capital. He died in 1474 A. D. after a reign of 52 lunar years, and was succeeded by his son Hydar Shāh who after reigning little more than a year, was killed by a fall from his terrace 1475 A. D., and was succeeded by his son Sultān Hasan.

